Categorization of Euphemism in Code-Switching

Rusdiah
Universitas Muslim Indonesia Makassar
rusdiah.salam@gmail.com

Abstract - The use of euphemism has traditionally been common in subject areas in which people do not like talking directly. Euphemism sometimes appears in code switching. The objective of the research is to classify the category of euphemism in code-switching in Bahasa Indonesia, Local and Foreign languages. The data of the research was designed for descriptive method by using random sampling, collected through the original speech/utterances by using recorder and hand phone and also note taking. The result showed that it was found three categories of euphemism in code-switching; Euphemism of Religion/ Magic, Euphemism of Taboo and Euphemism of Social.

Keywords: categorization, euphemism, code-switching

1. INTRODUCTION

In many of the world's bilingual communities, and the accepted paradigm nowadays for the linguistic study of bilingualism is code-switching. When two or more languages exist in a community, speakers sometimes switch from one language to another. This phenomenon is known as code-switching (Sridhar in McKay and Hornberger, 1998). Many scholars have studied extensively about the patterns of code switching and the reasons for code switching. Many Indonesian speakers switch their Bahasa Indonesia into second or foreign language or vice versa. These phenomena occur because language as a symbol of important human behavior and component in group identity. Code-switching is not only a phenomenon in a society, in which use more than one language, but is a need in this society as well. Speaker switches his/her code to clarify, emphasize, translate the meaning, to quote, to be more understandable, can't be able to say in the language is being used, to be more understandable.

One of the strategies undertaken by a speaker to maintain social relationships with the other person in order to remain well is to use indirect expression (indirectness).In order to maintain social relationships between speaker and hearer then both parties should avoid things that could damage the relationship, such as, using an expression that is rude, disrespectful and hurtful or humiliating the speaker and hearer in public, otherwise the speaker is expected to use a communication strategy to minimize the level of hearer's threat, for example using the pattern of Euphemism (Levinson and Steven in Agus, 2012).

Characteristics of euphemism as a language phenomenon have some special characteristics. To succeed in learning, learners of language should pay much attention to the following features of euphemism. Firstly, in almost all cultures there are things strongly forbidden by social customs. Generally, people try to avoid mentioning taboos directly. When the taboos (the forbidden things) have to be referred to, it is likely that people tend to substitute expressions that sound better. So there are euphemisms in almost every language. For example: the word 'bugil'. In Indonesia 'bugil' is taboo word because it is impolite and unusual with the culture in Indonesia. But may be in America it is taboo those words is not really of their culture or their lifestyle. Secondly, it is cultural specificity. The universal existence of euphemism in language does not mean that euphemisms are identical in different languages. Euphemism has close relevance to culture. Notions and norms upheld by people in different cultures are not necessarily the same. As a result the taboos in different cultures are not necessarily the same. What is necessary to be euphemism in one question about age of one's marital status or prices of one's belongings (Nilwati & Ardi, 2014). People use euphemisms to get rid of the negative meaning or connotation of the word or topic. These include sex, death, killing, cries, disease and different functions of human body.

2. LITERATURE REVIEW

Rusdiah (2004) indicated that there were more than fourty constraints and switched points, two types of code-switching, and six conversational functions of code-switching. Besides, there are four reasons or motivations for code-switching among the teachers and the students of Letters Faculty of UMI Makassar.

Yassi (2011) found that there are thirteen patterns of functions and reasons for code switching. They are: to speed up the addressee's comprehension, feel much closer to addressees, to resort on a translation, feel more convenient, secure, and confident to convey the message, to clarify and emphasize the message, experience troublesome in expressing certain English expressions, to show a respect, to express a sympathy or concern, to switch the topic of discussion, to tell a joke, to exert a warning, to quote, and to seek for a help. Yassi also discussed about some words/phrase of Euphemisms (e.q. white collar man, lip

service, period, etc) but he didn't focus his data in euphemisms.

Nilwati and Ardi (2012) found that there are 50 euphemisms used by Kerinci society. They consist of 25 euphemisms in violence terms, 15 euphemisms in bad attitude terms and 10 euphemisms in body organs terms. The research was descriptive research.

Agus (2012) discussed about euphemism as daily speech pattern in Buginese society. She found any forms of euphemism which is suited with character and modus of speech like religious / magic, taboo euphemism, social euphemism, political euphemism, and so on

1.2 THEORETICAL BACKGROUND
a. CODE-SWITCHING

There are many ideas or definitions about code switching and issues of discussion; this brings us to see some of them. Code-switching as the use of more than one language during a single communicative event (Mesthrie, 2000). Also, he mentioned the components which call for further comment. We cannot avoid the phenomenon of code-switching in a society, since bilingualism occurs in every occasion and at any time. Code-switching itself is produced when communicating with others; we are constantly changing the variety of the language we use.

b. EUPHEMISM

Allan and Burridge (1991) state that Euphemisms are words or phrases substituted for other words thought to be offensive to avoid the loss of face, either one's own face or, that of the audience, or of third party. This seemingly simple question has been asked and answered hundreds of times. For instance, Cumming cites Allan and Burridge who claim: "A euphemism is used as an alternative to a dispreffered 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. People use euphemisms to protect themselves and others from the harsh reality of life. People also use euphemism to cover up or disguise motives and events. The following are the examples of euphemism (Cliff Notes, 2014)

Euphemism	Denotation
a. Pass away	die
b. Indisposed	sick
c. Economically deprived	poor
d. Low-income dresses	cheap clothes
e. Negative savings	debts
f. Disabled	cripple

c. CATEGORY OF EUPHEMISM

Agus (2012) categories the form of Buginese euphemism into three kinds, namely Religion or Magic, Taboo, and Social euphemisms.

1. Euphemism of Religion / Magic

Generally, the use of euphemisms religion or mystical is to minimize or soften the expressions of meanings relating to prohibition. Most of the Buginese people still believe that if it is disclosed in its true form, then they will suffer plagues' or dangers, both for the individuals concerned as well as the surrounding community. For example, the Buginese word of nene (grandfather) is the Euphemism of buaya (crocodile)

2. Euphemism of Taboo

Indonesian society believes towards something considered a taboo. Even when speaking they avoid revealing words or terms that are considered a taboo in front of many people let alone in formal situations, because if they do not then they will be regarded as someone who do not understand about customs including prohibitions and restrictions that are accepted.

In general, people use the expression euphemism to avoid direct conversation of the things pertaining to the body parts, body functions, sex, and other which are considered a taboo or inappropriate. For example, the Buginese word of *macarepa* (dirty) is Euphemism of *maddara* (bleeding/menstruation).

3. Euphemism of Social

Words in the form of euphemisms social is a word that contains social values more expressed on the tenacity of relationships among members of the community through a number of behaviors or speech that is believed to have a positive impact on the individual that expresses it and even to the surrounding community, both for reasons of dignity or to avoid misconception.

For example, the word *berisi* (fulfilled) is Euphemism of *hamil* (pregnant), *masempo* (cheap) is Euphemism of *Dekgaga* (no more)

3. METHOD

The research design of the research was descriptive qualitative method .Subjects of the research are words and phrases, are uttered by speakers. Sample of the research was random sampling. Location of the research was in city of Makassar where the researcher lives. Besides that, she chose the location because city of Makassar is one of the city in Indonesia that has Multilanguage community so it was easy for her collected the data. The source of data was euphemisms in code switching discourse, either word or phrase were uttered by the old and the young Indonesian speakers in formal and non-formal events**.** The data collected through (1) recording; most of the data collected through the original speech/utterances by using recorders and hand phones (2) note taking; the data of code switching was written down directly where the researcher hears

4. FINDINGS

1. Corpus: Excuse mom, *KE BELAKANG* just for a minute (Excuse me mom, I am going TO TOILET just for a minute). To the back is euphemism of To the toilet
Category: euphemism of Social

2. Corpus: *Saya datang kesini kemarin dengan* ATAN TA Karaeng. (With whom did you come here yesterday? Your cousin ,karaeng. ATANTA is euphemism of your nephew (Makassarese)
Category: euphemism of Social

3. Corpus: *Mampir ki sejenak MABBURA-BURA di rumah kuwala pun sedikit,ajak teman-teman* (Please stop by to my house with friends sometimes just for having a little thing to eat [MABBURA –BURA] sometimes, although a little, take your friends with you !)
MABBURA-BURA "TO EAT" is euphemism of MANRE "TO EAT" (Buginese)
Category: euphemism of Social

4. Corpus: *Jangan selalu memuji dia MALOPPO ULUNNA* (Do not always praise her, she will become ARROGANT / PROUD OF).MALOPPO ULU "BIGGER HEAD" is euphemism for SOMBONG "TO BE PROUD OF" (Buginese)
Category: euphemism of Social

5. Corpus: *Gadis yang lewat BOMBONNA* (The girl who passed by was "tokanang-kanang" in this village) BOMBONNA s euphemism of TO KANANG-KANANG. (Makassarese)
Category: Euphemism of Social

6. Corpus; *Dipakai celananya manisku, nanti dilihat orang MéMé* (Please put on your panty my dear,otherwise someone will see your VAGINA)
MéMé is a euphemism for PéPé FEMALE SEX ORGAN /VAGINA (Makassarese)
Category: Euphemism of Taboo

7. Corpus: *Sebaiknya emang harus kita antisipasi sebelum banyak beredar ADULT MOVIE*
It is better to quickly anticipate the spreading of the ADULT MOVIE
ADULT MOVIE is English euphemism for PORNOGRAPHY MOVIE
Category: Euphemism of Social

8. Corpus: *Kalo marahki DAENG bias merusak tanaman-tanaman* (If DAENG is angry, he can destroy plants)DAENG "MOUSE" is euphemism of BALAO "MOUSE"(Buginese)
Category: Euphemism of Religion/Magic

9. Corpus: *Hati-hati jangan pukul itu OMPU RUMAH, jangan sampai digigit baju anda* (Be careful, do not hit the HOST, it will bite your clothes afterwards)
OMPU RUMAH 'HOST" is euphemism of MOUSE "TIKUS" (Melayu Ternate)
Category: Euphemism of Religion/Magic

10. Corpus: *Hati-hatilewat di sana karena biasanya ada WAKA' KAYU KALANDO* (You have to be careful if you pass there because there is sometimes a root of wood lies acrosss) WAKA' KAYU KALANDO is euphemism of LONG SNAKE. (Torajanese)
Category : Euphemism of Religion/Magic

11. Corpus: *Sarung yang seperti itu MASEMPO bu, yang lain saja MASEMPO bu, yang lain saja.*(The sarong like that is SOLD OUT/NO MORE [deʔgaga} mom, please take other). MASEMPO "SOLD OUT/ NO MORE" is euphemism of MASEMPO "CHEAP" (Buginese)
Category: Euphemism of Social

12. Corpus: *Kenapa tidak barengan masuk ke masjid, MACAREPA kikah?* (Why don't you get in to the mosque together, you get your period, don't you)
MACAREPA "MENSTRUATION" is euphemism of MADDARA " "MENSTRUATION" (Buginese)
Category: Euphemism of Taboo

13. Corpus: *It doesn't matter, he can be treated as KELUARGA PRASEJATERA* (It doesn't matter, he can be treated as PRE-PROSPEROUS FAMILY "keluarga prasejahtera")
KELUARGA PRASEJAHTERA is euphemism of KELUARGA MISKIN "unwealthy family"
Category: Euphemism of Social

14. Corpus: *Kenapa ibu kirim sms seperti itu, MALASA-LASA* (Why did mam send sms like that, she may be a little sick) MALASA-LASAI is euphemism of TOJANGENG "A LITTLE CRAZY/A LITTLE NUT" (Buginese)
Category: Euphemism of Social

15. Corpus:*Hati-hati kesana kamu bias ketemuTANéNéʔ* (Be careful to go there, you can meet TANéNéʔ/ GRANDMOTHER. TANéNéʔ is euphemism of Crocodile/toliroanna(Mandarese)
Category: Euphemism of Religion/Magic

5. CONCLUSION

The research showed that fro 15 corpus or data of Euphemism in Code-Switching, There are nine corpus about Euphemism of Social, four euphemism of Religion/Magic and there are two euphemism of Taboo.

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