

A SEMANTIC STUDY OF SWEARING USED BY MOUNTAINOUS PEOPLE IN REGIONAL WEST YEMEN

Ali Mohammed Saleh Al-Hamzi¹; Hari Prastyo²; Abdulwadood Ahmed Annuzaili³
ali.al-hamzi@su.edu.ye; hari@lecturer.uluwiyah.ac.id; nozaili13@gmail.com

¹Al-Mahweet University, Yemen

²Institut Agama Islam Uluwiyah Mojokerto, Indonesia

³Sana'a University, Yemen

¹Al-Mahweet Province, Yemen

²Jl. Raya Mojosari Mojokerto KM. 4 No.10 Mojokerto

³Sana'a Province, Yemen

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Corresponding Author:

ali.al-hamzi@su.edu.ye

Abstract: Meaning is the core unit of language. It may convey positive and negative implications. Swearing is an intriguing language-related topic. Hence, this work is carried out to discover and describe the form, reference, meaning, and purpose of swearing in Yemeni Arabic as practiced by the people in mountainous regions of western Yemen. People express their feelings through the use of utterances that are referred to as swearing. These utterances typically have a negative connotation. This qualitative research presents the spoken language utilized by the respondents residing within the sub-districts of the Mahweet and Hajjah provinces in western Yemen. The data processing consisted of three stages: choosing, transcribing, and evaluating relevant data. The form, reference, and function of swearing were all interpreted to conduct the analysis. There were many other ways to swear, including monomorpheme, polymorpheme, phrase, clause, and sentence forms. Those swearing forms are referred to animals, religious terms, supernatural creatures, members of the family, portions of the body, human activities, professions, oaths, illnesses, and exclamations. Connotatively and denotatively, the swearing allowed for rage, displeasure, surprise, insult, and even humor. The study's implications were also studied. As a result, researchers may undertake more thorough investigations to better understand urban or coastal Yemeni swearing. The sociolinguistic, discursive, and pragmatic aspects of swearing should be researched more in the future.

Keywords – Mountainous area, Semantic Analysis, Spoken Arabic, Swearing, Yemen

INTRODUCTION

People mostly interact with one another through the medium of their native language. Even if there are other ways of communicating, such as gestures, signs, codes, and a great many more, language is still the method that is considered to be the most suitable and easiest technique to employ when delivering messages. Keraf (1993) echoed these feelings, stating that the sounds that make up language result from human speech organs producing such sounds to represent symbols. People are social beings who constantly need to communicate their thoughts, feelings, and desires with one another. This is in agreement with what Keraf (1993) and Baryadi (2020) suggested, which was that language, in its oral form, could transmit all of the information and messages from one person to another without any constraints. This is especially true when compared to any other method of communication. Therefore, language is capable of conveying a wide range of meanings, including both positive and negative implications. One of the fascinating phenomena that arise from the utilization of language as a means of expressing ideas, feelings, and other mental states is the practice of using profanity. People living in mountainous places are members of one of the populations that frequently use profanity in their everyday lives. According to the study by Finn (2017), it is presumed that due to their challenging living environment and other related factors, these individuals develop strong personalities and can freely and openly express their feelings without any reluctance. These kinds of settlements may also be found in the western part of Yemen. Hajah and Al-Mahweet are two of the sub-districts that are located in this hilly region. In light of the arguments provided above, it was thought to be useful to investigate swearing within the context of the area described above. On the other hand, diverse cultures worldwide employ swearing in various contexts and methods. Certain cultures habitually use vulgar language when they swear, and their swearing is not considered acceptable since they utilize terms that are considered prohibited. However, Arab nations are not like any other liberal European ones when it comes to the use of swearing. They have good manners and are restrained in their use of swearing. According to Montagu (2001), Asian communities, particularly Arab neighborhoods, are more conservative due to their culture. People who use swearing are looked down upon in these communities. Even though swearing is regularly employed in official settings in Yemen, society generally frowns upon it since it is seen as a violation of the country's social

standards and code of behavior. Additionally, using offensive language in public is against the law and is a punishable offense in Yemen. Research and debate on the topic of swearing have been conducted from the social, anthropological, and psychological points of view (see Shotwell 2016; Steiner 2013; Qanbar 2011; Freud 2013; Mead 1937; Leach 1989; Malinowski, Ogden, and Richards 1923 to name but a few). However, as a linguistic phenomenon that occurs in communities of speech, no further research has touched upon the topic or explored swearing from the perspective of its semantic meaning. As far as my knowledge, this is the first study carried out to discover and describe the form, reference, meaning, and purpose of swearing in Yemeni Arabic as practiced by the people in mountainous regions of western Yemen, as well as the reason for using such language.

1. Literature Review

1.1 Swears

According to Romanenko (2020), swearing is the expression of anger, frustration, disgust, and other negative emotions via vulgar, unpleasant, and socially unacceptable words. Swearing is also known as cussing. The term swearing is translated to "cursing" (Waridah 2021). According to Culpeper (2018), swearing is saying filthy or inappropriate words out of wrath, contempt, or frustration. Then, Fägersten and Stapleton (2017) stated that swearing is the use of words unpleasantly to communicate strong emotional feelings and that it is typically done to show irritation. Therefore, it is possible to say that swear words are utterances that individuals use to communicate irritation, sentiments, or emotions through frequently distinctive language that is seen as rude and unfriendly. This involves demonstrating empathy or telling the truth about the situation (Gardner and Umphress 2019). According to Salih (2013), curse terms like 'ass,' 'shit,' and 'butt' are examples of swearing regularly used by teens in Arabic countries. Adults in Arabic society also use pigs, cows, and dogs (Salah and Raoof, 2022).

Both words refer to the use of rude and harsh language to express fury and displeasure. Swearing has become the taste that flavors the majority of Arab discourse. As a result, using many types of cursing terminology might represent cultural diversity (Shihab 2019). According to Abdel-Jawad (2000), Arabs have the propensity to utilize curse words and cursing to provoke confrontations between opposing parties; this behavior is often carried out in a public setting and is frequently slanderous. In addition, Abdel-Jawad (2000) stated that swearing is commonly associated with taboos and forbidden behaviors and is also true of swearing. Jaya and Daud (2017) also indicated that taboos are

to be shunned by society so other individuals regard them with reverence. In addition, taboos may be broken down into several categories depending on their psychological motives. These categories include taboos with fear, food, and property. Swearing, on the other hand, is frowned upon when it comes to matters of propriety since it is associated with activities that are deemed unfriendly (Rohmadi and putu Wijana 2013).

1.2 Forms to Swear

There are many variations in the use of swearing. According to Rohmadi and putu Wijana (2013), swearing may be expressed using individual words, sentences, and clauses. Hunt (2022) states that swearing may be defined as a mono-morpheme, a poly-morpheme, a phrase, or even a sentence.

a. Mono-morpheme

Aronoff and Fudeman (2022) stated that a mono-morpheme might be considered an alternative to a free morpheme. A morpheme that may be employed directly as an individual word, such as "turn," "red," and "go," is referred to as a free morpheme (Manova et al., 2020).

b. Poly-morpheme

A morphemic process might result in the production of a combination of morphemes, which is referred to as a polymorpheme. The process of linking morphemes involves combining free morphemes. Affixation, repetition, and compounding are the three morphemic processes that have been identified by Aronoff and Fudeman (2022). (1) Affixation; (2) Repetition; and (3) Compounding. In the meanwhile, Lieber (2021) only addressed two types of morphemic processes, which were affixation, which is the addition of a prefix, an infix, and/or a suffix, and repetition, which may be either complete or partial or affixed repetition.

c. Phrase

According to Milewski (2019), a phrase is a grammatical unit that consists of two or more words and does not exceed a limit that is associated with a function. In terms of syntax, a phrase is considered to be a unit that comes after a sentence but before a word (Robins 2014). Then, sentences may be broken down into nominal, numerical, adjectival, and adverbial categories, respectively. Because it is impossible for a phrase to perform more than a fixed number of roles, it can only serve in one of the following capacities:

subject, predicate, object, or complement (Aronoff and Fudeman 2022). When there are more than two words in a phrase, each of those words has to be an independent morpheme. According to Aronoff and Fudeman (2022), the words that make up a phrase may be a word and another word, a word and a phrase, a phrase and a word, or a phrase and another phrase. Alternatively, they can be a phrase and a phrase. The phrase structures of the Arabic language are somewhat comparable to the phrase structures of the Indonesian language and the English language. There are nominal phrases such as *dhalik albaiy*, which translates to "that house," verbal phrases such as *wasal halan*, which translates to "just arrived," adjectival phrases such as *Yani dʒidan* that, which translates to "very rich," numerical phrases such as *xamsah ašxas*, which translates to "five persons," adverbial phrases such as *sabahul alams*, which translates to "yesterday morning," and prepositional phrases e.g. *ilayhi* "at him" (Mubarak et al. 2020).

d. Clause

A syntactical unit that is higher than a phrase but lower than a sentence is referred to as a clause. Both a subject and a predicate must be present in a sentence in order for it to be considered valid. According to Collins (2020), a sentence is distinguished from a clause by the presence of a concluding intonation. This is the key distinction between the two. As a result, a collection of words that includes both a subject and a predicate is regarded as a sentence even if the final intonation is absent.

e. Sentence

According to Brown and Miller (2020), a sentence is a set of words that may have a full meaning on their own and can function independently. In addition to this, he said that the definition of a sentence is an utterance that begins and ends with silence. Then, it has a tone that conveys the whole idea that it conveys (Brown and Miller 2020). A subject and a predicate are the bare minimum components that make up a sentence. Arabic has some features making its syntax complex in comparison to English and other European languages. Arabic has two main types of sentences; nominal sentence in which the subject is the "*mubta'da*," and then comes a predicate which can be presented by different phrases, for example, *الإنجليزية اللغة يتعلم علي* (Ali learns English language) (El-Shishiny 1990). The second type of sentence in Arabic is the verbal sentence, which starts with a verb. Verbal sentences can be followed by either a subject phrase or a subject phrase and compliment, for example, *الإنجليزية اللغة علي يتعلم* (El-Shishiny, *ibid.*). Unlike Arabic, English has five

main types of sentences; they are the intransitive type, the verb *be* requiring adverbs of time or space type, the linking verb with adjectival subject complement type, the linking verb type with a nominal subject complement type, and the transitive type (Klammer 2000).

2.3 Swearing references

According to Saeed (2022), a referent is a non-linguistic item that is referred to by language. On the other hand, W. Collins (1979) defines a referent as "... the entity that is referred to by a word." As an example, the noun "house" refers to a physical structure known as a "house." According to Schalkwyk (1995), de Saussure (1959) described the link between language and the referent by establishing the "term of significance" and signified; the first word relates to the language, while the second term refers to the referent or the actual thing. Then, Geeraerts (2017) referred to the referent as the reference, which signifies the item represented by the sign or the word. In other words, the referent was what the sign or the word means. According to Rohmadi and putu Wijana (2013), eight items may be used as referents for swearing. These include circumstances, animals, supernatural beings, objects, portions of the human body, kinfolk, activities, exclamations, and vocations.

2.4 Swearing Meaning

There is a connection between De Saussure's theory of significance and the act of signifying, which is how we understand the meaning of swearing. While the meanings pertain to the things that are denoted, the units of language, which are exemplified by sounds, take on a significance of their own. As an illustration, the importance of the word (شرير) "wicked" is conveyed by the sounds /w/, /i/, /k/, and /t/, but the term's actual meaning refers to a person who engages in harmful behaviors. According to McElvenny (2014), there is no exact link between significance and what is signified. Robins (2014) re-drew the meaning triangle to describe the relationship between these two facets of language.

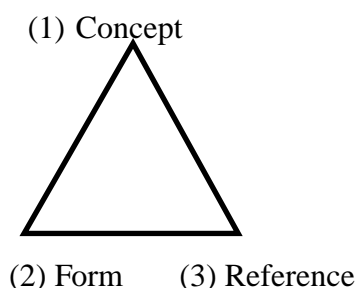


Figure 1. Triangle of Meaning.

Humankind makes use of language. Consequently, the meaning of it is impacted by the status of society. Both the denotative and connotative senses of the word have been explored in G Keraf (2004). In a similar vein, Robins (2014) has outlined six distinct types of meanings, which are as follows: (1) lexical, grammatical, and contextual meanings; (2) referential and non-referential meanings; (3) denotative and connotative meanings; (4) conceptual and associative meanings; (5) word and terminological meanings; and (6) idiomatic and proverbial meanings.

2.4.1 Lexical, grammatical, and contextual meaning

The meaning of a word taken by itself, apart from any specific context or situation, is its lexical meaning. For instance, the word "horse" can mean either a four-legged animal commonly ridden by humans or another type of horse, such as a gym horse or a carpenter's horse. Additionally, the word "horse" can be used as an adjective, such as in the phrases "horseshoe" and "horse cart," as well as a verb, such as in "to horse around," or even as an idiom, such as a Trojan horse. The grammatical meaning can then emerge as a result of affixation, such as in the case of the expression "riding a horse," which literally means "to ride a horse."

2.4.2 Referential and non-referential meaning

When a word or group of words connects to an event or circumstance that takes place in the real world, this is an example of referential meaning. Therefore, "a black stallion" and "a picture of one" are examples of words deemed to have referential meaning. The non-referential meaning, on the other hand, does not refer to anything that occurs in the actual world, such as the words because, or, and so on.

2.4.3 Denotative and connotative meaning

The true meaning of a word or lexeme is referred to as its denotative meaning (Robins 2014). The context in which the word (or words) are used does not have any impact on the sort of meaning that is being conveyed. One such instance is the term "monkey." The term "primate" refers to an animal that is native to the jungle and, in some respects, is analogous to a human person. On the other hand, the term "monkey" may also be used in a connotative sense. This means that the word can be used without really referring to the physical item (Robins 2014). Therefore, the term "monkey" may be used to

refer to a youngster humorously, as in "the little monkey," or it can be used to attack or belittle another person by claiming that they are similar to a monkey.

2.4.4 Conceptual and associative meaning

In Saeed (2022), the terms "conceptual meaning" and "associative meaning" were defined.. The meaning of a word in and of itself, apart from any connotations associated with its use in a particular context, is known as its conceptual meaning. Therefore, denotative, lexical, and referential meanings are included under the umbrella of conceptual meaning. On the other hand, the associated meaning is concerned with the ideas that are added to the basic meaning of the term.

2.4.5 Word and terminological meaning

The context in which a word is used can have an impact on the meaning that is conveyed by that term. A new meaning can be constructed by combining two words, such as "head" and "master," for instance. However, the field of knowledge in which a word is employed might have an impact on how its terminological meaning is understood. For instance, the meaning of the word "operate" can change depending on the industry in which it is used. For instance, in the field of medicine, "operate" refers to surgical procedures, while in the field of civil engineering, "operate" refers to the operation of heavy equipment, and in the field of military operations, "operate" refers to a raid, attack, or ambush.

2.4.6 Idiomatic and proverbial meaning

An expression with a meaning that cannot be predicted, either because of its lexical or its grammatical connotation, is known as an idiom (Robins 2014). It was also stated by Fromkin, Rodman, and Hyams (2003), who stated a similar viewpoint, that an idiom refers to words that have a meaning and that this meaning is tied to intralinguistic features to uncover it. To be able to comprehend the meanings of idioms, one must first acquire and then study them. To illustrate, if you refer to someone as a "dark horse," you believe that person to be an unexpected contender in a race.

2.5 Why Swear?

People swear to express their feelings, particularly when they are annoyed, dissatisfied, amazed, or even just for the sake of humor. According to Rohmadi and putu Wijana 2013), noticed such words may be offensive to the one who is the target of the swearing, but for the person who is swearing, it is a method to express her feelings and a way to communicate with others about how they are feeling. Then, according to the

findings of a study conducted by McEnery (2004), the reasons for using swear words are as follows: (1) to insult; (2) to change the subject of one's speech from one person to another; (3) to make a joke; (4) to retort to an earlier insult; (5) to drive away the listener; and (6) to request that someone do something.

3. METHODS

Because the primary focus of this study was on the real occurrences that take place inside communities, more specifically among the people who live in the mountain areas of Regional West Yemen, a qualitative technique was selected as the method that would be most beneficial to apply. According to Creswell and Creswell (2017), qualitative research analyzes events that take place in the natural world by employing the researcher as the primary instrument of the investigation. This is descriptive research with the purpose of describing the use, meaning, reference, and reason for swearing done by the people who reside in the location under study who are positioned there. After that, the sample was selected by the procedure of purposive selection by identifying two mountainous regions in the western Yemeni provinces of Mahweet and Hajjah. This was done in order to ensure that the sample was representative of the whole region. The collection of the data involved one hundred individuals from a wide array of different walks of life. The ages of the participants varied from 18 to 85 years old, and they hailed from a variety of different cultural and socioeconomic backgrounds. Some of them worked as educators, while others fished, farmed, worked as students, or owned coffee shops. In order to verify that each and every incident of swearing that took place within the community was precisely documented, the data was collected in a variety of contexts. Listening to, speaking with, conversing with, and recording individuals allowed for the collection of this data (Mahsun 2017 & Santosa 2021). A recorder was used in order to capture the conversations in their entirety. Bousfield (2008) was the one who utilized a thorough list in order to transcribe the recorded conversations that were held. The most effective method for collecting the essential data was to record the conversations of the respondents while they were under the impression that their responses were not going to be analyzed. It took place in a number of different locations, some of which were traditional marketplaces where people tend to congregate. In order to examine the data, we had to describe the forms, the allusions, and the meanings, while at the same time, we analyzed the pragmatic context, which gave light on the purpose of swearing.

4. FINDING AND DISCUSSION

4.1 FINDINGS

4.1.1 Swearing Forms

The findings indicated that there were five different types of swearing used by the people who lived in these two mountainous regions in the west of Yemen. These five types of swearing were mono-morphemes, poly-morphemes, phrases, clauses, and sentences.

A. *Mono-morpheme*

The concept of mono-morphemes can be compared to that of free morphemes. They each have their own distinct significance and may be utilized in their own sense. People who live in these two mountainous districts in the west of Yemen are known to utilize a variety of monomorpheme swearing. Some examples of these swearing are as follows:

Aš Šams 'sun'

Alqamar 'moon'

Al-Kaba'a 'Al-Kaba'a in Makkah City, Saudi Arabia Kingdom'

B. *Poly-morpheme*

A morphological process has given rise to the formation of words. Some swear words are made up of two separate words that are joined together by the prepositions *wa-* or *fi*, as in:

Rab alkaba, 'by the alkaba lord'

Hayat aumi, 'by the life of my mother'

Rasa abi, 'by my father's head'

Ras Aumi 'by my mother's head'

C. *A Phrase*

It was only possible to swear using phrases when a nominal phrase and a verbal phrase were present. Some swear words are made up of two words that, when combined, make a nominal phrase that does not contain a preposition.

wa ha ḏa sumi, 'this is my poison'

alwakeel Allah, 'by God whom I depend on'

Verbal phrases

Very few swear words combine imperative verbs with nouns, like the following examples:

Agus Šaribi, 'to do hair cut to my mustache'
Ahluḡ lihiati, 'to shave my beard'

D. A Clause

Swearing using clauses was often done as an adverbial, as in the example which follows:

Wi man xalag alhaḡzar 'By the name of the one who creates stone'
Wi man xalag al Šaḡzar 'By the name of the one who creates tree'
Wi man aḡra alma fi alsaila 'By who ran the water in the water stream'

As in sentences:

If I did that ḡzielt audam ḡyooni 'may make me lose my eyes'

E. A Sentence

The residents of these mountainous regions in West Yemen also used sentences as oaths in their swearing. These are just instances out of many:

ḡzail aumi tumut 'this may make my mother die'
ḡzielt audam ḡyooni 'this may make me lose my eyes'

4.2 Swearing References

These individuals swore using a variety of different sorts of references, such as the ones shown in the following examples:

1. An Animal

When someone swears in reference to an animal, they are implying that they have the characteristics of that animal within themselves. Several instances include the following:

Ṫaur 'ox'
Himar 'donkey'
ba ʁl 'horse'
gird 'donkey'
mizah 'goat'
hanaš 'snake'

2. *A Supernatural creature*

The people of western Yemen also have a strong belief in the existence of supernatural creatures; hence, profanity relating to these beings almost often refers to a villainous person, as seen by the following examples:

dʒen 'genie'
ibn al dʒen 'son of genie'
dʒen Afreet 'genie of Afreet'

3. *Things*

Certain items have evolved into swearwords throughout time. When individuals swear, they typically refer to disgusting things, such as in the instances below:

Maqas 'scissor'
Ramad 'dust of wood'

4. *A Religious term*

The following are some examples of religious terms that are commonly used for swearing and also typically allude to anything negative:

zani 'dunce'
kafir 'infidel'
maslamani '(not Muslim)'

5. *A Part of the human body*

People will sometimes swear by referring to certain parts of the human body, most commonly the genital, as shown in the following examples:

illy ma umuuk 'your mother's private part'
illy ma abu:k 'your father's private part'
auyu:nak 'your eyes'
aasak 'your head'
lihiatak 'your beard'

6. *Kinship*

As in the instances below, individuals occasionally swear in terms of kinship:

Aumak 'your mother'
Abuk 'grandpa'
džadak 'grandparent'
Ađdadak 'great grandfathers'

7. People

As seen by these instances, certain terms that relate to people are also employed in the context of swearing:

dađaal 'liar'
tifl 'child'
nims 'hippocratic'

8. Characteristics

As seen in the instances below, swear words are frequently employed to express negative qualities.

džahil 'uneducated'
Šarid 'very busy'
zannaṭ 'pig headed'
Šaiḥ haluh 'stubborn'

9. Activities

As seen below, swearing is done by unpleasant or undesirable activities.

iŠrab albahr 'drink the sea'
baliṭ albahr 'make the road in the sea'
iŠrab alhali:b 'drink the milk'

10. An Oath

An oath is used by people to swear, such as when they ask for a horrible accident to happen like follows:

džieli maksar 'may make me broken'
Šdamni rukabi 'may make my knees executed'
fi hali wi mali 'may make decayed in my financial situation'
fi seebi wi naseebi 'may make me destructed in my share'
džail aumi tumut 'may make my mother die'
Allah la rawahani 'may Allah not take me back to my house'

11. An occupation

Bad occupations are also used for swearing, as in the examples below.

Ya Ša Š 'a thief'

mu Ya liṭ 'a robber'

nasab 'an illegal lottery seller'

12. A disease

The names of illnesses are occasionally employed as swear words. Here are a few instances:

Aldžudari 'smallpox'

alfaliḍ 'heart attack'

alsaradan 'cancer'

13. An Exclamation

An exclamation that has no context are used to convey emotion. The following exclamations are frequently used to swear by residents of these mountainous areas of west Yemen.

hah 'an exclamation term'

heih 'an exclamation term'

heia heia 'an exclamation term'

4.3 Swearing Meaning

Because swearing is associated with a particular circumstance, its meaning is dependent on the context in which it is spoken; in other words, it carries connotative significance. According to the findings of the study, the swearing done by these individuals may be broken down into two categories of meaning: first, words that can have more than one meaning, and second, words that have a negative meaning.

4.3.1 Words with a multiple meaning

Words having many meanings relate to words whose significance is dependent on the context in which they are used; this might imply making a good or negative message, depending on the circumstance. A common term Yemeni Arabic is "Šarid." This term may be used to describe a favorable state, such as "extremely busy." It can also be interpreted negatively to signify "worried," though.

4.3.2 Words with a negative implication

These swear words are used to convey unfavorable feelings. There are several swear words with numerous variations that are used to express difficult feelings. In Yemeni Arabic, several of these swear words have meanings like "fussy," "annoying," "disgusting," "idiotic," "thieving," "lazy," "weak," "useless," "stubborn," "greedy," "despicable," "slow," "confused," and so on. People in these mountainous regions have a tendency to use swearing to communicate their unpleasant emotions. Examples of swearing expressions include allusions to various animals, kinships, circumstances, and other things.

4.4 Swearing Purposes

Swearing has numerous uses. This study found that mountainous western Yemenis swore for seven reasons: to indicate wrath, displeasure, intimidation, astonishment, insult, intimacy, and joking.

Swearing is mainly used to convey wrath and annoyance, as shown above. Swearing's emotional impact depends on speakers' culture and language.

4.2 DISCUSSION

Despite the fact that the research demonstrated that swearing might take many different forms, the residents of these two mountainous districts in west Yemen almost exclusively employ words to convey themselves when they swear. They were utilized quite frequently either as a response to a question or as a compliment to the statement being made. In terms of the referents, the most often appearing referents were things (37 occurrences), animals (54 occurrences), characteristics (42 occurrences), activities (37 occurrences), and things (22 occurrences). Connotative implications were the most common types of swear word interpretations back then. There were also swear terms that were unique to this group of individuals and were never used elsewhere. A term called *Mulahleh* had a specific historical connotation for the people of Mahweet and Hajjah, which caused the people who lived there to get very upset whenever someone from outside their community used it. This term refers to a traditional, hand-made, slightly slight bread that is commonly made in these two municipalities. Additionally, the people who lived in Mahweet or Hajjah had a term known as *garawi*, meaning "rural." This word was not permitted to be used as an insult by the people of Mahweet or Hajjah. An example of this would be the expression "anta gar min Al-Mahweet/Hajjah," which translates to "you are simply rural from Mahweet/Hajjah." It was strictly illegal to use since it related to an

individual and everyone who lived there, even their ancestors. There were a few fascinating revelations to be made on the swearing done by these individuals. Swearing was a common practice whenever one person referred to another or addressed a specific event. Second, those of higher social positions frequently used profanity to intimidate and insult those of lower social standing. This was common practice. In addition, those of comparable social situations would swear to create an intimate atmosphere and joke. Thirdly, as the atmosphere got less formal, people resorted to using inappropriate language more frequently. Last but not least, the most prevalent swearers were people in their teens, particularly adolescents. They used it in their mountainous rural discourse to create close connections, including displaying their sentiments and demonstrating empathy for one another.

5. CONCLUSION

Swearing serves a function in communication. It may convey feelings, threaten, insult, or bring people closer together and make them laugh. Mountainous rural residents' frequent profanity does not make them rude. However, such a scenario shows that these people live in an open-minded culture where they may openly express their thoughts, even with harsh swear words. Swearing was mainly for enjoyment, amusement, expressing sentiments, and making relationships closer. This study was confined to two mountainous sub-districts in west Yemen. Thus, other researchers can do comparable studies across bigger areas to better understand urban or coastal Yemeni swearing. In future research, swearing's sociolinguistic, discursive, and pragmatic components should also be investigated.

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Appendix 1

Yemeni Arabic Phonemic Sounds and its English Encountered

Arabic Consonant Sounds	YUA Phonemic Sounds	YRA Phonemic Sounds	English Consonant Encountered
ء	/ʔ/ (voiceless glottal plosive sound)	/ʔ/ (in the medial and final positions)	-
ب	/b/	/b/	/b/
ت	/t/	/t/	/t/
ث	/θ/	/θ/	/θ/
ج	/dʒ/	/dʒ/g/	/dʒ/
ح	/ħ/ (pharyngeal fricative sound)	/ħ/	-
ص	/ʃ/ (voiceless emphatic alveolar fricative sound)	/ʃ/ s/	-
ط	/t̤/ (voiceless emphatic dental stop sound)	/t̤/	-
خ	/x/ (voiceless velar fricative sound)	/x/	-
د	/d/	/d/t̤/	/d/
ذ	/ð/	/ð/	/ð/
ر	/r/	/r/	/r/
ز	/z/	/z/	/z/
س	/s/	/s/ʃ/	/s/
ش	/ʃ̤/ (voiced emphatic interdental fricative sound)	ʃ̤	/ʃ/
ظ	/ð̤/ (voiced emphatic interdental fricative sound)	/ð̤/	-
ع	/ʕ/ (voiced pharyngeal fricative)	/ʕ/	-
ن	/n/	/n/	/n/
هـ	/h/	/h/	/h/
غ	/ɣ/ (voiced uvular fricative sound)	/ɣ/	-
ف	/f/	/f/	/f/
ق	/g/	/g/q/ dʒ /	/g/
ك	/k/	/k/	/k/
ل	/l/	/l/	/l/
م	/m/	/m/	/m/

و	/w/	/w/	/w/	
ي	/y/	/y/	/j/	
Short Vowels	Long Vowels	English Long Vowel Encountered	Diphthongs	English Diphthongs Encountered
/i/	/i:/	/i:/	/ay/	/ai/
/a/	/a:/	/a:/	/aw/	/au/
/u/	/u:/	/u:/		
		Description		
	/o:/	Mid-front unrounded sound		
	/e:/	mid back unrounded sound		