Similarities between English and Arabic Euphemistic Expressions
with focus on Religious, Death and Social Euphemism

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Date April. 2017
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<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Signature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr: Lubab Al-Tayeb Almekashfi</td>
<td>Chairperson</td>
<td></td>
</tr>
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<td>Dr: Salwa Eltayeb Bakheet</td>
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</tr>
<tr>
<td>Dr Zahir Abuobieda Ahmed</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Date of Examination July 27/2017
Dedication

I would like to dedicate this study to the soul of my beloved father

To soul of my uncle Zein Alabedein.

To my mother.

To those whom I survive -for my daughters Aseel and Maha.

To my brothers and sisters who supported me during my M. A studies

and during conducting this thesis.

To my husband a person who teaches me persistence and patience in all

circumstances.
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Similarities between English and Arabic Euphemistic Expressions with focus on Religious, Death and Social Euphemism Issues

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Abstract

Euphemism in both English and Arabic can be studied according to the rhetorical and figurative points of view. It may be natural to assume that a euphemism serves good purposes and the speakers use euphemisms with honest intentions when their aim is not to hurt or offend someone. This study aimed to pinpoint the similarities between social, religious and death euphemistic expressions in both languages and to discover what types of euphemistic expressions are commonly used in Arabic and English language. The descriptive analytical method was used to conduct the study. The study reached the following findings; euphemistic expressions have religious background in both English and Arabic languages, religious euphemistic expressions express people reverence, politeness, and glorification of their God, Prophets, religious symbols and issues in English and Arabic. In addition to that, euphemistic expressions are used to replace the taboo words in both languages. Although Arabic and English are languages that belong to different language family groups, both languages use religious euphemism for the same purposes. Euphemisms for death are also used in both languages to soften and substitute milder expressions in some instances by less offensive expressions. In addition to that there is a great similarity between English and Arabic euphemistic expressions concerning diseases and illness. Based on the findings, the study recommends that much care and consideration should be directed to religious euphemistic expressions in both languages. Studies should be conducted on English and Arabic euphemistic expressions concentrating on their importance for strengthening social bonds and helping in enhancing decency and politeness. In addition to that, several studies are needed to be conducted to euphemize filthy taboo words and sexual euphemism issues in English and Arabic. Also, stress must be put on the purpose of euphemisms in English and Arabic. Finally a great deal of efforts should be exerted with respect to the similarities between English and Arabic euphemistic expressions of disease and sickness.
التشابه بين الكناية في اللغتين الإنجليزية والعربية مع التركيز على قضايا كيانات الموت والاجتماعية والدينية

سناء يوسف محمد يوسف

ماجستير الآداب في تدريس اللغة الإنجليزية (2017)

شعبة اللغات الأجنبية

كلية التربية – حنتوب

جامعة الجزيرة

ملخص الدراسة

تعد دراسة العبارات التلفظية في اللغتين الإنجليزية والعربية من الجوانب التي تخضع لكثير من المعايير البلاغية والتجاري، ومع الأخذ في الاعتبار أن استخدام العبارات التلفظية والكانتا يخدم الكثير من الأغراض القياسية لل التواصل بين البشر وذلك عندما لا يزيد المتحدث لغة أو الإساءة للمتلقي في كلامه، ولهذا فهو يميل لاستخدام تلك الأساليب البلاغية لتوصل رسالته المصورة. هدف الدراسة إلى تطوير أوجه الشبه في استخدام العبارات التلفظية أو الكناية خاصة في العبارات المتعلقة بالجوانب الاجتماعية والدينية ومعارض الموت في اللغتين الإنجليزية والعربية، كما هدفت الدراسة إلى اكتشاف نوع العبارات التلفظية التي هي أكثر استخداماً وشيوعاً في اللغتين. اتبعت الدراسة المنهج الوصفي التحليلي لتحلي العبارات السلكية في المصادر الإنجليزية والعربية والتي تناسب مع طبيعة الدراسة. وصلت الدراسة إلى عدة نتائج أهمها: تستند العبارات التلفظية في اللغتين الإنجليزية والعربية على خلفية دينية في الغالب الأعم إن العبارات التلفظية التي تعتمد في جوانب الدين في اللغتين تهدف لحرس قيم تعليمي للسياحة وتعالى في نفس الناس، وإلى توقيع الرسول والأنبياء واحترام الرمز والمقدسات إحياء مساهمات الناس على الرغم من أن اللغتين الإنجليزية والعربية تنتميان لعواميتين مختلفتين، ولكن رغم ذلك تستخدم فيما العبارات التلفظية لنفس الأغراض فيما، وإلى أن استخدام العبارات التلفظية في اللغتين الإنجليزية والعربية يكون عذر حضور توسيع العلاقات الاجتماعية بين الناس، وإلى إيضال الرسالة للمتفق بصورة تلفظية ورسل، كما توصلت إلى أن استعمال العبارات التلفظية المتعلقة بجوانب الموت في اللغتين الإنجليزية والعربية يكون من أجل تحفيز وصلة العبارات المباشرة المتعلقة بهذا الجانب لما فيه من وقع أليم في النفس البشرية، وإلى أن استخدام هذه العبارات التلفظية كلها رحالة ومداول في اللغتين الإنجليزية والعربية. توسيع الدراسة بالاهتمام بالتفاوت الدينية في كل اللغات لما لها من دور كبير تلفظ العبارات ومن ثم تقبل الناس لها. توضح الدراسة أفراد دراسة عن أوجه الشبه والاختلاف بين العبارات المتعلقة بالمرض في اللغتين الإنجليزية والعربية، وإلى عقد مقارنات بين اللغتين الإنجليزية والعربية في مختلف ضروب البلاغة والقصيدة.
# Table of Contents

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication</td>
<td>iv</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>V</td>
</tr>
<tr>
<td>Abstract (English)</td>
<td>Vi</td>
</tr>
<tr>
<td>Abstract (Arabic)</td>
<td>Vi</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>Vi</td>
</tr>
</tbody>
</table>

## Chapter one

### Introduction

<table>
<thead>
<tr>
<th>No</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-0</td>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>1-1</td>
<td>Statement of the Problem</td>
<td>1</td>
</tr>
<tr>
<td>1-2</td>
<td>Objectives of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1-3</td>
<td>Questions of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1-4</td>
<td>Significance of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1-5</td>
<td>Methodology of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1-6</td>
<td>Limits of the Study</td>
<td>2</td>
</tr>
</tbody>
</table>

## Chapter Two

### Literature Review

<table>
<thead>
<tr>
<th>No</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-0</td>
<td>Introduction</td>
<td>3</td>
</tr>
<tr>
<td>2-1</td>
<td>Definitions of Euphemism</td>
<td>3</td>
</tr>
<tr>
<td>2-2</td>
<td>Concept of Euphemism</td>
<td>6</td>
</tr>
<tr>
<td>2-3</td>
<td>Classification of Euphemism</td>
<td>6</td>
</tr>
<tr>
<td>2-4</td>
<td>Purpose of Euphemism</td>
<td>8</td>
</tr>
<tr>
<td>2-5</td>
<td>Uses of Euphemism</td>
<td>9</td>
</tr>
<tr>
<td>2-6</td>
<td>Nature of Euphemism</td>
<td>11</td>
</tr>
<tr>
<td>2-7</td>
<td>Euphemism and Dysphemism</td>
<td>12</td>
</tr>
<tr>
<td>2-8</td>
<td>Definitions of English Euphemism</td>
<td>16</td>
</tr>
</tbody>
</table>
### Chapter Three
**Similarities between English and Arabic Euphemisms with Focus on death and Religion**

<table>
<thead>
<tr>
<th>No</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-0</td>
<td>Introduction</td>
<td>48</td>
</tr>
<tr>
<td>3-1</td>
<td>Similarities between Euphemism for death in English and Arabic</td>
<td>48</td>
</tr>
<tr>
<td>3-2</td>
<td>Similarities between English and Arabic Religious Euphemism</td>
<td>52</td>
</tr>
</tbody>
</table>

### Chapter Four
**Similarities between English and Arabic Euphemistic Expressions with Focus on Social Euphemism**

<table>
<thead>
<tr>
<th>No</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-0</td>
<td>Introduction</td>
<td>55</td>
</tr>
<tr>
<td>4-1</td>
<td>Similarities between English and Arabic Social Euphemism</td>
<td>55</td>
</tr>
</tbody>
</table>

### Chapter Five
**Conclusion and Recommendations**

<table>
<thead>
<tr>
<th>No</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-0</td>
<td>Introduction</td>
<td>59</td>
</tr>
<tr>
<td>5-1</td>
<td>Conclusion</td>
<td>59</td>
</tr>
<tr>
<td>5-1-1</td>
<td>Findings</td>
<td>59</td>
</tr>
<tr>
<td>5-2</td>
<td>Recommendations</td>
<td>59</td>
</tr>
<tr>
<td>5-3</td>
<td>Suggestions for Further Studies</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>References</td>
<td>61</td>
</tr>
</tbody>
</table>
Chapter one
Introduction

1.0 Background

The nature of human beings is to live in groups and societies. Members of these groups need to team up, cooperate and communicate with each other to express their feelings, attitudes and beliefs. The appropriate use of verbal and nonverbal communications skills helps people achieve successful relations. As a communication strategy, euphemism has become a topic for study in sociolinguistics, psychology, pragmatics among many others.

_Euphemism_ is an important term that should be carefully dealt with. It is a way of using a pleasant and less direct word instead of a rude or too direct one. This study is an attempt to show some aspects of euphemism in English and Arabic. There is always a feeling of discomfort when mentioning harmful and embarrassing words to which society is often sensitive. Therefore, language has its own ways of avoiding such taboo. The process of substitution where the offensive or unacceptable words are substituted by more appropriate ones has come to be known as euphemism. In its modern sense euphemism refers to the use of mild, vague or periphrastic expressions as a substitute for blunt precision or disagreement. Moreover, euphemism can be seen as roundabout, toning down expressions and it is a substitution process which causes replacements such as “ _casket_ (coffin) _fall asleep_ (die), _push up the daisies_ (be dead), _the ultimate sacrifice_ (be killed), _under the weather_ (ill) and many other examples. To reveal the vagueness surrounding the euphemistic expressions the researcher intends to conduct this study.

1.1. Statement of the problem

Being concerned with semantics in general and euphemism in particular, the researcher intends to draw a comparison between English and Arabic euphemistic expressions. The researcher believes that euphemism is important in both English and Arabic and hence, deserves being investigated into.
1.2. Objectives of the study
1. To find out the similarities between English and Arabic Euphemistic Expressions.
2. To discover what types of euphemistic expressions are commonly used in Arabic and English language.

1.3. Questions of the study
1. What are the main similarities between English and Arabic Euphemistic Expressions?
2. What are the types of euphemistic Expressions which are commonly used in Arabic and English expressions?

1.5. Significance of the study
This study is hoped to be useful to the reader, the foreign language learner, and the translator. They will find a good deal of euphemistic expressions from English and Arabic carefully described and compared. This will be useful to them more than a specialized monolingual dictionary of euphemistic expressions which deals with one language only. It will encourage them to use euphemistic expressions in their writing and speaking the foreign language, and will help them to understand foreign language texts that contain euphemistic expressions. The study is also expected to add in the field of semantics.

1.6. Methodology of the study
The researcher will adopt the comparative analytical method. The study will be based on collected data from relevant sources of both English and Arabic. The researcher will draw a comparison between English and Arabic euphemistic expressions. The results of the comparison of English and Arabic euphemistic expressions will be analyzed and classified showing the similarities between the two languages.

1.7. Limits of the study
The study will be limited to the similarities between English and Arabic Euphemistic expressions with focus on religion, death and social euphemism. A number of sources will be consulted for collecting the data required to carry out this study. The study will be carried out during the (2016-2017).

In the following chapter the literature related to the topic of the study will be covered in detail.
Chapter two

Literature Review

2-0 Introduction

This section is divided into two parts: the first one deals with the theoretical studies related to the concept and types of euphemism with reference to religion, death and social euphemism. The second part deals with previous studies which cover issues related to the concept of euphemism in general.

2.1. Definition of Euphemism

Euphemism can be defined as an innocuous word, expression or term used instead of another one which may be considered offensive or denoting unpleasant meaning. Euphemistic expressions are generally used for different functions: substitution of taboo words, disability, sexuality, excretion, social lower-class jobs, death, profanity, politics, religion and military. Euphemism is an idiomatic expression which neglects its direct literal meaning referring to something else to avoid strict social censor, religious fanaticism, political theories, sexuality, and death. Above that euphemism is a useful tool that allows language users to write or speak figuratively about the libelous issues, i.e. it is a linguistic device to avoid talking about unpleasant realities directly. English has a lot of euphemistic terms and expressions such as: pass away instead of die, puttosleep instead of kill, pillowbiter as alternative for homosexual and restroom as compensation from toilet or lavatory. Also, Arabic as a cultural and linguistic store is full of euphemistic expressions Farb, (1974:80) believes that many euphemistic expressions appeared after the Norman conquest of England (1066) when the community began to make a distinction between a genteel and an obscene vocabulary, between the Latinate words of the upper class and the lusty Anglo Saxon of the lower one. It is worth mentioning that one of the first classic examples of euphemism are the expressions pass away and pop your clogs that substitute the verb die. Maxwell (MED Magazine. htm.) states that the creation of euphemism continues over centuries to suit different contexts. Each century has its own euphemisms according to the language speakers' social interests. For instance, in the 18th century, euphemistic expressions focus on the drinking of alcohol, whereas the euphemisms of the 21st century concentrate on subjects like
drugs, ethnicity, politics and war. For example Maxwell (MED magazine. htm) records that euphemism *regime change* is invented as an alternative for extreme military force.

Euphemism generally defined in terms of the substitution of a more pleasant word or phrase for something or someone that, if described blatantly, would be more offensive in some manner to the receptor or the social community of the receptor. Hudson, (2000:261) defines euphemism as "the extension of ordinary words and phrases to express unpleasant or embarrassing ideas. The indirectness of form is felt to diminish the unpleasantness of the meaning. The words so extended are called euphemism, and some examples are … pre-owned, and pass away". Whereas, Stockwell (2002:30) states that

"Euphemism can be seen not so much a lexical replacement by a dissimilar word as a replacement by a closely associated words (a metonym rather than a metaphor); the rest room is not a metaphor; rather it conveys slightly different, more pleasant associations than other possibilities".

Hadeel, (2010: 372) states that "Euphemism is a substitution of an agreeable or less offensive expression in place of one that may offend or suggest something unpleasant to the listener". From the aforementioned definitions, it can be said that the function of employing euphemism in the communicative linguistic composition is to obtain a word, phrase, expression, manifestation or denotation that is gentler, ambiguous, more pleasant, inoffensive, or less offensive, less unpleasant, decorous, neutral, tactful, veiled, more appropriate. On the other hand, Wilmsen, (2010:243) believes that euphemism carries a conventionalized meaning. He indicates that euphemism is usually used to soften sad events like death, but sometimes there is no need to use such utterances in some sad events because it can be understood immediately and it does not have ambiguity.

Palmer (1993: 9-10) mentioning that the meaning of words is changeable by the passing of time. He mentions different reasons for such changes. One of these reasons is attributed to the taboo terms or action. He says that "a cause of fast change is taboo—a word that is used for something unpleasant is replaced by another and that too is again replaced later". He adds that people will change names in order to avoid the bad connotations in these taboo words, and this is a natural process of change. On the
other hand, Lyons, (1985:150) asserts that there are social taboos operative within the language-community and these should be studied within the domain of sociolinguistics. He adds that the replacement of these taboo words by others is a kind of descriptive or cognitive synonymy. Consequently, the existence of taboo words or taboo ideas stimulates the creation of euphemisms. Often, it is necessary to mention some taboo subjects in formal situations. Therefore, a euphemism is a socially acceptable way of referring to taboo things. These subjects include technical and medical terms. Hence, a euphemism makes a socially unacceptable topic mentionable. Euphemism has been defined according to different views such as social, cognitive, political and so on. Beckman and Callow, (1974: 120) define euphemism as "a metaphorical or metonymic use of an expression in place of another expression that is disagreeable or offensive". Leech, (1981: 53) gives a semantic meaning to euphemism saying that "euphemism is the practice of referring to something offensive or delicate in terms that make it sound more pleasant or becoming more polite than it really is". He adds that, this technique consists of replacing a word which has offensive connotations with another expression, which makes no overt reference to the unpleasant side of the subject, and may even be a positive misnomer. whereas, Allen and Corder, (1978: 173) believe that most of these avoided words or phrases are central to the people life but they cannot be uttered publicly because they are felt to give actual realization to what they refer to. Thus, whenever there is a taboo against speaking about certain subjects, it is certain that such prohibited subjects are difficult, important, and central to people lives. In so many societies, for example, death is something feared, but it is not forbidden to talk about, hence there are a number of euphemisms that have been created to deal with this subject. According to the cognitive point of view, Sells (1992:32) thinks that euphemisms are used when one wants to name things without calling up a mental picture of them. The main goal of using euphemisms is to strike at a person's imagination. Euphemisms do not form complete pictures in the mind or completely define an event or object. Thus, without a complete definition, the ability to understand the true meaning of a statement is obscured. Mihas, (2005: 129) states that “politically, euphemism is a vague expression that is used to conceal a harsh reality and reduces precision of thought in the mind of the audience. Thus, political language has to consist largely of euphemism and therefore politicians are considered as masters of euphemism.
2.2 Concept of Euphemism
The term euphemism is derived from the Greek word *euphemo* which means "auspicious/ fortunate/ (good speech). The Greek– root words" eu (good/ well) "+" pheme (speech/ speaking) constitute the word *eupheme* (i.e. the origin of the word euphemo). "The eupheme was a word or a phrase used in place of a religious word or phrase that should not be spoken loud as taboo" (Wikipedia. Org). Furthermore, euphemism as a linguistic device, is used to avoid taboo words and acts which are prohibited and banned by norms and traditions. Mild expressions are used to tiptoe around rude ones and protect people. Euphemisms are, as described by Barnett, (1972:191) the alchemy by which things are achieved and fulfilled. This fact is reflected through the wide use of euphemisms and the continuous coinage or borrowing of new words and expressions to stand for their unpleasant counterparts.

On the other hand, euphemisms in Arabic language have undergone a long process of discussion started with efforts exerted by early Arab linguists until the modern Arab linguists who were influenced by the Western linguists. Thus, they tried to give certain terms for euphemism in Arabic language. These efforts have reflected their thoughts and writings about euphemism. for instance, Al-Tarabulsî, (1981:213) provides the Arabic term التلطف (softening) as equivalent term for the English term euphemism. Al-Khuli (1982:282) translates the English word euphemism into التجربة العبارة (softening expressions) or التجربة التورية (equivocation). While, Leebi (1984:105) refers to the term euphemism in Arabic as حسن التعبير (beauty of expression). Wahba, et al (1984:125) translate it into التهون (comfort). And, Husamuddin (1985: 64) uses تحسن النطق (beautification of expressions) in Arabic for the English word euphemism. Also, Ad-Dayah (1996: 395) sees that the Arabic term الكتابية (metonymy) is employed here. Awad, et al, (2006:8) explain the semantic function of euphemism in a language by referring to euphemism as التلطف which is used to avoid taboo words. Both Athu-Thubeiti (2001:961) and Abu-Xuder (2010: 5) adopt the previous term التلطف. Whereas, Umer (1998:228,265) translate التلطف في التعبير into English as euphemism.

2.3 Classification of Euphemisms
Euphemisms are expressed in different forms, and are motivated by diverse reasons such as, taboos, fears, respect and politeness, fun or deception and obfuscation. Among these forms of construction are:
1. Scientific Terms and Jargon: pull the plug for euthanasia/ mercy killing, thermal therapy for ice bags
3. Abstraction: using it, the thing, the matter (to avoid the direct mention of something);
4. Circumlocution: ‘girl’s rest room’ for ‘toilet’, or ‘terminological inexactitude’ for ‘lie’;
5. Remodeling: ‘sugar’ or ‘shoot’ for shit, ‘darnation’ for ‘damnation’;
6. Hyperbole: using overstated phrases as in ‘flight to glory’ for ‘death’;
7. Figurative Expressions: ‘go to the happy hunting grounds’ for ‘die’, or the “birth pangs of a new Middle East” used by Condoleezza Rice for the June 2006 Israeli war on Lebanon;
8. Understatement: reducing the effect or impact: ‘sunshine units’ for contamination by radioactive isotopes, ‘outgassing’ or ‘runoff’ for pollution; and,
9. Omission: deleting the whole thing, word or sentence by putting dots, dashes or exclamation marks.

Allen and Corder, 1978: 173) state that in any polite communication between speakers and listeners, interlocutors tend, in referring to socially taboo topics, to use certain euphemistic strategies. Therefore, people use these strategies or forms of euphemisms to describe labels that are considered inappropriate for use in polite conversation. Thus many euphemisms fall into one or more of these categories
1- Terms of foreign and/or technical origin (derriere, copulation, perspire, urinate, security breach·mierda de toro, prophylactic, feces occur
2- Abbreviations (SOB for "son of a bitch", BS for "bullshit", TS for "tough shit", SOL for "shit outta luck", BFD for "big fucking deal"
3- Abstractions (it, the situation, go, left the company, do it)
4- Indirections (behind, unmentionables, privates, live together, go to the bathroom, sleep together)
5- Mispronunciation (goldarnit, dadgummit, freakin, shoot) 6- Plays on abbreviations (barbecue sauce for "bull shit", sugar honey ice tea for "shit", Maryland farmer for "motherfucker", catch (or see) you next Tuesday for" cunt"
7- Phonetic alphabet (Charlie Foxtrot for "Cluster fuck", Whiskey Tango Foxtrot Oscar for "What the fuck?", Bravo Sierra for "bullshit"

2 Purpose of Using Euphemisms

Euphemisms are powerful linguistic tools that "are embedded so deeply in human language that few of them, even those who pride themselves on being plainspoken, ever get through a day without using them. According to Webster’s New Collegiate Dictionary, euphemism is a kind of figurative speech which employs the use of other, less exact but milder or less sharp words or phrases in place of words required by truth or accuracy and the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant purpose and principle euphemisms as an indirect communication.

In this respect, Linfoot-Ham (2005:45) demonstrates that euphemisms are of speakers’ interest for different reasons:

a. It helps people make sense of lots of word histories. For example, the English toilet from French toilettes ‘towels’ or the ancient Greek drakon’s ‘snake’ derived from present participle of derkomai ‘see clearly’ … etc.

b. It helps people to understand what concepts cause people psychological and social discomfort. In reality, people tend to use euphemistic expressions to replace those things that would cause fear or panic in mind. For example, people always desist themselves from direct mention of such words as “die, old, sick”; therefore, euphemism is quite abundant in this aspect of natural phenomenon. Here are few examples of the euphemistic expressions of “die” in English and their rendering in Arabic: dearly departed, decease, departure, has gone, left, pass away, no longer with them, at rest, in heaven whereas in Arabic:

For Religion: in Hebrow (‘the name’) Ha-shim, in English is my lord, in Arabic: the messenger for the Islamic prophet Mohammad

For Human intimate relationships (sexual activity), go out with, sleep with, make love in Arabic نام مع، يتواصل مع، يتلاسم، عاشر، يتبادل الحب

For money: well-off, comfortable, doing well, relaxed, in Arabic : مرتاح ماديا، مكثفي، غير محتج، شبعان

For mental and physical disability: visually impaired, physically challenged, disabled crippled, in Arabic…
visually impaired is labeled as euphemism for one-eyed in Arabic

that it is euphemized as (generous eye) because Arabs believe that the sight will concentrate into one eye and that eye is gracious tender.

2.5 Uses of Euphemisms

Learners encounter while learning which euphemism is appropriate in a particular situation. Allan, et al (2006:230) mention that euphemisms by definition are a means of accommodation and deception at the same time. In certain social contexts, they are used to avoid embarrassment and the direct mention of social taboos. In other situations, they are used to give more importance and a higher status to certain individuals and events, i.e. calling the ‘garbage collector’ ‘عالل ومال’ a Euphemisms are also used to ameliorate the effects of consequences of certain acts or incidents as in, ‘wife-beating’ ‘ ضرب الزوجات’ becoming ‘domestic violence’ ‘ ‘marital discord’ ‘ عانتي عفأزوجي’ , or ‘spousal abuse’ ‘ زوجيهاساءة’. This form of amelioration is often employed in political and military discourse where facts that otherwise would be deemed to be unacceptable from a moral and/or legal perspective are made to look benign and innocuous. For example, terms or phrases such as ‘tea party’ ‘ حفلة شاي’ and ‘birthday party’ ‘ حفلة عيد ميلاد’ some are used to refer to methods of torture, ‘collateral damage’ ‘ أضرار جانبية’ for killing innocent civilians in war, an ‘invasion’ becomes a ‘rescue mission’ ‘ مهمة إنقاذ’ and ‘bombings’ become ‘protective reactions’ ‘ رد فعل وقائي’ . The same occurs in the business world where euphemisms are used by management to conceal a reality that would otherwise have a negative effect on the organization. Slovenko,(2005:545) explains that firing employees is described in terms of ‘lay off’, ‘downsizing’, re-engineering’, or ‘involuntarily separated’, and demotions are said to be ‘vocational relocations’. Seemingly benign words are used to soften the shocking reality of being fired or demoted. Rawson (1981:28) categorizes the usage of euphemisms into positive and negative euphemisms. The positive ones usually ‘inflate’ and ‘magnify’ facts whereas the negative ones ‘deflate’ and ‘diminish’ the reality being described. In the domain of political discourse, euphemisms can be employed for benign or malignant purposes. Rawson states that “when euphemisms are used to purposely conceal our inward anxieties, conflicts, fears, and shames, they become ‘doubletalk’ designed to mislead and are convenient words for people who lie about what they are
doing”. Rawson states that both parties of the communication, in using and accepting these misleading euphemisms, are parties to the ‘conspiracy’. The conspiracy is that both interlocutors pretend that what such euphemisms stand for does not exist, and these are taken at face value. Farghal, (2005:65) says that euphemisms are often used in social and religious contexts, especially when this relates to collectively agreed upon taboos such as ‘death’, ‘bodily functions’, ‘sex’, and ‘profanity’. In almost all societies, there is an implicit understanding that such topics are to be euphemized. For example, in both English and Arabic, there are functionally equivalent expressions that are employed to maintain face-saving and to avoid embarrassment, or to spare the listener feelings of discomfort. In English, for instance, ‘pass away’, ‘depart’, or ‘met his maker’ are used for ‘die’. In Arabic, the same effect is obtained by using مات instead of the direct utterance die.

In religious contexts, people tend to avoid the direct reference to God as a way of showing respect to their creator, e.g. in Christianity, Jesus is referred to as ‘gosh’ or ‘gee’, and in Judaism, God is called ‘HaShem’ instead of using ‘Adonai’. In Arabic, the name of Allah is always uttered and praised. Muslims are encouraged, even urged, to pray to Allah in direct ways but with praise, thankfulness, and respect. However, in cursing and swearing, Arabic users tend to avoid direct swearing by using techniques of alphabetical alteration as in لعنة / بلعن لعنة , instead of ‘damn’ because damnation is not a good deed to be practiced by Muslims. Similarly, in English ‘darnation’ is used for ‘damnation’. In the area of bodily functions, both English and Arabic employ euphemistic expressions to refer to things related to ‘urination’ ; ‘WC’ or water closet reads as ‘bathroom’ and ‘toilet’ reads ‘توالت و ’ which is borrowed,. In the case of menstruation, a social/cultural topic usually tabooed in public discourse, expressions such as ‘got period’ or ‘the cavalry’s come’ are used for the menstrual cycle. This topic is also similarly euphemized in Arabic by saying ‘عضوأ و معدورة،’ or even ‘مضيوفة’ or ‘نيس و عدد أ’ to flag the monthly cycle.

Euphemisms are commonly used to camouflage behaviors that violate social norms and mores or ‘political correctness’. Adultery, for example, is referred to as ‘extra-marital sex’, ‘abusing the bed’, ‘having an affair’, or ‘an act of shame’. The same occurs in Arabic, where خيانة زوجية are used to describe الزنا. For bribery. Rees, (2006:28) states that “euphemisms are used to
soften descriptions of physical or social handicaps. A female who is not married is said to be a ‘spinster’ or ‘bachelor girl’ instead of the previously used description ‘old maid’. In Arabic, ‘عَرَا’ or the more colloquial expression ‘عَرَا’ are used instead of ‘عَائِشَة’, which is very blunt and offensive. Blind people are said to be ‘visually impaired’ whereas in Arabic ‘كِيْف’ is used for ‘أَعْمَى’. The same applies when ‘physically challenged’ or ‘differently able’ are used instead of ‘handicapped’, which is considered a dysphemism. Similarly in Arabic, instead of saying ‘ذُوّاء’ ‘الحاجات الخاصة’ is used. Political and military discourse is replete with euphemisms that often hide a brutal reality or are designed to create a reality that is far from the truth. Wars, political conflicts, and adversarial relationships are rich opportunities for coining and creating new euphemisms.

2-6 Nature of Euphemism

Languages which consist of a single form have rules about using language. This set of rules and / or styles is known as speech etiquette; which defines what topics can be spoken about in what situations and what words should be used. Hasegawa,( 2001:234) explains that If these rules or styles or forms of the language are not taken into consideration in certain situations, they may sometimes offend others or make a terrible situation. On the other hand, manipulating and applying these forms appropriately can enhance satisfactory relationships with others. Therefore, languages have euphemisms and people consciously and unconsciously use them to protect themselves from being offensive and / or to make a positive relationship between the communicators. Moreover, Koch, 2004:30)states that when interlocutors use euphemism, they do not at all want to change their language, but they want to communicate in a convenient or efficient manner about the topics they are referring to, the forms or styles that are used by the communicators can be divided into two categories: expository and explanatory accounts, and they can be further employed for two quite different purposes: euphemism and dysphemism. Allan and Burridge (1991: 14-27) call the combination of both euphemism and dysphemism as x-phemism. The term X-phemism is used to replace one expression with another that carries positive or negative associations. Euphemism is used for making something sound better while dysphemism is used for making something sound worse. Dysphemism then is, roughly speaking, the opposite of euphemism. Grant (1977: 24) uses the term malphemism instead of dysphemism and explains that such an
expression is used to be offensive and indicates negative discernment. He mentions that one man's euphemism may be regarded as another man's malphemism or obscenity. Lutz,( 1987:382) believes that euphemism can be divided into three major categories: euphemism, dysphemism, and doublespeak. Doublespeak is a similar entity to both euphemism and dysphemism, but it contains stronger intentions to interchange or confuse the truth of the issue and deceive the audiences. Allan (2006:1) adds another category of euphemism called orthphemism which means straight talking. Finally, there are three antonyms of euphemism: dysphemism, cacophemism, and power word. The first as mentioned above can be either offensive or merely humorously deprecating with. The second one is generally used more often in the sense of something deliberately offensive. The last is mainly used in arguments to make a point seem morecorrect.

2-7 Euphemism and Dysphemism

Euphemism and Dysphemism pave the way of talking about the evaluative content of language: that part which does not describe a thing in the world, but rather expresses the speaker's attitude towards it. Pinker, (1994: 58) states that the combination set of euphemism and dysphemism is called x-phemism. The term dysphemism, from Greek dys=bad + pheme=speech, is roughly an opposite of euphemism that means the usage of an intentionally harsh word or expression instead of polite one. Thus, it is possible to use deliberately crude language to talk about socially acceptable topics. In this case certain words or expressions are used to produce a negative effect on a reader's or listener's attitude about something or to tone down the positive associations the thing may have. (Lutz, (1989: 38) indicates that dysphemism is as common as euphemism in everyday usage. Hence, there is no sports team actually 'staughters or annihilates another'; few companies 'crush' their competition; also 'to stuff your face' instead of "to eat". Some of dysphemisms borrow from the obscene vocabulary: "to part your ass" instead of 'to sit'. In addition, many of the same subjects can be dysphemized as euphemized, such as sex and death. Thus a well-thought-of dead person may be said to have 'passed away' (euphemism), a disrespected one to have "kicked the bucket" or "to be worm food" X-phemism can be avoided by delivering the truth and transferring meaningless words whichindicate a positive connotation. A desire for increased positive connotations (or fewer negative onesis one of the main reasons for using euphemism. Connotations are thought to
colour what a word "really means" with emotion or value judgments. There are two kinds of "X-phemisms" euphemism and dysphemism:

1- Conventional X-phemisms: words whose sole purpose is to make reference to a taboo topic in a polite or impolite way: "shit" vs. "defecate". This category has more to do with politeness and social norms than the speaker's actual feelings. Conventional dysphemisms may have a positive social value in expressing casualness, informality, solidarity. Conventional Xphemisms can be either conventional euphemisms and/or conventional dysphemisms.

2- General X-phemisms: ways of describing a situation, event or thing which conveys an attitude towards it: "terrorist" vs. "freedom fighter", "henchman" vs. "associate".

3- X-phemisms and Doublespeak

There is a close relationship between x-phemism (euphemism and dysphemism) and doublespeak in which the latter being considered as one category of euphemism. As a point of similarity between euphemism and doublespeak, Rawson, (1981: 1-3) states that both of them use good words to hide bad ones. Meanwhile, the main point of difference between euphemism and doublespeak is that euphemism is used in a well-mannered way with good intentions associated with it and without deception but when a euphemism is used in a deceitful way in hopes of misleading people, it becomes doublespeak. As a result, using euphemism without deceiving people will bring about harmless and pleasant feelings while in doublespeak the distrust will start to begin increasingly. However, when euphemisms are used to purposely conceal our inward anxieties, conflicts, fears, and shames, they become social doubletalk designed to mislead and are convenient words for people who lie about what they are doing, Mihas, (2005: 129) states that nowadays, euphemism becomes an accepted and established practice according to the ethical considerations which embedded in using it since it is used to soften a harsh, unpleasant or distasteful reality to be more acceptable and more pleasant. Lutz, (1989: 150-155) makes an immediate distinction between proper euphemisms and doublespeak. He mentions that when a euphemism is used to deceive and in a negative way, it becomes doublespeak. Thus, the main purpose of doublespeak is to make the unreasonable seem reasonable, the blamed seem blameless, the powerless seem powerful. In this case, when any language is used for purposes other than what it was originally designed for to communicate it is usually not an accident or a slip-up; in most cases it is deliberate. Lutz (1987: 382-3)
breaks doublespeak down into four major categories: the euphemism, jargon, gobbledygook, and inflated language. He describes a euphemism as expressions that are designed to avoid a harsh or distasteful reality but becomes doublespeak when it is introduced or intended to mislead or deceive. In this context a euphemism stands for something else and everyone pretends that the something else doesn't exist. As a result, Rawson, (1981: 3) states that when the conscious elements of circumlocution and doubletalk loom large, dishonest euphemisms will appear when euphemism is used not to be tactful or polite. Bok (1989: 18-22) mentions that when euphemisms are used to deceive, they become ethically questionable and become lies in the context of specific persons in specific situations. Thus, saying someone has "passed away", for instance, is not doublespeak because it is said out of concern for someone's feelings and it is not a matter of deception. But when a language is deliberately constructed to disguise or distort its actual meaning, it becomes doublespeak. Source Watch(2006:56) explains that doublespeak is mainly words constructed for political, governmental or military purposes to impose a desirable mental attitude upon the person using them. For instance, the invasion of Iraq was called "a liberation" in order to avoid the word "occupation"; and the euphemism "prison abuse" was coined after the Abu Ghreeb prison scandal broke in spring 2004 in order to avoid the word "torture" Mihas, (2005: 131-132) states that much like the euphemism is the 'jargon', the second type of doublespeak according to Mihias's point of view. Jargon is a specialized language used in some particular field such as trade, profession or similar group and also has its acceptable and unacceptable forms. Similar to euphemism, Jargon can be used appropriately and inappropriately i.e. to deceive according to the results a person seeks or situation. If, for example, doctors use jargon among themselves while discussing a medical concern, that is completely appropriate and it's not doublespeak. However, if the doctors used the same language to explain a medical condition to a patient, the jargon would be pretentious and inappropriate. Thus, when jargon is used to show off to others or to hide meaning or to deceive, that usage is clearly doublespeak. Lutz, (1987: 382). mentions that gobbledygook, also known as bureaucratese, is unacceptable in any shape or form. It is probably the easiest type of doublespeak to perpetrate on an unsuspecting audience, because all that's needed is to endlessly pile on words and over whalm whomever is listening. The fourth type of doublespeak, inflated language, is perhaps the most common and is the
opposite of the euphemism. It is designed to make the ordinary seem extraordinary, to make everyday things seem impressive. Such a kind can be seen in the example where "garbage men" might refer to themselves as "sanitation engineers". Hasegawa (2006: 2) identifies that X-phemism (euphemism and dysphemism) and doublespeak may have very analogous features, especially dysphemism and doublespeak. However, clear distinctions can be made between these types. First is for X-phemism in which the speaker conveys his perspective to the audience and there is no intention to deceive. If you consider the receiver's feelings and avoid negative aspects toward the interlocutors' affection, it is euphemism. If it intentionally and/or unintentionally works negatively, the term is dysphemism. If locution, however, contains intention and motivation to mislead or deceive the audience, then the expression becomes doublespeak. Doublespeak is when the speaker pretends not to render the truth of the issue but to switch the locution intentionally and obfuscate the truth.

Its role in social interaction urges researchers and those who are interested in digging deep into this topic as much as they can; that are why definitions are not difficult to find in authentic sources. Two of the most prominent linguists, i.e. Allan and Burridge, (1991:11) define euphemism as "alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offence, that of the audience, or of some third party". Due to the distinctive relationship that connects euphemism to taboo, taboo issues stimulate the evolution of euphemism. Fromkin, Rodman and Hyams, (2003:479) depict this relation by giving the definition for euphemism as "expressions (words or phrases) used to replace taboo words or avoid unpleasant subjects." It reveals what topics or things are considered taboo so that the society where they are used can move forward to find replacements that are milder and more acceptable alternatives. There is an agreement, in their dictionaries, between the definition of Richards et al (1992) and Funk (1978) where euphemism is defined as "the use of a word which is thought to be less offensive or unpleasant than another word" and it "is a mild and agreeable expression for the disagreeable thing", respectively. Thus, he went to his return and pass away are milder than 'die'. Similarly, Ayto,(1994, explains that euphemism of harsher or vulgar words is replaced by milder and preferable ones. The same can be said about that of Dictionary of ‘Slang’ by Thompson, (1999: vii). He lists the most distinctive features of euphemism as follows:
1- An expression substituted for a negative connotation.

2- To avoid embarrassment or raise the status of a certain concept.

3- A synonym of a lower status word or phrase.

4- In mixed company, it helps to avoid the harsher expressions of all-male groups and the typical speech of certain levels of society namely, the lower one.

5- Finally, euphemisms signify and tell your partner to avoid sexual overture, especially the ones who talk about sexual issues.

Aik and Hui, (2009:195) define euphemism as a pleasant expression for something that is not pleasant, whereas Alexander, (2003: 90) sees it as a matter of making unpalatable subject more acceptable by using a disarming expression. Euphemism means, according to Onions, (1966:330) the replacement of a favourable expression for a more accurate but offensive one. The word 'accurate', as it is thought, reflects its fact being religious since the verb 'phemi', to speak, is in the imperative form to warn the worshippers to utter no words but accurate and befitting terms when in the temple, (Bryant,1948:332). indicates that “the first and the original motivation, being religious, behind the use of euphemistic expressions in language.”

4.8 Definitions of English Euphemism

Its role in social interaction urges researches and those who are interested in digging deep into this topic as much as they can; that is why definitions are not difficult to find in authentic sources. Two of the most prominent linguists, i.e. Allan and Burridge, (1991:11) define euphemism as "alternative to a des-preferred expression, in order to avoid possible loss of face: either one's own face or, through giving offence, that of the audience, or of some third party". Due to the distinctive relationship that connects euphemism to taboo, taboo issues stimulate the evolution of euphemism. Fromkin, Rodman and Hyams, (2003:479) depict this relation by giving the definition for euphemism as "expressions (words or phrases) used to replace taboo words or avoid unpleasant subjects." It reveals what topics or things are considered taboo so that the society where they are used can move forward to find replacements.
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in the temple, (Bryant,1948:332). This point indicates the first and the original
motivation, being religious, behind the use of euphemistic expressions in language.
From the above cited definitions, it is clear that euphemism has been used in English
to softening the interaction between people.
2-9 Types of Euphemism in English

Euphemisms have been classified in different types, according to certain perspectives and criteria. This is due to the long history of the topic in language as well as its importance. Euphemisms generally are of two types: traditional and stylistic. The first type has indirect reference to topics such as death, sex, disease, and body functions. As these are taboo, people refrain from speaking of them openly. To enhance these purposes, they attempt to create new alternative expressions. So, it is a way to extricate humans from barbarism to become civilized creatures. Stylistic euphemisms on the other hand, refers to some more polite words and expressions, especially when people tend to be indirect in communicating with each other to make other parties feel comfortable and not hurt them. Some exaggerated and pleasant expressions are employed to ensure social solidarity and co-operation. Political expressions are good examples like less developed countries and surgical attack instead of underdeveloped countries and surprise attack respectively. In their works, Allan et al,(1991:15) and (2006:9), discuss euphemisms according to their contents and areas, for example, euphemisms for naming and addressing, euphemisms for sex, religion, diseases...etc.

Rawson, (1981: 1-3) divides euphemisms into two general types: positive and negative. The positive euphemisms inflate and magnify, making the euphemized items appear grander or more important than they really are. They also include many occupational titles that can be used to protect or save worker's egos by elevating their Job status such as "access controller" instead of "doorman". Other kinds of positive euphemisms include imposing Job titles adopted to bolster one's self-image or impress one's friends and acquaintances. Examples of these include 'counsel' in place of 'lawyer', 'health care professional' for 'nurse' or 'doctor', 'chiefexecutive officer' instead of 'president' or 'chairman of the board', and 'territory manager' instead of 'salesman'. The negative euphemisms deflates and diminishes. It is defensive in nature, offsetting the power of tabooed terms and otherwise eradicating from the language everything that people prefer not to deal with directly. Thus negative euphemisms replace language that people prefer to avoid using. Examples include 'harvesting' in place of 'killing', 'collateral damage' instead of "civiliancausalities" or 'deaths', 'relationship' for 'sexual relationship', and 'intestinal fortitude' in place
of "guts" Henry, (2006: 1) explains that many euphemisms, whether positive or negative, can be used consciously and unconsciously. In many social circumstances, euphemisms can be used to avoid embarrassment or to protect another's ego, for example, at a formal dinner party, a guest might ask for directions to the "little girls room" to avoid the embarrassment of using the word 'toilet', which is itself a euphemism that was coined so long ago that it is recognized as the plain-language version of the location being referred to. In fact, the American cultural taboo about the elimination of personal bodily waste is so great that American-English language offers only euphemisms for naming the location in which this activity occurs. Such a use of this kind of language is called the 'unconscious use of euphemism'. From the above cited definitions the following types of euphemism can be distinguished in the sections below.

1- X- Phemism and Politeness

Many languages have specific means to show politeness, difference, respect, or a recognition of the social status of the speaker and the hearer. Spolsky, (1998: 19-20) states that Politeness is best expressed as the practical application of good manners or etiquette. It is a culturally defined phenomenon, and what is considered polite in one culture can often be quite rude or simply strange in another. Thus, politeness is essential asymmetrical or relative relation; since what is polite with respect to the hearer or to some third party will be impolite with respect to the speaker, and vice versa. Hasegawa, (2003: 6) views that one of the techniques to show politeness is the use of euphemisms which make use of ambiguity as well as connotation. Thus some ambiguous euphemistic expressions are socially accepted and sometimes deemed a polite strategy in English and some other languages. Palmer, (1993: 92) states that connotations are thought to colour what a word 'really means' with emotion or value judgments. It is found that one of the main reasons for using euphemisms is a desire for increased positive connotations (or fewer negative ones). Thus, it is often useful to avoid words with strong connotations, especially taboo words, when striving to achieve a neutral point of view. Allan and Burridge (1991:5-14) assert that "a euphemism is used as an alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offence, that of the audience, or of some third party." As a result of this fact, communicators have two possible motives for referring to a distasteful topic euphemistically. The first
one is to minimize threat to the addressee's face and the second is to minimize threat to their own. These two authors attribute euphemisms to face-saving and – less explicitly – dysphemisms to deliberate face-threatening (negative face) (1991: 5-11). Certainly, dysphemisms may be face-threatening to the hearer or to some third party, and euphemisms may be face-saving. However, face-threatening accounts for negative politeness in general, even without touching any taboo concept, and likewise face-saving accounts for positive politeness in general, even without touching any taboo concept. So, polite / impolite lexical expressions are not necessarily euphemisms/dysphemisms. Finally, Allan (2006:65) tries to study the interaction of politeness and impoliteness with orthophemism (straight talking or direct speech act), euphemism (sweet talking or indirect speech act) and dysphemism (speaking offensively). He states that politeness can be defined in terms of inoffensiveness and orthophemeism and euphemism align with it in contrast to their negative counterparts impoliteness and dysphemism. All these categories of language and behavior are wedded to context, time, and place. They are therefore necessarily variable and malleable such that no two groups or individuals will be certain to make the same judgments as to the offensiveness, politeness, or the x-phemism of a given language expression. Ortony, (1993:55) mentions that euphemism can be regarded as one of the important figures of speech that would seem to play a role in the production and comprehension of the most popular varieties of indirect speech acts. Thus, euphemism can be considered as one variety of indirect speech acts in the sense that indirect means are chosen because the intended action is too offensive, prying, pushy, or embarrassing to approach directly. Sadock, (1993:43) states that both of euphemisms and indirect speech acts rest their success upon an apparent clash between what is done (said) and what is intended.

2. Euphemisms for Death in English.

In English, death has become a four-letter obscene word; one that is not to be used when talking to people in normal daily polite conversations. In an attempt to find more socially acceptable terms and also to keep death at arm’s length by masking its reality, people may use various euphemisms – mild, indirect or vague terms. The practice of using such words for death is likely to have originated with the magical belief that to speak the word death was to invite Death; where to ‘draw Death’s attention’ is the ultimate bad fortune. It may be said that one is not dying but fading
quickly because the end is near. People who have died referred to as having passed away, deceased or departed. Moreover, euphemisms are also used to show the commemoration and respect to the death and sympathy for his/her relatives and friends. Therefore, when dealing with topics related to death or dying, people go to great lengths to avoid using the words die, dying, death, dead. However, in English speaking countries, there are such euphemisms: Gone to Heaven; join the angels; pass over Jordan; climb the Golden Stair; cross the Great Divide; kneel at the Big gate; knock on Heaven’s door; cross on the Stygian; singing with angels; left this world; gone to a better world; pass over to other side. Some people also refer to the departed as a sleeping person who is enjoying a very long sleep by using such euphemisms as: Fall asleep with Jesus; a full/big sleep; close one’s day; gone to one’s rest; laid to rest; be at rest. People in English-speaking countries also have non-religious euphemisms to deal with the subject of death, such as: No longer with us; be no more; cease to breathe; cease to live; close one’s eyes; left us; lost; breathe one’s last.

3. Religious Euphemisms

With reference to its origin, euphemism, according to Bryant, (1948:323) was a religious word, in its imperative form, used to warn worshippers to use no terms but the most appropriate ones in the temple. From a religious point of view, taking the name of God in vain is forbidden and taboo, or it is profane or blasphemous. Hughes, (2006:201) explains that to avoid this use and express it appropriately, if inevitably, English has developed many euphemistic expressions for the sacred name; especially in the history of Christianity. This process focused on the name of God, but to a lesser extent to that with Jesus or Christ or Lord. Pronouncing the divine name itself in its full spelling is blasphemous and culpable. So reverence for the divine name is shown by giving epithets; God is called The Majesty, The Holy One, The Strong One, The Rock, The Heaven or The Stone, speakers avoid uttering the Name, as Hughes, (1998:12) states "by a surreptitious erosion of the unacceptable or taboo form, transforming it by means of phonetic disguise into seemingly innocuous variants." He shows some of these forms, as seen in the table below with the date when they appeared.
Table (2-1) examples of Religious Euphemisms and their date

<table>
<thead>
<tr>
<th>Date</th>
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<td>1760s</td>
<td>Gracious</td>
</tr>
<tr>
<td>1820s</td>
<td>ye gods!</td>
</tr>
<tr>
<td>1900</td>
<td>Good grief</td>
</tr>
<tr>
<td>1909</td>
<td>by Godfrey!</td>
</tr>
<tr>
<td>1528</td>
<td>Jesus Gis, Jis</td>
</tr>
<tr>
<td>1660s</td>
<td>Gemini</td>
</tr>
<tr>
<td>1830s</td>
<td>Jiminy</td>
</tr>
<tr>
<td>1895</td>
<td>Gee wiz</td>
</tr>
<tr>
<td>1900</td>
<td>Jeez</td>
</tr>
<tr>
<td>1920s</td>
<td>Jeepers</td>
</tr>
<tr>
<td>1934</td>
<td>Jeepers Creepers</td>
</tr>
<tr>
<td>1680s</td>
<td>Christ Criminy</td>
</tr>
<tr>
<td>1840s</td>
<td>Cripes</td>
</tr>
<tr>
<td>1924</td>
<td>For crying out loud</td>
</tr>
<tr>
<td>1725</td>
<td>Lord Lud</td>
</tr>
<tr>
<td>1765</td>
<td>Lawks!</td>
</tr>
<tr>
<td>1844</td>
<td>Law sakes</td>
</tr>
<tr>
<td>1898</td>
<td>Lumme! (Lord love me!)</td>
</tr>
</tbody>
</table>

Hughes (1998:12) mentions the above examples.

Consequently, the phonemic devices are the best means to euphemize the divine Name in English.

4. Swearing

McArthur (1992:1010, 276) defines *swear words* as a non-technical term for a word or phrase that is obscene, abusive, and socially offensive. They are usually associated with the genitals and sexual activities (cunt, fuck, prick), excrement (shit),
or religious (Jesus Christ), while cursing is to invoke supernatural power against someone or something explicitly or implicitly, or utterance consigning an object to evil. The tribulation through swearing may range from trivial penalties to death because of its sacred and serious place in the religion. According to Wajnryb, (2005:183) from a historical point of view, lengthy and forceful ordinances against swearing were found among the people of old civilizations and religions of the ancient Egyptians, the Jews, early Christians, the Greeks and the Romans. It seems their use by speakers is inevitable since they develop what Mencken (1957:316) calls 'denaturalized profanity'. He adds there are darn, goldenarn, gosh …etc, for spoken discourse and damfino and damphool for written discourse. It would be a grave breach of etiquette to use any of them when writing a letter to a high ranking religious figure, like an Archbishop.

In the course of time, different policies were practised to stop profanity. In the seventeenth century, as Allan and Burridge, (2009:380) report, the first organized form of linguistic censorship was seen. Laws against profanity were there on the stage. The fine was a whopping ten pounds which could have bankrupted a theatre company at that time. Over the years, the shock power resulting from profanity declined greatly. Rawson, (1989:6) states that the history of proscriptions of profanity indicated that swearing should be common and disturbing, at least to the true believers. Otherwise, it would not have been necessary to impose formal bans against it. Nowadays, the official and semiofficial proscriptions have been neglected. If the only real disagreement is on when it began, the deterioration of profanity has been noted widely.

Allan, et al,(2009:380) add that "outside of Islam, blasphemous and religiously profane language is no longer considered offensive by the majority of speakers, and has given way to more physically and sexually based modes of expression." This reflects the sweeping transition in the history of foul language in English from the religious to the secular in the case of swearing. When feeling angry or frustrated, swearing is used to express these emotions. It is the basic and typical purpose behind this use. Swearwords, according to Dewaele, (2010:107), are well suited to do so, their primary meaning is connotative. However, the emotional impact is variable, depending on the experience of an individual with his/her culture and its language.
conventions. Games, (2008:219) states that people swear to show fear or that people are not afraid. The name of God is taken in vain at precisely the moment when people should be most circumspect. Tension is released when one swears. people swear when they are angry, or there is a point to be emphasized, or when they feel that they have lost control of the situation. People swear to shock, impress, or flirt. When showing care, people swear too. In all these situations, people swear and use bad language because it goes beyond or step over a line of general acceptability.

As all societies do the same w suffer from this bad side of the usage of language, speakers do their best to curb or control their cursing and swearing. In his book *Cuss Control: The Complete Book on How to Curb Your Cursing*, O'Connor (2006:56) suggests to the readers a method and therapies to help them control anger and avoid swearing and cursing. Hughes, (2006:205) indicates that *Goddamn* or *Goddam, God damn you*, or God's wounds that refers to the sufferings of Christ at the Crucifixion, have become the principal focus of religious swearing. It is pointed out by Games, (2008:205) that swearing is expressed in three forms:

1. Words to do with excretion start early because small children are naturally curious about it.
2. Sexual language or imaginary, thoughts turn to swear when hormones start ranging towards puberty.
3. Religious or blasphemous vocabulary. Jung, (2011:6) concludes that the difference between religious and non-religious swearing is vulgarity; linguistic constructions are viewed by polite society as what can or cannot be said. Vulgar constructions are the ones widely used when swearing or cursing.

5. Social Euphemism
In English social euphemism can be classified under the following categories

A. Health Euphemisms
Cooperative desire, not to impose one's trouble on others and not to be seen whine, is the key motivation behind the abstention surrounding disease and sickness. Disease, this English word, was once a euphemism consisting of two morphemes: dis- "cease to" and ease "be comfortable". Fear and superstition associated with illness can be traced long back in the history. In the Middle Ages, for example, according to Allan and Burridge, (1991:171) people were afraid of some treatments, very few other remedies were effective. Because that period was religious in dominance, the etiology
was shrouded in mystery; divine punishment for sins committed by the complaints led to this. They add that the belief mentioned above is no longer adopted and completely confronted by the people of the twentieth century due to the tremendous advances and discoveries modern medicine has achieved. Yet diseases like AIDS and cancer, for instance, are still mysterious, and causing the same fears and superstition. The language of euphemism for disease and illness is still rich in lending a helping hand to its speakers to avoid unspeakable matters in life. Ford, (1968:258) notes that people exercise different types of euphemism, of which is the use of the exact opposite words to which the user refers. The strong belief in ill-omened words is the reason behind the same. Allan and Burridge, (2006:203) explain that "accident was once giving the meaning "happening", from the Latin "accidens". Yet the meaning was narrowed to be the euphemism of "misfortune", so diseases are really the ' accident' of the body.

B. Euphemisms for Diseases

There are some diseases, especially the ones which are difficult to speak of explicitly. *Syphilis*, historically, was the most fearful disease, not because of its accounts of mortality, but was because of its relation to sexual organs. The physical symptoms of syphilis were reflected in moral depravity, as it was believed to cause it. However, the real reason was not clear, in spite of its connection to sexual behaviours. Being severe and serious in the Middle Ages and after, it was so till the sixteenth century when the name (syphilis) took its final shape. Thus, it was euphemistically called in different names; *social disease, S. T. D., V. D., terponemal disease, luetic disease* (from Latin, lues), and *special disease*, all are to denote it, they all reflect its danger and seriousness. As the French were blamed for introducing this disease to the rest of Europe, it was called *French ache, French disease, French fever, French pox*. Similarly, leprosy was so called after a biblical character 'Lazarus', who was the victim of a skin disease that may well have been leprosy; it shared the same danger with syphilis. Allan and Burridge, (2006:178-9) add that this disease was considered a punishment for sin and heresy. The diseased person was seen as physically and morally dangerous, he was deprived of all normal community rights, like inheritance. The animal-like appearance of the diseased was perceived as the fitting punishment for their transgression against God. Cancer, on the other hand, is one of the most serious diseases till date. Its image, according to Allan and Burridge, (2006:220) "is very much that of latent malignancy which, even after treatment, is ready to strike
again." The symptoms are sometimes hidden: it depends on the type of cancer a person is infected with. When a diagnosis appears, the common practice is to spare the feeling of the patient by concealing the results. Allan and Burridge (2006:221), go on to give some euphemistic expressions which help hide cancer, doctors feel reluctant to use the word when mentioning it to the patients due to its demoralizing effect on them. Doctors, in general, prefer mitotic disease instead of cancer. The Big C and CA are other euphemisms refer to it. However, growth and tumour are more preferable by patients themselves because of the benign image that does not invoke the same unpleasant images of decay and corruption, or even death. Finally, obituaries and death notices include euphemistic expressions for cancer: died after a prolonged illness/ a long battle against illness are commonly read. AIDS, on the other hand, is another serious disease. The fear surrounding this disease is unbelievable; it is sometimes called the disease that changed the World. The connection of homosexuality and injected-drug abusers links the disease to deviant behaviour, enforcing correlation between moral and physical corruption. Because of all that, AIDS was labeled by variant names before taking the current one. The abbreviations PWA, PLA, and PLWA "person living with AIDS" are more preferable, especially by AIDS activists. Whereas GRID (Gay Related Immune-Deficiency) was a suggestive label since the disease was linked with gay community. In the course of debate over labeling it, AIDS was taken to stand for (Acquired Immune-Deficiency Syndrome), though HIV (Human Immune Deficiency Virus) is positive too, as Allan and Burridge (1991:190-1) explain.

C. Sexual Euphemisms
Under sexual euphemisms, two things should be studied: sexual acts and sexual organs. Sexual Acts In fact, sexual acts represented by sexual intercourse are regarded as unclean and dangerous processes, that many restrictions are applied to them. Not only is that attributed to culture and the traditions of people, Gura, (2005:135) states that it is even sinful and forbidden in religious understanding, like that of Christianity. As a result, when practised, it should be invisible and talking about it in public is shameful. The role of language in society is to help its speakers refer to unpleasant things in an indirectly and culturally appropriate way of saying, according to the concept of euphemism by Fee and Strauss (2009), to be viewed as pleasant and inoffensive. Copulate or copulation, the euphemism for 'fuck', is the act
concerned here, has a special binary status in all cultures, being viewed alternatively as sacred, profane or taboo historically. Terms for copulation in English are still regarded as undesirable and controversial when used in public. The public status for these terms, as Hughes, (2006:101) describes, is of variety. The origin of these terms, 'foutre' and 'baiser', "are of disputed origin and all at same time regarded taboo". Sexual euphemism, being dangerous and highly restricted in use, has developed numerous expressions to indicate sexual intercourse and relations. Different linguistic devices are used to refer to. The following expressions show that: *(act of love, all the way, bed time business, between the sheets, be with, carnal knowledge, deflower, exchange flesh or bodily fluids, get into bed with, get into the pants off, go to bed, have sexual intercourse with, have one's way with, have union with, have sex with, have fun with, have intercourse, have an affair with, have a love, lie with, match with, mingle with, play around with, sleep together, sleep with, take a roll with, you know what, warm bed). Moreover, Santaemilia (2005:17-18) mentions that out of this huge number of sexual euphemistic expressions denoting sexual acts, *go to bed* and make *love, having a primary sexual* meaning are the only ones that underwent a complex process of lexicalization, because a certain level of ambiguity in meaning is retained Sexual Organs.

**D. Disability**

Valentine, (2002:218) emphasizes that in spite of the use of labels and expressions, their euphemistic coating is lost. This requires a periodical review to upgrade derogatory connotations. He suggests a familiar process to name a marginalized group euphemistically: popular discriminatory terms are avoided and replaced by expert labels that appear neutral. People who suffer from physical and mental disability are categorized in a delicate way to upgrade their capacities and potentials. According to *The American Heritage Book of English Usage* (1996:192), being too negative to call people handicapped or disabled, *challenged* is proposed instead to substitute them, as in case of physically or mentally challenged. Likewise, *differently-abled* is used as a substitute to disabled or handicapped too; it gives a positive attitude to depict people with disabilities quite capable of achieving and accomplishing a particular task or performing a certain function. It has been stated
that insane or mad persons are euphemistically labeled as *mentally-disabled*, this is because handicapped implies helplessness, whereas disability in this context does not. The definition of challenged, according to Enright,(2005:134) clarifies that it is "lacking some features that are considered a standard requirement (for example, hair on the head or height) or having some disability, from slight to serious (plumpness, say, to total paralysis). Ironically, the euphemism for 'bastard' is *parentally challenged.*" In sum, *differently able* and *differently challenged* are euphemistically employed to signify handicapped or those who suffer from any disability or limitation in his/her features. By the same token, *impaired* can be used like 'challenged' with certain features, as in *hearing-impaired* to denote. Enright, (2005:5-34) presented the following examples in the table below.

**Table 2-2 Examples of disability and their meanings**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aurally challenged</td>
<td>deaf, or hard of hearing</td>
</tr>
<tr>
<td>behaviorally challenged</td>
<td>someone guilty or criminal behaviour</td>
</tr>
<tr>
<td>molecularly challenged</td>
<td>Bald</td>
</tr>
<tr>
<td>horizontally challenged</td>
<td>fat (surely satirical)</td>
</tr>
<tr>
<td>quantitively challenged</td>
<td>fat (satirical use of PC)</td>
</tr>
<tr>
<td>vertically challenged</td>
<td>PC for short</td>
</tr>
<tr>
<td>visually challenged</td>
<td>suggested substitute for 'ugly'</td>
</tr>
<tr>
<td>optically challenged</td>
<td>blind or with poor eyesight</td>
</tr>
<tr>
<td>physically challenged</td>
<td>physically impaired, see 'disabled'</td>
</tr>
<tr>
<td>intellectually challenged</td>
<td>stupid or of low intelligence</td>
</tr>
<tr>
<td>mentally challenged</td>
<td>suffering from a mental illness, or of low intelligence</td>
</tr>
<tr>
<td>differently able</td>
<td>someone suffering a disability</td>
</tr>
<tr>
<td>differently sized</td>
<td>Fat</td>
</tr>
<tr>
<td>differently weight</td>
<td>fat, not used to mean over skinny</td>
</tr>
<tr>
<td>hearing impaired</td>
<td>either totally deaf or unable to hear</td>
</tr>
</tbody>
</table>

Enright (2005:5-34) presented the above cited examples.

**2.10 Definitions of Arabic Euphemisms**

In Arabic, euphemistic words and expressions serve the same purposes but in a different cultural context. The equivalent meaning of ‘euphemism’ in Arabic is
given by the description “التلميذ اللغوي” or “التلميح النصي” or “التحسن النصي”. For example, "كرير المعين" is used instead of "أعمر" for a blind person, and "اجبضاء" instead of "حاج" for urinate. Al-Taerîd, (1996:173) defines euphemism linguistically as follows:

Al-Suyuti (2004: 98) translates this text into: “Alluding to the intended meaning indirectly, i.e., by means of implicature”. For instance, if someone says to someone else whom he expects to help “I came to say hi and look at your generous face”, then you would be taken to be requesting help from that person. Bin Al-Athir,(1962:56) states that Arab rhetoricians have dealt with the phenomenon of euphemisms more or less in the same manner of English language, and have given it different names, as “Allusion is the utterance indicating the meaning by means of context rather than the literal or the figurative meaning”, or “TalwiH” as defined by Bin Wahab (1974:34).

To brandish one’s sword repeatedly. That is, to move and make it come in sight. To wave one’s dress repeatedly, i.e., to take with one’s hand one far end of the dress and then to turn and wave it till it becomes within the sight of the one whom he would like to see.” It is obvious that Arab scholars emphasize the fact that the notion of implicature (whether it is called “Taerîd”, or “TalwiH”) is concerned with the inner or hidden meaning that is not distinguishable from what is said, i.e. from the literal and conversational meaning of the uttered words. A good story of implicature which illustrates this point goes as follows: One of Khosrau’s leaders were told that the king (Khosrau) betrayed him by making love with his wife. The leader, then, left his wife and did not go to bed with her any more. Then, the wife complained to the king about her husband’s behavior. The king summoned her husband and said: I am informed that you have a fresh fountain of water and you don’t drink from it, what is the reason beyond that? The man replied: O king. I was told that a lion frequent that fountain, so I was scared. The king was very impressed by his reply and ordered that a reward be given to him. (Bin-Al-Athir, (1962: 75) obviously, from the leader’s utterance, the king has inferred that the leader knows of his wife’s relation with him, and he was impressed by the way the leader had conveyed to him. Arab rhetoricians such as Al-Jurjânî (2004) and IbinQutayban.d.) argue that the Arabs have used euphemisms intensively in their speech to achieve the intended purpose in a more elegant way, much better than using direct statements. They also maintain that
ideas to be more elegant if they are conveyed to hearers by way of implicature. In addition, they consider the use of euphemism in speech as a mark of creativity and elegance. Thus, euphemism in Arabic is a rhetorical device that enables people to express their ideas and intentions indirectly, and to achieve their goal in criticizing or complaining in a more euphemistic manner in order to maintain and secure a safe position. It saves time and details in context and may avoid some fears from unexpected interpretation.

The Holy Quran is a rich source of euphemisms in Arabic. Farghal in his article Arabic Euphemisms in English Translation (2005:58), lists a number of examples of euphemistic expressions mentioned in the Holy Quran as in using words such as ‘_land للاستم النساء’  to indirectly talk about sexual intercourse, a topic that is socially tabooed. Excretion functions are also euphemized by using more technical terms as in ‘اللغانط’  for feces. While, Abu-Xuder, (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 euphemism”. Moreover, Wahba, et al, (1984:125) define euphemism as “the use of mild expression to replace a painful and unfortunate word or expression, like مات أنفسه الأخيرة (he took his last breathe) instead of (died). Whereas, Al-kuli, (1982:88) states that “euphemism is an unpleasant expression with another one which is more acceptable” Also, 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 pleasant and fearful connotations”. In addition to that, Umer (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”.

From the above cited definitions, it is clear that euphemisms are used in Arabic language to run a polite speech in case that the direct expressions are considered impolite.

2-11 Types of Arabic Euphemisms

According to Ali, (1989:690-702) Arab rhetoricians divide ‘euphemism’ into two groups. In addition, each group is subdivided into different types. The first group involves three types according to the nature of ‘المكتي عنه’ (the original expression). The first type of this group refers to the ‘الكتابة عن الموصوف’ (euphemism
on behalf of quality of the described person or thing). The second type refers to the 'الكتابة عن الصفة المعنوية' (euphemism on behalf of the abstract quality of the original expression). Here, some unacceptable qualities may be substituted by some euphemistic terms in the following Quranic verse:

(ولا تجعل يدك مغلولة إلى عنفتك ولا تبسطها كل البسط فقعد ملما محسورا) (Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach …). Here, المكتنن عليه the original expression involves two bad qualities (niggardliness and wastefulness). The two expressions are used in place of the direct reference of those two abstract qualities niggardly and wasting respectively. The third type shows that euphemism can be found on behalf of attribution (الكتابة عن النسبة). Here the factual thing is described by one or more qualities instead of the explicit thing. An example of this type can be seen in the following Quranic verses: (الحقيقة مما الحاقة وما أدرك ما الحاقة (The Sure Reality! What is the Sure Reality? And what will make Thee realize what the Sure Reality is?) (Ali,1989:1596). Here, the euphemism 'الحقيقة' is mentioned here referring to the day of Judgment. Thus, the events in which all falsehood and pretence will vanish and the absolute truth will be laid bare are attributed to The Day of Doom. Thus, all these qualities are mentioned instead of the explicit thing (The Day of Judgment), and wherever these qualities are found, they will refer to the same attribution "The Day of Judgment".

The second division of 'الكتابة' (euphemism) is composed of different types according to the context of situation as well as the means that refers to the 'الكتابة' (the original expression). This division of 'الكتابة' (euphemism) can be found in four important types: التعريض (innuendo), التثبيح (wave), الرمز (symbol) and الحالة (hint).

It is worth mentioning that the first type, i.e., التعريض (innuendo), is the most common type of euphemism. As an example of innuendo can be seen in the sermon of Imam Ali (peace be upon him) when he said:

"إن الموت طالب حثيث لا يغفوه المقيم ولا يعجزه الهارب، إن أكرم الموت القتل؛ والذي نفس ابن أبي طالب

بيده لألف ضربة بالسيف أهون على من مبحة على الفراش في غير طاعة الله"

"…Certainly death is a quick seeker. Neither does the steadfast escape it nor can the runner-away defy it. The best death is to be killed. By Allah in whose hand (power) lies the life of the son of Abu' Ta'lib certainly a thousand strikings of the sword on me are easier to me than a death in bed…"(Raza,1971:460).
In this speech Imam Ali (peace be upon him) exhorted his followers to fight; he was admonishing his companions for their languor to fight their enemy. He did not say directly that they are cowards or afraid of death but he innuendos that death will come sooner or later, here or there. Thus, there is no need to be afraid of death and they should face their enemy face to face because the best way of death is to be killed in the Way of Allah. Such an innuendo is a kind of dispraise since the innuendo is either a praise or a dispraise.

The second type of contextual euphemism is (ةلطيب،'wave'). This type of euphemism can be found when someone points out to or describes somebody by a certain feature, through which and other means of situation, one can characterize such a person. Here, such a type of euphemism describes a connection between two things where one term or a phrase is substituted for another; it expresses simple contiguous relations between two objects, such as part-whole, cause-effect, and so on. Thus, when Arabs refer to a 'generous man' as كثير الارماد 'man of a lot of ash', they use here a salient characteristic of one domain (a lot of ash is one important feature among other features and means) to represent the entire domain (the generosity) in Arab Culture. Hence، the generosity('المكتئ عنه') can be indicated according to different means such as preparing the food, kindling the fire, cooking the food, inviting the guests and at last leaving much ash which refers to the generosity through all these means

The third type of contextual euphemism is (الرمز،'symbol'). In this case, Arabs tend to use a euphemistic symbol to dispraise somebody when he is absent and the common means that refer to him are very little. Thus, they use a common symbol among them to describe a dull person by saying:

عريض اللفا عريض اللفا 'a man having a wide back' This euphemism 'a man of a wide back' is used instead of disagreeable expression of "a stupid man" which cannot be publicly mentioned.

The last type of contextual euphemism is (الإيام أو الإشارة،'the hint'). In this type, there is a sort of conformity between the two expressions('المكتئ به' the euphemistic expression) and'المكتئ عنه' (the original expression). The euphemistic hint is used explicitly when the hearer is nearby to the speaker and the means are very little. An example of this type is when a woman complained to a ruler by saying

أشكر إليك فئة الفنان في بيتي: I complain to you the fewness of mice in my house' she means
that' (اشكوا إليك الفقر) I complain to you the poverty'. Thus, such a euphemistic hint involves an explicit and a close relationship between 'المكتبي به' 'the fewness of mice in the house' and 'المكتبي عنه' 'the poverty' since the house is empty of any food then the mice will not come to it.

Generally speaking, it is worth mentioning from the above mentioned types that euphemism serves in these instances as a kind of contextual expression, words or phrases whose meanings depend on the context in which they are embedded. Because potential contexts are unlimited, contextual expressions have an unlimited number of potential meanings. Thus, euphemism in Arabic language can be classified as follows:

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. Husamuddin, (1985:39) states that teach 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. 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 سبحانه و تعالى (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 سبحانه و تعالى (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 that 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. Moreover, the
euphemistic expressions in the Glorious Quran have been employed in the following areas:

a- Euphemisms which talk indirectly about the poor and those who have nothing to give. For instance (لا يملكون من قطمير ) the verses(13) of chapter Fatir which is translated by Ali (1934: 427) "own not a straw."

b- Euphemisms which are used instead of the term "the hypocrites. " المتقين " God refers to them by using the euphemistic expression "فرى الزين في قلوهم مرض " in verses (52) of chapter Al-Maidah. (Irving arthursclassicnovels.com) this euphemistic expression by reporting "those in whose hearts there lurks malice."

c- Euphemistic expressions which deal with people who take bribe. For example, the euphemistic expression "الكون لنسحت " in verses (42) of chapter Al-Maidah which is translated by Ali (1934: p117) "those who live of devouring anything forbidden."

d- Euphemism for slave women whom are owned by Muslim men. This euphemistic expression can be found in the verses (3) of chapter Al-Nisa. The euphemism used is "أن لا لي اةب او م " Irving translates it by writing "someone your right hand controls."

e- The use of the profane euphemisms can be noticed in the Glorious Quran. These euphemisms are related to subjects like hell, sex and death. for instance, the expression "يقتلن المصير "is used as a euphemism for hell in the verse 126 of chapter AL-Baqara. Ali (1934: 20) translates this euphemistic expression in this way "an evil destination (indeed."

2. Euphemisms for Death

In all human cultures, death is one of the most harmful emotions. Thus, people tend to speak about it indirectly or they tend to use euphemistic expressions, as what is taken place in Arabic language. According to Gomaa and Shi, (2012:14), the word ['al-maut], 'death' has two sequential and inseparable stages. The first stage is related to the condition when the soul separates or departs from the body. The body is then described as being [lārūḥfh], 'lifeless'. The second stage, death is referred to as a kind of [iʃtīqāl], 'transition' of [ar-rūḥ], 'the soul' of a person from this life to another life.
Gomaa and Shi, believe that death is a transition from [dār ‘ad-dunya], 'this worldly life' to [dār al-‘axirah], 'the other worldly house of hereafter'. In this sense, the researchers assume that death serves as a machine that separates the soul from the body and moves the soul from this life to the other life waiting for [yawm elhisāb], 'the Day of Judgment'.

Arabs are very cautious when talking about death in the presence of the bereaved. Hence, they usually use figurative or religious expressions to show sympathy, share emotions and save their own faces as well as other people's faces. Generally, Arabs depend on religious values and beliefs to describe and talk about death and the life after death on death occasions. For example, Arabs use expressions like the following:
- [‘intaqala ‘ilarahmatil-lāhitahāla] (He transferred to the mercy of Allah) to break the news of someone's death.
- [‘ađ-dāmol-lahu ‘ajrakum] (May Allah increase your rewards) to console other people upon a friend's or relative's death.

Almost all Arabs consider death as the end of the presence of someone in this life and the beginning of a new stable stage waiting for the Day of Judgment and the permanent life in heaven or in hell. It is assumed that Arabs fear death not only because of death itself, but also because they fear the loss of a person they used to see, deal with, be close to and eventually love even though they believe that they will meet this person again in the hereafter. Arabs use different expressions to express their beliefs that death is not the end, but the beginning of the new and permanent life in the hereafter. For example, they use:
[ Allāhyijma’nafīh/a biljan-neh]

( May Allah gather us with him/ her in heaven) as an indication that there will be another life in which people will gather again. It also implicitly tells the departed relatives and friends that the deceased will be going to heaven. In addition to that, these ways of euphemisms for death in Arabic, Kuræ An-Namil, (1976:310) believes that “there are some other ways to express death euphemistically.”.

1- Personification is a device which can be used to hide it. Thus, death is called أم قشعمر (mother of Qasheem),since such titles are given to humans.
2- It is said that فلان ورد حوض غنيم (so and so has arrived Ghatim's basin), this phenomenon whereas a name is derived from a proper noun 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 متاع والآخرة دار القرار، الدنيا لعب والآخرة هي الحيآن (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، أغمض عيناه (one's sight cast down).

   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 met-aphorized. 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 استأثر الله به (Allah preferred him above others) and اختار الله له النقلة من دار البوار إلى دار الأبدار (Allah has chosen to transfer him from the house of destruction to the house of righteous persons).

   The following are examples where most of them are used when talking of a deceased person, disease, or unclean things: Euphemizes with death, according to Mazid, (2006:20) are: (the deceased, the one who received mercy)

   - حياة فلان (one's life)
   - اعطاك عمره (he has given you his life)
   - بعد عمر طويل (may you live longer)
   - حيتك الباقية (your life is the one remaining)
   - تعيش انت (may you live)
   - خلسست أيامه (his days ended)
   - انتقل إلى جوار ربه/الدار الأخرى/دار البقاء/دار الخلوة/رحمة الله/الرفيق الأعلى (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):

ما يعذسوت - (excuse me)
لمشوم - (dignified)
- عزك - (may Allah grant you dignity)
- بعذالشرعك - (may Allah not permit nor predestine this).

3. Social Euphemisms

Social euphemisms are mainly polite words or expressions used in social situations. Among all aspects of the human life, society and social life might be the most complicated. All societies in the world have set up a number of rules/ norms for their members to follow, and these rules differ from one society to another. According to face-saving theory developed by Brown and Levinson (1987:44), a person who takes part in a conversation will try to save both their face, and the hearer’s. In the Arab culture, people pay enormous attention to their social roles while interacting and communicating with each other by using euphemistic expressions. Some euphemistic expressions lend themselves very easily to literal translation due to their simplicity and clarity; in contrast, others might be more sophisticated. To illustrate the point, in the following Arabic euphemistic expressions، لعيني- "(lit. inhuman) and

افتك تجرح كرامتي بأسلوب غير إنساني You insult me inhumanly". The speaker in the above example is a headmistress who finds herself dealing with a man who suggests for her the idea of having an amour (illegitimate sexual relationship) rather than a real marriage as she expected. Reacting seemingly calmly, she uses the politest words possible. In fact, her being a headmistress plays a role in her both politely refusing this offer and trying to save the face of the addressee who occupies an
important position in the local government. Accordingly, social euphemism in Arabic language can be classified as follows:

**A. Sexual Euphemism**

Euphemizing Sexual act is necessary. 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. as Kedar, (2002:404) mentions that 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. Due to this fact, Arabic developed more than (100) expressions either original or metonymized for referring to copulation in Arabic. below are some examples which denote the act of copulation:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تلإشا</td>
<td>to cover her</td>
</tr>
<tr>
<td>تشطفت يجوع</td>
<td>she desires to be near you</td>
</tr>
<tr>
<td>يمستل</td>
<td>(to have her )</td>
</tr>
<tr>
<td>ييد نطج</td>
<td>(let him have her)</td>
</tr>
<tr>
<td>ييد غج</td>
<td>(gains what he yearns for)</td>
</tr>
<tr>
<td>ييد وج</td>
<td>(satisfied his desire)</td>
</tr>
<tr>
<td>ييد اشط</td>
<td>(satisfied his need)</td>
</tr>
<tr>
<td>لباشج</td>
<td>(copulation)</td>
</tr>
<tr>
<td>للالس</td>
<td>(touching)</td>
</tr>
<tr>
<td>لياشعل</td>
<td>(to have lovemaking)</td>
</tr>
<tr>
<td>Foreplay is also expressed in the same way;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>لطبيب (kissing), للضم (flirting with), للضم (coupling), للشم (smelling) areexpressions indicate this process.</td>
</tr>
</tbody>
</table>

When sex is by force, it is called (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:
(force her to have sex with him)

- (force her to make the sin)

- (assault her sexually)

- (seek to seduce her)

It can be metaphorized by using,  اغتصبها as the word اغتصب things which are taken by force like invasion. It has been referred to veneration of virginity for unmarried women. 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;  يأخذ وجهها , (deflower),  يأخذ شففا (take her face), and

1-Euphemisms for 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 البغاء (house of prostitution); and the woman who sells love is called  وادع اليوهى or .

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:  قواد (procurer) and  قواد (procuress).

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  بيتان (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  لا ترديد 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; they are called by various names like:

- ابن طريق (son of street)
- ابن مطفأة السراج (son of who puts out lantern)
- بيض التراب (eggs of soil).
- بيض محول (transferred eggs)
- العريبي الجديد (the new Arabian)
- الفدح الفرد (the single cup)
- الطرف المعجم (the humorists with turban)

Virginity, on the other hand, is the second danger. According to Arab culture, virginity, as Brouwer, (2006:159) describes it “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 خليل (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 lose virginity (hymen) without being legally married remain unmarried the rest of their life. It is rare to be accepted as a wife. Al-Jirmani, (1908:20-21) and Ath-Thaæalibi (1998:37-40) list the possible expressions to euphemize it:

- بنكرها (deflower)
- يصيب الهدف (hit the target)
- يفترع البكر (deflower the girl)
- يقلب اللؤلؤ (drill the pearl)
- يطرق منغلقاً (knock a close thing)
- يظهر في المعركة (win the battle)
- يفض الصفصاف (deflower the oyster)
- يفض مغلاقاً (open seal lock)
- فك الكيس عن ختمه (open seal of bag)
B. 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 Abduttawab, (1994:345) describes it, as 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 IbnQuteibah, (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 الاشر (spotted) or الواضاح.

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 people cannot talk about cancer openly. To refer to it, words like نمو (growth), داء المرض (that disease), and السرطان 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.

c. Euphemisms for Illness

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:

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

D. Euphemisms for Disabilities

Enright, (2005:34-5) indicates that in everyday life, one 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. 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) disability Euphemistic expression categorized as follow:

- Mute
- Speech problem
- Deaf
- Hearing impaired
- Blind
- Sighted as reversal, or visually impaired
- Stupids
- Learning disability
- Palsy
- Disabled, crippled

As Abu Xuder, (2010:16) explains 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. According to Al-Qizwini (1996:332) mental disabilities are concerned, they were discussed by early Arab linguists because of the importance of euphemizing them. Expressions like عريض الالتفاف (with wide head back) and عريض الواسادة (with wide pillow) are given to refer to idiot and insane persons The place where they are hospitalized is called either الصحة النفسية (health spirit) or مستشفى الأمراض العصبية (hospital of neurological diseases).

E. 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 زائر (visitor), محتاج (needy), متعفن (mentally ill) and السائل (beggar), حسن الذاكر (modest) 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 show off. In this way, dignity of a poor person is
saved. In the field of business, transactions and deals people who mediate and follow-up legal and administrative procedures to complete all requirements are called تجار سمسرة (mediators and tradesmen) not جابور (jobbers) which is loaded with bad connotations, Abu Zaid, 1996:299) states that 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 هدية (gift), رشوة (bribery). It is avoided to call it رشوة هدية (honorarium or reward) whether in cash or kind. 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 ربا (usury) which is a taboo transaction in Islam. To euphemize usury, it is called أجر إدارية (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. شاغالة (working lady) is given to خادمة (maid), whereas عامل النظافة (sanitation engineer) is given instead of زبال (garbage man). 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). 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. For example, 

- افتراء (fabrication)
- حاله مع كل قضية (as usual with any case)
- كلام خال من الحقيقة (a statement void of truth)
5. Euphemism for 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. 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: جلالته، سعادتهم، سماحتهم، سموه، حضورتهم، صاحب الجلالة الملك فلان، سيدة 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: جلالكم، سعادتكم، سماحةكم، سموكم، حضوركم، جلالكم سعادتكم، سماحةكم، سموكم، حضوركم Your Majesty, Your Excellency, Your Highness, Your Holiness, and Your Reverence.
2.12 Previous Studies

The researcher has surveyed the internet to find the previous studies carried out on "A Comparative Study of Euphemism in English and Arabic with reference to religion, death and social euphemism". The survey has revealed that there are no previous studies related to this title. However, the researcher has found some studies that are carried out on the concept of Euphemisms in general. These studies will be dealt with separately below.

Mofarrej, (2015) A Sociolinguistic Study of Euphemistic Death Expressions in Jordanian Arabic " an M.A dissertation. The aim of this study is to investigate and analyze death euphemisms that are most frequently used among the speakers of Jordanian Arabic from a sociolinguistic perspective. Moreover, it aims to show the reasons and the social factors that affect the use of these expressions. Based on the research methodology, the researchers find out that the speakers of Jordanian Arabic use euphemistic death expressions appropriately in order to maintain polite and sympathetic communication during death occasions. It seems clear that Jordanians use such expressions to save their own faces as well as the other peoples' faces. In addition, the results indicate that it is difficult to ignore the impact of religious values, norms and beliefs on the use of these expressions since one can hardly ever find a euphemistic expression without direct or indirect reference to these religious norms, values or beliefs.

Farghal, (1995) investigates the nature of euphemism in Arabic. He believes that the native speakers of Arabic tend to employ four major devices for euphemizing: figurative expressions, circumlocutions, remodeling, and antonyms. In his study, Farghal attempts to investigate Arabic euphemistic expressions in relation to the Politeness Principle and the Cooperative Principle's Maxims of Conversation saying that there is a strong relation between the two principles. He finds that Standard Arabic is richer in euphemisms than colloquial varieties of Arabic. He suggest that dysphemism enjoys a much heavier presence in colloquial Arabic than in standard Arabic. He also finds "death is the most euphemized term in Arabic". He says that Arabic speakers use figurative euphemisms in order to avoid using the verb 'mūṭa', 'died'
Sara Altaher (2016) an M.A dissertation, *Investigated the Extent of Awareness of EFL Postgraduate students of the use of English Euphemistic expressions in Oral Discourse.* The main objectives were to discover to what extent EFL postgraduate students are aware of the concept of euphemisms when speaking English and to explore if EFL postgraduate students are aware of the situations which demand the usage of English euphemistic expression. The main findings were that the majority of EFL postgraduate students are not aware of the concept of English euphemisms and EFL postgraduate students do not recognize the concept of English euphemistic expression for taboo language. The main recommendation are; teaching English euphemistic expression should start earlier from B.A level and English euphemism should be included in course of non-fictional prose for EFL university students.

The present study, *similarities between English and Arabic Euphemistic expressions with reference to religious, death and social euphemism*, deals with concepts and types of Euphemism with reference to religion, death and social euphemism, classification of euphemism, besides the purposes and uses of euphemism. Mofarrej, (2015) study analyzed death euphemisms that are most frequently used among the speakers of Jordanian Arabic from a sociolinguistic perspective. Whereas Farghal (1995) study is restricted to investigating the nature of euphemism in Arabic in relation to the *Politeness Principle* and the *Cooperative Principle's Maxims of Conversation* saying that there is a strong relation between the two principles. While Altaher, (2016) is carried out on discovering to what extend EFL postgraduate students are aware of the concept of euphemisms when speaking English. Whereas, this study is different in that it compares Arabic to English euphemisms focusing on death, religious and social euphemistic expression. The next chapter will deal with the similarities between English and Arabic euphemistic expressions with focus on death and religion.
Chapter Three

Similarities between English and Arabic Euphemistic Expressions
with Focus on Death and Religion

3-0 Introduction

English and Arabic are languages that belong to two different language family groups, so they are different in many ways. Despite, all the differences which normally exist between the two languages, there are points of similarities actually found in some areas. Thus, this chapter will be assigned to pinpoint the similarities between English and Arabic euphemistic expressions, focusing on two types namely; death and religion. A considerable numbers of English and Arabic examples of religious and death euphemistic expressions will be provided for the purpose of pinpointing the similarities between them.

3-1 Similarities between Euphemism for death in English and Arabic

The use of euphemistic expressions in English and Arabic is to illustrate two important points. Firstly, it is used for the same goal and effect, since it is used instead of taboo words, or to avoid fearful, offensive and unpleasant expressions. Secondly, euphemism expressions have a close relationship with indirect speech in both languages, Since, indirect speech is considered more polite than that of direct speech in English and Arabic oral and written communications. As for the points of similarities between English and Arabic, euphemistic expressions of death and religion will be discussed in detail in the following paragraphs.

Actually, in many cultures and languages death means the end of life, or the state of being dead. Thus, death is a symbol of ending a journey which everyone passes through. However, in many societies, death is considered one of the most sensitive and dreadful topics that people do not refer to, or they avoid talking about, regardless of the culture they belong to and the background they have. English speakers are very sensitive when they talk about death, so, they develop euphemisms expressions to cope with the way speakers express death taboo words. Thus, expressions like “passed away” as in: Your closest friend passed away, is used to indicate that someone has died, but English speakers avoid to used the direct expressions of death to avoid the offensive and harsh feelings. Such euphemism
expressions for death like what is mentioned above taken from their religious background and so forth the following examples:

asleep with Jesus/ Christ

gone to heavenly Father

a full/big sleep

gone to one's rest

be at rest

go to one's reward

be with God

go to one's last home

climb the Golden Stair

in the arms of Father

come to Jesus

join the angels

cross the Great Divide

kneel at the Big gate

departed this life

knock the Heaven's door

departed to God

laid to rest

everlasting sleep

met his/her Maker

fall asleep in the arms of Jesus
passed over Jordan

go home

passed over the other side

gone to better world

gone to Everlasting

All the above mentioned examples are euphemism expressions with religious background used instead of words like “die, death dead and so on”. On the other hand, there are other types of euphemism developed through the English speaking communities which have no religious background, such as “breathe one's last” as in “William Shakespeare breathe one’s last breathing in 1616”

It is clear from the above example the speaker would indicate that William Shakespeare has died since the seventeenth century, but he uses a polite expression, when he says “breathe one's last” instead of saying “die”. Consequently, the following euphemistic expressions with nonreligious background are used to euphemize death.

bite the biscuit
lost - memorial park
bite the dust - loved on - mortician
bite the big one - pass away - memorial counselor
breathe one's last - nonviable - memorial house
buy the farm - remains - chapel of rest
casket - tree suit - room of mediation
closed one's eyes - journey's end - melt
early departed - last round-up - one-way trip
grief therapist - big D - wooden overcoat
kick the bucket - big jump - worm food.

The above euphemistic expressions can be used to talk about death in English language for example:
Last year, a terrible accident took place in the highway between London and Liverpool. As a result, ten people kick the bucket, next week we will be going to celebrate their memorial counselor. A wooden overcoat will be brought in the day of celebration.

In this example the italics are euphemic expressions used to talk about death with different meanings.

Death is a natural phenomenon which greatly harms people’s emotions, so they tend to speak about it using euphemistic expressions. Whereas, in Arabic language euphemistic expressions used to avoid mentioning death, for example "انقل إلى صحة مولاه" " transferred to his lord neighbor-hood” as in

انقل اليوم بروفيسور عبد الله الطيب إلى صحة مولاه

Prof: Abd-Allah El-Tyeb transferred to his lord neighbor-hood this day.

It is clear from the above mentioned examples the euphemistic expression has been used to avoid the breaking news of Prof: Abd-Allah directly, because it may negatively harm the emotions of somebody, so, the speaker used euphemistic expression. Gradually, such expressions like "ورقد بسلام (lie peacefully), القنيد (the lost), ليطول أنفسه الأخيرة (breathe his last) and الروح (discharged the soul), (we did our best to save his life) مراسم التشييع, بنانا ما وسعنا لإنقاذ حياته) (the procession), الجنان (corpse), انتقل إلى الدار الأخرى (in paradise), (تغريدة الفرد (burial), and النعش (casket), (in paradise) (transferred to thehereafter), انتقل إلى صحة مولاه (transferred to Allah's mercy), زوجة المرحوم (departed the life), and فارقت روحه الجسد (one'ssoul left the body), (الموتى (deceased's spouse), بعد عمر طويل (after a long life), (الموتى (the late), (الفنيدق (the lost), (الودع (after a long life), (الراحل (the late), (الرافض (his life has shattered) (the mourned), and (the late), (الراحل (his life has shattered) (aged his life melted), (ما زالت روحه (life had flooded). قضى نحبه (life has ended), (فاضرت روحه (passed away), (لم يعد على قيد الحياة (no longer alive), (انتهى المنية (demise has come), (فانتهى أجله (appointed time has come), (قنت ساعته (his hour has come). Used express, describe and euphemising death in Arabic language. Moreover, each Arabic euphemistic expressions has special reference, for instance

لطول أنفسه الأخيرة في جيئة
Hassan breathe his last breathing in Jaddah

فارقت روحه الجسد صباح اليوم

This morning his soul left his body.

فاضت روحه إلي بارئها صبيحة هذا اليوم

His soul flooded to his lord now

It is clear from the above examples, the euphemistic expressions in the first example euphemize death through description. Whereas, the second example euphemizes death through describing it as a movement to an unspecified place. The third example euphemizes death through imageries taken from nature.

3-2 Similarities between English and Arabic Religious Euphemisms

It is clear that languages can be regarded as a valuable treasure that tells very much about the world of which human beings really live in. Indeed, euphemism is one of the language speech acts which enable people to co-operate politely. Consequently, most of English and Arabic euphemistic expressions have religious background, which make it possible to find a sense of similarity between them in both languages. Another factor which causes these aspects of similarities between English and Arabic religious euphemistic is that they belong to religious background which comes from Allah. The Holy Quran and the Bible are the sources of religious euphemistic expressions in both languages. Thus, religious matters and beliefs should be handled with care in order to avoid any misunderstanding or misinterpretation of sacred concepts and beliefs.

The most important type of similarity between English and Arabic religious euphemistic expressions are those expressions used to talk about death, for example

*He falls asleep in the arms of Jesus*

*She passed over Jordan*

*They join the angels as a result of an accident*

*His life was melted last day*

*His age has been ended*

*He is no longer alive*
It is clear from the above cited examples that the religious euphemistic expressions are only used to avoid the offensive and harsh effect over listener; these are also used to reveal a more subtle or deeper religious meaning when describing death or dying. Thus, languages have always searched for methods to veil their referring to death, because people have always found it difficult to express the idea of death directly to themselves or to others, especially, if the person concerned is so dear and near. Euphemism was one of the methods used in such situations. Both Arabic and English, languages employ euphemism to euphemize death.

One of the most important similarities between English and Arabic religious euphemistic expressions is the use of euphemism to signify God in both languages. Since they have the same religious background; many Christians attempt to avoid taking the name of God in vain. Instead, they use various euphemistic expressions such as: the Holy one, The Strong one, etc. Similarly, Arabic language speakers with Islamic religious background avoid mentioning the name of Allah unless it is followed by the phrase “glory of him” to show glorification for Allah. Moreover, many euphemistic expressions from the Holy Bible are used to euphemize Jesus in English language, such as Jeepers, gee whiz. In the same respect, euphemistic expressions such as صلى الله عليه وسلم used to signify the great prophet Mohammad (peace be upon him) in Arabic language.

Religious euphemistic expressions in Arabic language is considered as an evident phenomenon in the Holy Quran, Hence, the Holy Quran tends to commonly euphemize topics such as: sexual, intercourses, genitals, women, excretory functions, sickness, divorce and death by replacing words related to these topics with others having less degree of directness and causing less embarrassment. For instance; the Arabic expression لاماستمنيسأ "lamastum" verses (43) Annisa “لاستمن النساء” نسأ in this context لاماستم Lamastum” which means touched is a neat euphemism expression used for euphemizing sexual intercourse’s through the implication of the part for the whole.

Another example of Arabic religious euphemism is جلودهم in verses (20-Fussilat) “لستهم Steven Sh również Bemium و يغصروهم بجلودهم بما كانوا يعملون” The euphemistic expression “جلودهم” their skin in this example is a covert reference to human genitals. In addition to that, women occupies a very special status in Arab societies and so forth, the word "أهل" is used euphemistically in many Quranic verses.
to refer to wives as in "و أنا عدوث من أهلك" is a euphemistic expression used in this verse as a replacement of the explicit mentioning of the great prophet Muhammad (peace be upon him) wife “Aishia”. Moreover, the euphemistic expression “ليلت” "عيده" is a religious euphemism used in the Holy Quran to signify blindness. Since, the black part of the eye is responsible for vision.

Religious euphemistic expressions on the other hand, are widely used in English language to indicate the same purposes of religious euphemism in Arabic. Euphemism for hell, damnation, devil, sex, death, or sex-relation is often used to avoid invoking the power or drawing the attention of the adversary. Furthermore, women are signified through different religious euphemism in the Bible.

For example Abigail, Abihail, Bara are used in the same way of "أهل" in the Holy Quran.

Another point of similarity between religious euphemism in English and Arabic can be seen in these examples;

We will give you honorarium after we finishing the task

Banks in Sudan give more facilitations nowadays.

It is clear from the above examples, the euphemistic expression (honorarium) (تيسيرات) have been used to avoid the direct offensive meaning of the original terms (bribery) (رشاوة) and(honorarium or reward) (إكرامة). From the above cited examples euphemism has been used in the Holy Quran and the Holy Bible for the same purposes.

The next chapter will be devoted to pinpoint the Similarities between English and Arabic Euphemistic Expressions with Focus on Social Euphemism.
Chapter Four

Similarities between English and Arabic Euphemistic Expressions
with Focus on Social Euphemism

4-0 Introduction

It is obvious that English and Arabic are languages that belong to different family groups. In spite of this fact, there are some points of similarities between them. Accordingly, this chapter is assigned for the discussion of similarities between English and Arabic social euphemistic expressions. A considerable number of examples of social euphemism regarding English and Arabic social euphemism will be provided for the purpose of pinpointing these similarities.

4-1 Similarities between English and Arabic Social Euphemism

The concept of euphemism becomes more common in present days language, by all human societies. Social euphemisms are mainly polite words or expressions used in social encounters. Among all aspects of the human life, society and social life might be the most complicated. All societies in the world have set up a number of rules, norms for their members to follow, and these rules differ from one society to another. In terms of similarities between English and Arabic euphemistic expressions an extra attention should be paid to society and the social life, particularly their cultural backgrounds. Further, in certain circumstances people tend to develop mild or euphemistic expressions, particularly when they talk about human health or illness, as in the following examples:

- You are developing mitotic disease
- Helen Keller is aurally challenged
- Omer is not well this day
- العلامة على ما يرام اليوم

It is clear from the above examples, that the euphemistic expressions are used to show co-operative desire for the patient, or not to impose one’s trouble over others. Thus, euphemism for health are used to hide pain, signify disabled persons, and serious illnesses which are unpleasant to speak about are considered as a point of similarity for the use of euphemism between the two languages. In addition to that, a series of euphemistic expressions are used in English and Arabic languages to euphemize serious diseases and disabled persons, can be exemplified by:

- The man was infected with malignant disease
In the above examples, the euphemistic expressions are used to replace the direct expressions which are used to describe each situation. As for the first and second examples Arabic languages speakers use the euphemistic expressions المرض الخبيث malignant disease and الابشر spotted successfully to replace the offensive terms الابشر leprosy and سرطان cancer. Whereas, the euphemistic expression cardiac incident in the third example is used to substitute the direct impoliteness of the medical term used to describe heart condition. Meanwhile, out of your head and of his tree are used to euphemize the mental diseases, and to be less offensive expressions used to replace the word mad in an attempt to show respect and give hope to the mental patient family.

Another point of similarity between English and Arabic social euphemism, when it is used in sexual situation’s to be less offensive or objectionable. Just like euphemisms that are a response to linguistic taboos created by a given society, the sexual euphemisms originated from the society’s inability to accept sexuality as a normal part of life. Their use in English and Arabic languages are motivated by the wish or need to bypass the ban to avoid punishment to the innate human joy in verbal creativity, and with no limits to human ingenuity in its endeavor to express, display or hide sexuality. Moreover, sex related matters are avoided in speech, because they are viewed as indecent and shameful. Thus, people in English and Arabic languages communities tend to use sexual euphemism in public situations. For instance:

He get into bed with her
They are found between the sheets.
He deflowered the oyster
He seeks to seduce her.
Usually, husbands make fun with their wife’s.

It is obvious from the above mentioned examples that the euphemistic expressions are used to replace the taboo words, in an attempt to avoid either fearful or unpleasant effect of the exact words over the listener. In other words, the
expressions of sexual matters are usually offensive or harsh. Thus, the speaker intends to be less offensive by using sexual euphemistic expressions when required.

Generally speaking, sex-related matters are avoided because the speaker is viewed as indecent and shameless when 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. English communities use the following euphemistic expressions to speak about sex matters, *Adam knew his wife*, *get into bed with*, *get into the pants off*, *go to bed*. On the other hand, speakers of Arabic language use sexual euphemistic expressions to avoid mentioning sex related matters in public. For instance *ل يطدل لدز وةسدفا* (let him have her), *ويدغ أسودل* (got what he desire), *يسدتل اشطدل* (satisfied his need), *يسكنت دا دَرَأ* (satisfied his desired).

A countless number of euphemistic expressions are used in English and Arabic languages to euphemize prostitution. This is due to the fact that prostitution is a word being ashamed of while discussing it, and due to the need of being polite and not to harness people, English and Arabic language speaking communities develop a countless prostitution euphemistic expressions. For example:

*working girl*, *lady of the night*, *call girl* and *lady of pleasure*.

*woman who sells love* is called *procuress*.

The above mentioned examples are illustration for how English and Arabic languages speakers used to avoid mentioning sexual matters directly in their interactions.

Euphemism used for disability is another type of similarity between English and Arabic social euphemism. They are expressions used to signify people who suffers from disabilities. Disability itself is of two types physical and non-physical, as seen in the following examples:

*He develop an aurally challenged.*

*She is visually challenged.*

*Mentally challenged children have special schools.*

In the first example, the euphemistic expression “*aulry challenged*” is used to signify a person who is deaf. On the other hand, in the second example, the
euphemism “visually challenged” is used to describe or talk about women who are not pretty. The first two examples are English euphemistic expressions of disability used to euphemize the people who suffer from physical disabilities. While, the euphemism “Mentally challenged” in the third example is used to talk about people who suffer from mental disabilities or the handicapped children.

On the other hand, in Arabic language euphemistic expressions are used in the same way, that is to say, in order to signify people who suffer from disabilities, as in  

The pupil suffer from speech problem
Hearing problems hinder the learning process
Gezira school for persons of special needs

It is clear from the above examples, the euphemistic expressions speech problem and hearing problems, are used to euphemize the people who suffer from physical diseases namely the mute person and those who are deaf. Furthermore, persons of special needs is a mild expression used for those suffering from non-physical disabilities.

Poverty is a universal phenomenon found among all human societies. English and Arab communities use various euphemistic expressions, to avoid mentioning people poverty, for example:

People with low income face serious living problems.

It is clear from the above example, the euphemism expression “People with low income” is used to denote the poverty class of people, in order to save their dignity.

The next chapter will be assigned to the conclusion, findings and recommendations of the study.
Chapter Five

Conclusion and Recommendations

5-0 Introduction

This chapter is devoted to present the conclusion and the findings of the study. Beside, a number of recommendations and suggestions for further studies.

5-1 Conclusion

The study aimed at finding out the similarities between English and Arabic euphemistic expressions. The researcher used the comparative analytical method for carrying out the study, then the data was compared, analyzed and discussed. The study reached the following findings.

5-1-1 Findings

1- There is a great similarity between English and Arabic euphemistic expressions with respect to religion, death and social life.
2- Most euphemistic expressions have religious background in both English and Arabic.
3- Although Arabic and English are languages which belong to different language family groups, both languages use religious euphemism for the same purposes.
4- Euphemisms for death are used in both languages to soften and substitute milder expressions in some instances by less offensive expressions.
5- Euphemistic expressions are used to replace the taboo words in both languages.
6- Sex is a potent source of euphemism in both languages.
7- Many social, religious and death euphemistic expressions are commonly used in Arabic and English language.
8- Euphemistic expressions help in enhancing decency and politeness, strengthening social bonds in both languages.

5-2 Recommendations

In the light of the above-mentioned findings, the researcher recommends the following:

1- Much care and consideration should be directed to religious euphemistic expressions in both languages.
2- Great emphasis should be oriented to euphemistic expressions as they are used to develop less offensive or polite communication
3- Stress must be put on the purpose of euphemism in English and Arabic.

4- Several studies need to be conducted to euphemize filthy taboo words and sexual euphemism in English and Arabic.

5- A great deal of efforts should be exposed to the similarities between English and Arabic euphemistic expressions of diseases and sicknesses.

6- Studies should be conducted on English and Arabic euphemistic expressions concentrating on the importance for strengthening social bonds and helping to enhancing decency and politeness.

5-3 Suggestion for Further Studies

The researcher would like to suggest the following topics for further investigations:

1- A Contrastive study of Euphemism in English and Arabic with Focus on Typology and Formation.

2- Suggestions of suitable techniques for Translating Contextualized Arabic Euphemisms Into English with Focus on Religious Euphemism.

3- A Comparative Study of Euphemisms in the Context of English and Arabic spoken Media.

4- An Investigation into the Similarities between English and Arabic Euphemism with reference to Diseases and Illnesses.
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