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Euphemism of “*Mangupa*” in Traditional Marriage Ceremonial of Mandailing Ethnic

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Abstract– The importance of Euphemism in speaking especially in public is done to maintain harmony in society. Euphemism itself is derived from the Greek which is eu means well and phenai means to speak. It is defined as a word or expression which is mild or indirect that substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing. As we know that language and culture are two things that cannot be separated, the usage of euphemism in conversation especially in traditional ceremonial is often occurred. This paper purposes to describe the euphemism in Mandailing ethnic especially for traditional ceremonial which is called as *mangupa* that often be done in marriage ceremonial. This research was used qualitative descriptive. The source of the data was the utterances which is delivered in marriage ceremony especially in part *mangupa*. Data was collected by using video recording, and face to face interview to get further information from elderly with average age 50 years old until 60 years old. The data analyzed based on the types and function of euphemism by Allan and Burridge (1991). While the meaning is based on the interview with elderly. Euphemism is often used in Batak mandailing wedding ceremony especially in part *mangupa*. There were twenty phrases that considered as the euphemism in the *mangupa* utterances that has been analyzed based on Allan and Burridge (1991). They are : three times figurative expression, twice metaphor, five times flippancy, once remodelling, eight times circumlocutions and once one for one substitution. Circumlocutions as one of the type of euphemism which is smoothing word by using some of the longer words and indirectly is the most type of euphemism that can be found in *mangupa*. The meaning of euphemism is giving the advice for the bride and groom. Additionally, the functions of the euphemism that had been identified are tools for smooth speech and tools for keeping something.

Keywords– Euphemism; Mangupa; Mandailing Wedding Ceremony

I. INTRODUCTION

Euphemism is derived from the Greek which is eu means well and phenai means to speak. It is defined as a word or expression which is mild or indirect that substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing (Oxford Dictionary). The same idea was delivered also by Sari and Al-hafizh who said that “a euphemism is a word or expression that is used when people want to find a polite or less direct way of talking about difficult or embarrassing topics like death or the bodily functions in conversation”. According to Holder (2002), euphemism is used when dealing with taboo or sensitive subjects in speech and writing. It is therefore also the language of evasion, of hypocrisy, of prudery, and of deceit.

The use of the word or phrase euphemism is often found in many cases, such as Herbert (2016) who presented the role of euphemism in Healthcare communication. He said that euphemism is potentially problematic in healthcare communication such as when the patients’ diagnosis is given as medical terminology. For example the use of “tonsillitis” made the patients feel they were be taken seriously while the term “sore throat” resulted in patients taking ownership of the problem. However there are situations where they can facilitative the communication such as in health care communication. For example while euphemism is used in a suicide of a girl and it has been said as that “the girl is no longer with us”.

The case of the euphemism is also researched by Sari and Al-hafizh (2013) who found euphemism in opinion of the newspaper post. They

took it from Jakarta Post newspaper from 1 June up to 30 June, and took 30 data of euphemism found opinion column of the Jakarta post newspaper. However they just took 15 data that were taken randomly and to be explained and analyzed. They analyzed the data by the thirteen types of euphemism that proposed by Allan and Burrige (1991:14). From thirteen types of euphemism, and nine functions of euphemism. They found types of euphemism, and four functions of euphemism which are used in the news. The nine types that have been already found by the researcher are: acronym and abbreviation, litotes, metaphor, hyperbole, metonymy, associative engineering, circumlocution, and synecdoche. And the six functions of euphemism that have been found by the researcher are: to convince, to order or to request, to criticize, and to inform. Euphemism is not only found in newspaper post but also in TV drama. Such as the semantic study of euphemism by Wei-Li and Hong Lu (2014) who analyzed it based on the language corpus that has been collected from *Downtown Abbey* which is a famous British TV series. By focusing on the linguistic features, especially together with lexical meaning of English euphemism, they have given explanations about the using of euphemism and probes the changes and understandings in English euphemism. Besides, from the euphemism collected from series, the author categorized them into 5 features relied on Pan's research: commendation, implicitness, epochal character, fraudulence, and figurativeness.

Another case of the euphemism can be found in the translation of Surah Al-Nisa'a in the holy Quran by Alqaryouti and Sadeq (2016). They said that euphemism is one of the cultural and linguistic problems of translation. It is not only between English and Arabic but also between any two different languages. Their research tried to focus on the most problems, difficulties and incongruities that encounter the translator when translating euphemistic expression into English. Moreover it aims to investigate how far the translator is accurate in rendering euphemism based on context and interpretative meaning. The analysis of the given data was mainly based on the maintenance or loss of two criteria; meaning and euphemism. The study based on the following translation of the Holy Quran; the glorious Qur'an with English translation by Pichthal. They found that euphemism expression was not in some places accurately translated into English. It was

demonstrated how translator often sacrifice euphemism for the sake of conveying direct meanings.

Besides, euphemism also can be found in culture especially for oral dialect speech such as the study from Prasetyo (2017) who described the shape and function of the use of euphemism in the dialect spoken utterances ngeto-ngete suralaga district. He found that euphemism form often used in oral speech Sasak dialect ngeto-ngete District of Suralaga use of varied forms, the forms of figurative expression, a metaphor, a word to replace one word to another, and circumlocutions form and the meaning of euphemisms spoken form is based on the context of the speech uttered. The function of euphemisms that often appear in the Sasak dialects spoken utterances ngeto-ngete District of Suralaga is function as a means of smoothing the speech, confidentiality, and diplomacy. The last, people said Sasak dialect ngeto-ngete District of Suralaga using euphemisms as a reflection of the culture they have, ranging from politeness in language, providing education to the pattern of children and grandchildren to always be able to keep other people's feelings through speech uttered, use language wisely in front people. This is one example of the cultural engagement in language and vice versa, is the involvement of language in culture.

As the language and culture are two things that cannot be separated, the usage of euphemism in conversation especially in traditional ceremonial is often occurred. As stated by Prasetyo (2017) that euphemism importance of speaking in public is done to maintain harmony in society. While doing the communication, it conveys meaning and purpose must necessarily take into account the circumstances of other who will listen, if the appropriate form of language used for spoken to that person or not. Besides he also stated that euphemism is not new to the community. It is unwittingly form and pronounce words or expression more refined with the aim to offend and hurt the feelings of others and even to obscure meaning or purpose to be achieved or delivered to an opponent by people. That is why this paper will describe the euphemism in Batak Mandailing ethnic especially for traditional ceremonial which is called as *mangupa* that often be done in marriage ceremonial.

Irmayanti (2017) stated that *Mangupa* is one of the traditional ceremonies that aim to restore

tondi (soul) to the body and seek blessing from God Almighty to keep safe, healthy, and cheap sustenance of life. It is arranged and performed systematically by various parties consisting of parents, kings, and the parties other indigenous that attempt to call *tondi* to the body by serving a set of materials (device *mangupa*) and advice *mangupa* (*hata panghupa*: word of wages). According to Marpaung (1969) in Irmayanti (2017) “*mangupa* on wedding ceremony held before noon and usually chaired by King panusunan Bulung holding the reins of the customary ceremonial and custom King who is considered an expert on the party (Diapari, 1996)”. There are so many utterances that will be occurred in this ceremonial which is a set of the material of the *mangupa* is symbolized of many things to the life.

II. LITERATURE REVIEW

A. Type of the euphemism

Allan and Burrige (1991) in Prasetyo (2017) identified and classified euphemism into sixteen types As for other forms of euphemism by Allan and Burrige is as follows.

1. Figurative Expression, that is the symbolism, or metaphorically like something with another form. That is the shape of which deviates from referents euphemism. Example: Go to the happy hunting grounds >> die
2. Metaphor, namely the implicit comparison between two different things. Example: The miraculous pitcher that holds water with the mouth downwards >> vagina
3. Flippancy, which smooths a word, but the meaning of the word is generated outside the statement. Example: Kick the bucket >> die
4. Remodeling, namely the re-forming. Example: Basket >> bastard
5. Circumlocutions, ie smoothing a word by using some of the longer words and indirect. Example: Little girl’s room >> toilet
6. Clipping, namely cutting, making being short or brief. Example: Bra >> brassiere
7. The acronym, namely shortening over several words into one. Example:

Comm >> complete monumental military fuck up

8. Abbreviations is the abbreviation of words into letters. Example: S.O.B. >> son of bitch
9. Omission, which removes a small portion. Example: I need to go >> I need to go to the lavatory
10. One for one substitution Example: Bottom >> ass
11. General for specific, namely a general word for a specific word. Example: Go to bed >> fuck
12. Part for whole euphemisms, i.e a specific word being said the general. Example: Stuffed up nose, postnasal drip running eyes >> I’ve got a cough’
13. Hyperbole, i.e expression exaggerating. Example: Flight to glory >> death
14. Understatement, i.e one sense of the word regardless of the meaning of the word. Example: Genitals, bulge, etc >> thing
15. Jargon, the word has the same meaning but different shapes. Example: Feces >> shit
16. Colloquial, is a phrase that is used daily. Example: Period >> menstruation

B. Function of the euphemism

Allan and Burrige (1991) in Prasetyo (2017) categorized the functions of euphemism into five kinds as follows:

1. Tools for Smooth Speech
2. Tools for Keeping Something
3. Tools for Diplomacy
4. Education Tools
5. Tool Danger Repellent

III. METHODOLOGY

This research was qualitative descriptive. It had been conducted in Padangsidempuan for a month. The source of the data is the utterances which was delivered in marriage ceremony especially in part *mangupa*. The data had been collected by using video recording, and face to face interview to get further information from elderly with average age 50 years old until 60 years old. Data analyzed based on the types and function of euphemism by Allan and The Burrige in Prasetyo (2017). While the meaning is based on the interview with erderly.

IV. RESULT AND DISCUSSION

As euphemism deals with sensitive or taboo subject in speech, it contained in oral speech in part *mangupa* of *batak mandailing* ceremony. It is

classified by the classification according to the form of euphemism by Allan and Burridge. The data was obtained related to the form of euphemism in the following table.

Table 1.
Euphemism in Part *Mangupa* of Wedding Ceremony

No	Data of Euphemism		
	Euphemism	Replaced	English
1	Tarsimpan dibagasan sitamunung	Dibagasan ate-ate	In the deep heart
2	Godang ni roha	Job roha	Happy
3	Singotngot di bagasan ipon tungkoldi bagasan ngadol	Boban	Burden
4	Roha pe madung marsijagitan	Saling martarimo	Accepted each other
5	Si gomgom marsigomgoman	Saling manyatu	Unite
6	Sampai hamu matua	matobang	Until old
7	Pangidoan ni roha	hagiot	Desire
8	Mura rasoki dohot pancarian	marrasoki	Getting sustenance easily
9	Simundur-mundur na mangundurkon anak mungundurkon boru	Maranak dohot marboru	Having son or daughter
10	Simaradang tua	Get matobang	Being old
11	Mangasa gogo	Martenaga	Powerful
12	Marbisuk songon i marpangalaho	Martata krama	Having good manners
13	Martutur poda	Marsopan santun	Politeness
14	Tangi-tangi disiluluton inte disiriaon	Tanggap tu susah dot sonang	Respon to good and bad news
15	Godang ni roha ama-ina diparjolian myu	Sonang tu parnikahan	Happy to the wedding
16	Dalanta hiap-hiap tu jolo ni tuhan	Harop tu tuhan	The hope to God
17	Dipasaut-saut jana dipatulussa sude na tarsinta	Sempurna sude na dikarejoon	Do everything perfectly
18	Sai dipasupasu ia ma hamu	diborkati	Be blessed
19	Lobi sian on nangkon baenon tanda godang ni roha	Pesta na umgodang	The bigger party
20	Marhula dongan songoni marhula marga	markoum	Having good relationship

The data above was a form of euphemism often used in wedding ceremony especially in part *mangupa*. It has been classified based on the form of euphemism by Allan and Burridge's opinion and analyzed the meaning that contained along with the function. It would be discussed one by one in a sequence of data as follows.

1. Tarsimpan dibagasan sitamunung (in the deep heart)

The euphemism type of *tarsimpan dibagasan sitamunung* is the figurative expression that the word *sitamunung* replaces the word *ate-ate* which is more soft to be expressed. The meaning of this word is to deliver something that has been there in the deep heart of the parents of the bride and groom. While the function of this utterance is as the tool for smooth speech.

2. Godang ni roha (happy)

The type of the euphemism of *godang ni roha* which can be replaced with *job roha* is flippancy. The word *godang* (big) is replaced by word *job* (like, happy) that is smoother and the meaning is outside of the statement. The meaning of this word is to express the happiness of the wedding ceremony and it is as the tool for smooth speech.

3. Singotngot di bagasan ipon tungkol di bagasan ngadol (burden)

This statement is the type of the flippancy in euphemism which is the phrase *Singotngot di bagasan ipon tungkol di bagasan ngadol* has the true meaning seems like the relapse of the tooth ache but it can be replaced with word *boban* (*burden*). The meaning is to express something that should be delivered or it would be being a burden and

- the function is as the tool for keeping something.
4. Roha pe madung marsijagitan (accepted each other)
The type of this phrase is circumlocutions which is replaced with *saling martarimo*. It is smoother with the longer word. The meaning of this phrase is to express the acceptance of the culture to the human's soul. While the function is as the tool for smooth speech.
 5. Si gomgom marsigomgoman (unite)
This phrase is replaced with *saling manyatu* that can be made as type of one for one substitution in euphemism. The meaning is to unite the body and soul of the bride and groom while the function is as the tools for smooth speech.
 6. Sampai hamu matua (until old)
The type of this phrase is circumlocutions which the meanig is until old. The phrase *sampai hamu matua* can be replaced with word *matobang*. The function is as the tools for smooth speech.
 7. Pangidoan ni roha (desire)
The euphemism type of this is metaphor which is the *pangidoan ni roha* (the want of the hearth) can be replaced with *hagiot* (desire). The meaning is to express about the bride and groom's parents desire. While the function is as the tool for smooth speech.
 8. Mura rasoki dohot pancarian (Getting sustenance easily)
The type of this phrase is figurative expression which is the meaning is to wish the bride and groom getting the sustenance easily while the function is as the tool for smooth speech.
 9. Simundur-mundur na mangundurkon anak mungundurkon boru (having son and daughter)
The euphemism type of this long phrase is circumlocutions which is the long phrase uttered only for wish the bridegroom have son or daughter. The function of this is as the tools for keeping smooth.
 10. Simaradang tua (being old)
This type of euphemism is remodelling, which is the phrase *simaradang tua* (being old) can be reforming with *giot matobang* (adult). The meaning of this phrase is to express the symbolic of *mangupa* where the head of buffaloes that have enough age or adult put on it. while the function is as the tools for smooth speech
 11. Mangasa gogo (Powerful)
The type of this phrase is figurative expression in euphemism. The meaning of this phrase is to show that the buffalo is powerful while the function is as the tool for keep something.
 12. Marbisuk songon i marpangalaho (Having good manners)
This statement is the type of circumlocutions in euphemism. The meaning of this phrase is the wish for the bridegroom having good manner in the socety later while the function is as the tools for smooth speech.
 13. Martutur poda (Politeness)
The type of this phrase is methapore which the word *martutur poda* is the metaphor of *marsopan* (politeness). The meaning of this phrase is to advice the bridegroom have politeness. While the function is tool for smooth speech.
 14. Tangi-tangi disiluluton inte disiriaon (Respon to good and bad news)
The type of this phrase is circumlucotions which the phrase delivered longer to replace aim to respon about the good or bad news in the society. While the function is tool for smooth speech.
 15. Godang ni roha ama-ina diparjolian muyu (Happy to the wedding)
The type of the euphemism of *godang ni roha ama-ina diparjolian muyu* which is can be replace with *sonang tu parnikahan* is flippancy. The word *godang* (big) is replaced by word *job* (like, happy) while the word *parjolian* can be replaced with *parnikahan* that smoother and the meaning is outside of the statement. The meaning of this word is to express the happiness to the wedding ceremony and it is as the tool for smooth speech.
 16. Dalanta hiap-hiap tu jolo ni tuhan (The hope to god)
The type of this phrase is flippancy which is the word *dalanta* (the way) has the outside meaning with *harop* (hope). The meaning of this phrase is to make a wish to god for the happyness whiole it is as the tool for smooth speech.

17. *Dipasaut-saut jana dipatulussa sude na tarsinta* (Do everything perfectly)
Circumlocutions is the type of the euphemism of this phrase. While the meaning is to show that the everything that they done in the ceremony was done perfectly. This is as the tools for keeping something.
18. *Sai dipasupasu ia ma hamu* (Be blessed)
Circumlocutions is the type of the phrase *sai dipasupasu ia ma hamu* which can be replaced with *diborkati* (be belessed). The meanig is to make a wish to god so that bridegroom can be blessed by god while the function of this phrase is as the tools for smooth speech.
19. *Lobi sian on nangkon baenon tanda godang ni roha* (The bigger party)
Flippancy is the type of this long phrase which it is only to show that they will make the bigger party by saying *will make something that more than this as the sign of the big hearth*. It is outside of the true meaning of the statement. While the tool is for smooth speech.
20. *Marhula dongan songoni marhula marga* (Having good relationship)
The type of the euphemis of this phrase is circumlocution which is the phrase *marhula dongan songoni marhula marga* can be made shorter with the word *markoum*. The meaning of this phrase is to advice the bridegroom can do a good relationship in the society. While it is can be determined as the tool for smooth speech.

V. CONCLUSION

Based on the analysis of the euphemism above, it can be concluded that the form of euphemism is often used in Batak mandailing wedding ceremony especially in part *mangupa*. There were twenty pharase that considered as the euphemism in the *mangupa* utterances. In this study, there are five types from sixteen types that proposed by Allan and Burridge of the euphemism

that had been found in the utterances of *mangupa*. They are : three times figurative expression, twice metaphor, five times flippancy, once remodelling, eight times circumlocutions and once one for one substitution. Circumlocutions as one of the type of euphemism which is smoothing word by using some of the longer words and inderectly is the most type of euphemism that can be found in *mangupa*.

The meaning of euphemism that had been taken through the interview with the elder who is oftenly take a part as the speakers in the batak mandailing wedding ceremony especially in part *mangupa* is also related to the bridegroom as the most important role in the wedding ceremony. All the utterances is belong to the bridegroom whether it is for giving them advice or make a wish for them.

The function of the euphemism that had been identified based on the Allan and Burridgein in this study, it can be found there are only two function. They are tools for smooth speech and tools for keeping something. However the tools for smooth speech is the mostly often done in *mangupa*. From twenty utterances, there are eighteen utterances that considered as the tool for smooth speech and there are only two as the tool for keeping something.

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