

## The Dictionary of Sexual Terms in Arabic: Introducing Classical Vocabulary to the Modern Generation

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### ABSTRACT

Research on Arabic lexicography has been widely conducted. Some researchers argue that compiling dictionaries containing classic vocabularies is still a necessity because there has been the demand to help people who convert to Islam understand the meaning of scripture correctly as their language is different from the language of the Quran that contains many words and expressions that are difficult to comprehend even for the Arabs themselves. On the other hand, some argue that the classical dictionaries containing old vocabulary are no longer necessary since their majority of words are no longer used. This study aims to see the truth in regards to these debates. The corpus to be discussed in this study is a dictionary containing sexual terms in Arabic. From the results of research, it is found that one side of the dictionary contains a lot of classical vocabulary that is difficult to understand and not needed in the present as it contains a special meaning in one particular field. On the other hand, that does not mean this dictionary is not important. In addition to enriching the Arabic lexicography, it is also useful for researches of the Arabic language, literature and culture.

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### 1. Introduction

The purpose of this study is to see the difference of opinions in regards to the necessity of classical Arabic lexicography to find the meaning of the word contained in classic books. Some argue that this is needed as classic books contain many words and expressions that are difficult to comprehend even for the Arabs themselves. In contrast, some argue that the classical dictionaries containing old vocabulary are no longer necessary since their majority of words are no longer used. Moreover, their meanings of words and the semantic terms are unclear and they contain too much polysemy and synonyms that have no standardisation and differentiation.

As mentioned by (Marzari, 2006, p. 9) that European scholars of the eighteenth century, ceases to assume that Arabic lexical wealth is a source of real wealth, the Arabs themselves noticed this only in the twentieth century when some of them had a chance to study in France and found that the standard of lexicon in France is high. The same case was Sati Husri, an Arab scholar, who criticized the Arabic dictionaries because the dictionaries listed most of the words that were no longer used. His criticism is directed to the classical Arabic dictionaries that are still preserved today. The difficulty of these dictionaries is because the meaning of the word and its semantic terms is unclear. The main problem in Arabic lexicon is the number of polysemy and synonyms were registered without any attempt to standardise and differentiate. In the languages of Europe, the demand for technical and scientific language has led to the normalisation of polysemy and synonyms and the lexicon as a whole.

According to Krenkow (2011), the beginning of grammatical and lexicographic study of Arabic language arised because of the desire to help people who convert to Islam can understand the meaning of scripture correctly, because their language is different from the language of the Quran which contains many words and expressions that are not understandable, even for the Arabs themselves. Therefore, do not be surprised to say that the chief of the interpreter of the Quran of ancient times,

Ibn 'Abbas, once studied lexicography or interpretation of words. However, the real place to conduct this study lies on the border to Persia, in the newly established cities of al-Baṣra and al-Kūfa. The pioneer of this study was Abul-Aswad ad-Du'ali. However, his work did not reach us, except for only a few general records.

Arabic lexicography will have an important role in the process of upcoming standardisation and lexicography that clearly develops towards as an autonomous discipline as shown by the volume of notes from different forms of regional Arabic that will get the same official status as other classical languages. Specific lexicographic techniques should be considered to systematise the variation and diversity of Arabic characteristics. The purpose of Arabic lexicography should be linked to a larger plan (Gouws, 2014, p. 883)

The corpus to be discussed in this study is a dictionary containing Arabic sexual terms entitled *Al-Qamus al-Jinsi 'inda al-'Arab* (The Dictionary of Sexual Terms in Arabic). This dictionary is chosen because it is assumed that the vocabulary contained in the dictionary contains an old vocabulary but was registered in modern times.

## 2. Literature Review

Research on lexicography has been conducted by a lot of people, among them was conducted by Shayakhmetov (2015). He describes the situation in the meta-linguistic structure of modern Arabic lexicography. He analysed many of the terms used in scientific Arabic literature accepted as the equivalent to the general terms in the "world" of lexicography. This study tells us that although the Arabic culture is rich, especially in practical Arabic lexicography, there is an underlying problem in the integrated formulation of the modern Arabic lexicography terms, which in turn refers to the incompleteness of linguistic analysis.

Another study was conducted by Benzehra (2012). He mentions that lexicography in the Arab world has an important effect on the development of Arabic. The origins and subsequent developments and perfection of traditional Arabic grammar theory - in the eighth century - had a close relationship with the practice of dictionary writing. The Book of *al-'ayn* by al-Khalil ibn Ahmad (dc786), which was the first full-scale dictionary in the Arab world, marked an important milestone in the history of grammatical thought and built the bridge for the production of more works on Arabic grammar. Over the centuries, the general theory has acknowledged a "closed" corpus of the diction of the Quran and pre-Islamic poetry and prose as the main sources of Arabic lexicographic works. The main creed is that Arabic dictionaries must contain "non-bound" language forms and remain immune to external persuasions; namely colloquialisms, loan words, neologisms, and coinages. Arabic dictionaries continue to resist even the slightest reformation of the codification of lexical innovation and to correct the tedious lexical gap to the point of stagnation. According to him, an English-Arabic dictionary editor has to deal with the large number of lexical gaps that have accumulated over time. The process of filling the lexical gap has not been done in a systematic way that is far from creating an atmosphere of cooperation that eventually contributes to creating the basis of a united English-Arabic lexical language for lexicographical purposes. His research explains how modern English-Arabic dictionaries can fail in the role of modernisation and provides an overview of the most noticeable microstructural problems that characterise *Al-Mawrid Al-Hadeeth: A Modern English-Arabic Dictionary* (2010).

Research on lexicography was also done by Francesco Grande (2017). In his research, he mentions that etymological investigations can use semantics to gain a deeper understanding of the cultural aspects underlying the origin and the historical development of the given word. Modern scholars tend to regard semantics as ideas developed in Western linguistic thought around the mid-nineteenth and early twentieth centuries. However, the Arabs tend to assume that this idea is well known to the traditions of Arabic lexicography. His research was empirically conducted in three conceptual steps. The first step is clarifying the modern Western idea of the semantic field by investigating the theoretical context, whether such ideas evolve or change into different manifestations. The second step is focusing on *al-Muḥkam* and *al-Mukhaṣṣas* dictionaries composed by Andalusian lexicographer Ibn Sidah (d.458/1066) by carefully reading the passages in which Ibn Sidah describes the idea of what is called *bab* (a chapter) and a narrow parallel between *bab* through the manifestations of the Western idea on the semantic field in the mid-nineteenth century.

Another study was conducted by Asghari (2012). His writing contains a study of Arabic lexicography which comprises a brief history and the principles of linguistics, as well as topics relating to Arabic lexicography. Moreover, it also discusses the differences between traditional and contemporary lexicography. It addresses how to write contemporary dictionaries or glossaries and how to set up a different design in a dictionary based on entries and subentry, including the comparison between dictionary types by volume and number of entries, special or general applications, the language it uses, monolingual or bilingual, and the type of references used for the subentry taken from the old dictionary.

Another study was also conducted by Van Mol (2012). In his research, he discusses the development of a new Arabic/Dutch-Arabic dictionary, which has been compiled in computers that can be distributed geographically in spoken and written

Arabic. In the field of Arabic lexicography, this dictionary is the first of its kind. Although the use of computers has been a well-accepted approach to many languages since the publication of Cobuild's first dictionary in 1987, no such dictionary had been compiled before for Arabic. A corpus with three million words was provided by the lexicographer, making it useful for its use at present time as it gives information on specific collocations and prepositions. Since parts of the corpus are not vocalised, a special coding system has been developed to facilitate corpus exploration. The dictionary compilation and corpus exploration have brought new insights into the study of Modern Standard Arabic lexicography, whose results will be used for the development of the electronic version of this dictionary.

In addition, Sara (2015) also conducted a research on Arabic lexicography. She mentions that the Oxford English Dictionary has become a model for dictionary-making. However, there is another tradition of dictionary making, which is the Arabic tradition. Al-Khalil ibn Ahmad al-Farahidi, (719-791 A.D.) is the father of this lexical tradition. He made a description of the original and formal Arabic not in a morphological-syntax analysis but lexical analysis. This is the first formal written lexicon of Arabic which is original in design and conception. This is not an alphabetical list of all Arabic words, but a record to Arab skeletal structures based on their phonetic features, manifested in derivation according to the allowed language size. This dictionary is made in a systematic way, with the premise that from the root a certain number of skeletal structures can be made in the number of two to five radicals per root. For example, [k, t, b] can be made into [k, b, t], [t, k, b], [t, b, k], and others. Although a lexicon is built on the permutation principle of radicals within the root word, not all permutations are allowed in Arabic.

Another study was conducted by Arts (2014). In his research, he illustrates how the process of making Arabic/English-Arabic dictionaries will be published in a printed and online form in August 2014. This dictionary, made for English and Arabic speakers, contains over 26,000 entries on each side. In this dictionary, collocation and example are important features. Dictionaries have been compiled using dictionary-writing software that allows editors to work and communicate with each other regardless of location. This dictionary is available in print and online. In his research, he shows the whole process of creating an Arabic dictionary, finding a reliable framework in both languages, developing unique online functions, and the difficulties faced by lexicographers when composing Arabic dictionaries as well as the ways of addressing them. In addition, the Oxford Dictionary of Arabic has some entirely new features for the Arabic dictionary.

Meanwhile, in their research, Khrisha et al (2013) mention that lexicon is very important for translators. Therefore, they do research on the development of Arabic lexicon in Lebanon and the ones made by lexicographers on this issue. This study discusses the efforts of Lebanese lexicographers in the writing and development of lexicons in modern times by examining vocabulary lexicons and semantic lexicons that emerged in the nineteenth century until the mid-twentieth century. This research also supports their increasing progress in making modern Arabic lexicon. This is due to the urge of extraordinary efforts for them to work seriously and earnestly. Further research shows a movement of criticism of the ancient lexicon and the proposed solution for modern lexicon writing.

### 3. Research Methodology

In the research on this dictionary, this article uses several methods and theories, among which are mentioned by Seidensticker, (2007, pp. 30-37) that there are several systems used in the preparation of dictionaries in Arabic. The first is The Phonetic Permutative System, in which the word is based on the root word. This is the most impractical system. This system was known at the time of the emergence of the compilation of a semasiology dictionary by Khalil ibn Ahmad (d.791). This system is structured not based on the alphabetic arrangement of letters or alphabet, rather it is based on the place of articulation in the mouth starting from the larynx, which is the letter /'/' (*'ain*). Therefore, his book is called *Kitab al-'Ain* and its composition is called Khalilian Order.

The second is the Alphabetical System. In this system the word root is arranged based on the alphabet, which starts from the letters /alif/, /ba/, /ta/ and so on. This system is best known in Western lexicography. The system is found in the Book of *al-Jim*, by Abu Amr As-Saybani (d.828). However, this system is not perfect, because the word put in order by the compiler is only based on the first radical, out of the three radicals. Therefore, this system is called one-third alphabetical. The third is the Rhyme System. This system is considered the most suitable system used in modern times. The system is actually similar to the Alphabetical System, but the ordering of the root does not stop at the first radical, but rather it includes the second and third radicals. Such a system is used in the Book of *At-Taqfiya*, the work of al-Bandaniji.

In addition to the above three systems, there is another system called the Onomasiological Dictionaries or thesaurus. The system is organised by theme. While there are particular themes that are limited, such as only about animals, plants and others, there are also themes that are broader and cover the entire vocabulary of Arabic. One of the originators of this

system is An-Nadr ibn Sumayl in his Book of *As-Sifat*. Then, there is another system called the Specialised Dictionary which contains raw materials from Arabic lexicography. This system contains the poetry or the expressions of the Bedouins. This system began in the eighth century and its golden age in the ninth century. The originators of this dictionary are Abu Zayd al-Ansari (d.830) and Abu Misyal (d. Mid-9th century) in his book *An-Nawadir*.

In addition to the above theory, discussing this dictionary also requires some knowledge of Arabic linguistics because there are also various things related to Arabic linguistics, such as the formation of words or morphology. One of the aspects related to this is nouns in the form of place. This form is derived from the root verbs, then the form is changed to maFMaL. An example of this is the change from the verb /*kataba*/, which means *write*, into maKTab, which means *a place to write* (table). The form may also change into maFMiL form. An example of this is the change from verb /*sajada*/, which means *prostrate*, into maSjiD, which means *a place of prostration* (mosque) (Lesmana, 2011, p.35).

In addition to the place form of nouns, the analysis of this dictionary necessitates the knowledge of a combination of words or phrases in Arabic. This is due to the various meanings contained in this dictionary that use the form of a nominal phrase or a combination of words. In Arabic, the nominal phrase is also referred to as *idafat*. To make a nominal phrase, there is the formula in which the first noun should not be given a definite article /*al-*/ or a nunation indicating indefiniteness: /*an*/ in accusative cases, /*in*/ in genitive cases, and /*in*/ in nominative cases. Following this formula, the second noun may be given the definite article /*al-*/ in the definitive or nunation /*an*/, /*in*/, /*un*/ in the indefinite case depending on the desired meaning. However, the nunation of the second noun should be genitive. (Lesmana, 2010, p. 76)

In addition to morphology, knowledge of the semantic field is also required in discussing this dictionary. This is because there are entries in which there is a word or phrase of idioms, which is a phrase consisting of several words whose meaning cannot be obtained from each word that make up the phrase (Nida in Lesmana, 2010: 55). Aside of in the form of idioms, there are also entries in which there are synonymous words, which are two words or more of the same meaning (Lesmana, 2010: 53).

In addition to linguistics, this dictionary also contains words in the form of figurative expression. Therefore, to discuss this dictionary it is necessary to be aware of Arabic rhetoric. One example of this is *kinayat*, which is a type of Arabic rhetoric meaning to say something with another expression. *Kinayat* is divided into three: the first one is *kinayat 'an al-mausuf*, to substitute the object which the adjective describes with another object; the second one is *kinaya 'an an-sifat*, to substitute the adjective which describes the object; and the third one is *kinayat 'an an-nisbah*, to substitute neither the object nor the adjective, but rather all the aspects contained therein. The purpose of *kinayat* are several kinds, namely to explain the meaning with a clear picture, to make something become bad or deterrent, and to reveal something in beautiful words (Lesmana, 2010, p. 136).

#### 4. Analysis

Before entering into the discussion, the following picture features a description of *al-Qamus al-Jinsiy 'inda al-'Arab* (The Dictionary of Sexual Terms in Arabic). The dictionary is composed by Ali Abd al-Halim Hamzah. It was published by Riad el-Rayyes Books, Beirut, Lebanon in 2002. The book is divided into 4 chapters. The first chapter is the Introduction. The second chapter is related to men. The third chapter is specifically about women and the fourth chapter is a combination of Men and Women.

The introductory chapter explains the reason why the author made this special dictionary about sexual terms, that is because in Arabia there are many tribes. Each tribe has its own language and has its own sexual terms. When the terms were collected there were so many in numbers and each generation in Arabic has an intensive sexual life that produced various vocabulary about it, whether from a mixture of Arab tribes, as well as a mixture of Arab culture with Turkish, Persian, Indian and Roman cultures. Therefore, the dictionary contains many sexual terms in Arabic with meanings that are general, special, literal, as well as figurative. Likewise, the terms contained in this dictionary are not limited to sexual intercourse between men and women, but also with respect to language, people, places, times, societies and cultures.

The chapter on male-related issues is divided into sub-chapters on male characteristics, male virility and male genitals. The chapter on women are divided into female characteristics, female outer genitals, female internal genitals, female genitals, problems of femininity and female appeal. The sub-chapter of femininity problems is further subdivided into entries of bosoms, buttocks, groin, arousal and pleasure. The sub-chapter of female appeal is subdivided into appeal, smile, movement, tight body, young soul, lips, voice, utterance, shame, colour, and gaze. The chapter on men and women is divided into sub-chapters on marital relationships, names of weddings, fornications, sexual disorders, impotence, extramarital intercourse, and copulation through the anal. Of the three parts of this sexual terms, the most entries are about women, ranging from pages 63 to page 223. The second most entries are about men and women, from 223 to 352, and the last is about men ranging from page 13 to page 63.

The following discussion addresses one section of the dictionary, which is the section concerning female genitals. The image below is the first page of this section which consists of 19 pages, ranging from pages 101 to 119 pages and contains 141 entries on female genitals. Out of the 141 entries, there are 73 entries with footnotes and 49 entries with pieces of Classical Arabic poems taken from some anthologies of Classical Arabic poetry.



As in other dictionaries, the header of this dictionary says the word denoting that this page begins with the entry **أبي** which a combination of the radicals **ا** /`alif/, **ب** /ba`/ and **ي** /ya`/ located on the top right of the page and at its bottom is the entry **بني** which is a combination of the radicals **ب** /ba`/, **ن** /nun/ and **ي** /ya`/ located on the top left of the page. Underneath there is a writing **د - فَرْجُ الْمَرْأَةِ** /d-farj al-mar`at/ which means that the letter **د** is section **D** and the words **فَرْجُ الْمَرْأَةِ** is "female genitalia". The point is that this section contains entries related to female genitals. As mentioned earlier, in contrast to other dictionaries, this dictionary is divided into several sub-chapters. This is one of the examples.

After the description above, on the first page of this chapter there are 6 entries listed as follows:

**أبي** which consists of three radicals

/`alif/, /ba`/ and /ya`/.

**أبي** which consists of three radicals

/`alif/, /ta`/ and /ya`/.

**أزرو** which consists of three radicals

/`alif/, /zay/ and /ra`/

**بضع** which consists of three radicals

/ba`/, /dad/ and /ain/

**بطط** which consists of three radicals

/ta`/, /ta`/, and /ta`/

**بني** which consists of three radicals

/ba`/, /na`/, and /ya`/

The entry **أبي** consists of three radicals, they are **أ** /ʾalif/, **ب** /baʾ/ and **ي** /yaʾ/. In other modern dictionaries published at the end of this decade, there is usually a transliteration on the Arabic root next to it, so that the user knows how to read the root of the word. For example, in the Wehr dictionary (1980, p. 2) next to this word is the Latin word /aba/. In contrast, this dictionary of sexual terms is not Latin transliterated at all like any other dictionary. This is probably because the Wehr dictionary is a bilingual dictionary, which is Arabic-English, meanwhile this dictionary is a monolingual dictionary, especially for people can read Arabic letters and understand Arabic, hence no transliteration is required.

In general, once a word is transliterated, the meaning of the word according to the pronunciation is also given beside it. In Wehr, the word root is read as a verb /aba/, so the meaning placed next to it is a verb that is *to refuse, decline, to turn down, reject, scorn, disdain, to deny*. In this dictionary of sexual terms, the meaning is not given according to the pronunciation of the root of the word. Rather, the dictionary gives the example of the word in another form that comes from the same root.

In this dictionary, the meaning of the entry **أبي** is not explained by the direct meaning of the entry, but by another example which is the derivation of the root of the word, which is the nominative noun **أبو** /ʾabu/ in the phrase **أبو دارس** /ʾabu daris/. The phrase /ʾdaris/ is another form of expression (*kinayat*) of the female genitalia. This phrase is formed from two nouns forming an idiom. Literally, the noun /ʾabu/ it means *father*, whereas /daris/ means *menstruation*, so the whole meaning is the *father of menstruation*, that is the place for menstrual discharge. The female genitalia are the place of menstruation. This is how this dictionary of sexual terms gives meaning to this entry.

The next entry is **أتى**. Compared to other dictionary, such as A Dictionary of Modern Written Arabic by Hans Wehr, it seems that the Wehr dictionary is more practical. In this dictionary of sexual terms, the entry **أتى** is not given any information how to read it. In the dictionary, the entries whose root consists of radical **أ** /ʾalif/, **ت** /taʾ/ and **ي** /yaʾ/, are derived into a noun in the form of place by adding the letter **م** /mim/ at the beginning of the word, becoming **مأتى** /maʾta/, which means *place of coming*. Meanwhile, in Wehr, the word **بضع** is directly given the meaning *vulva*, with the information of its pronunciation, which is /budʾ/ (1980, p. 62).

The problem with this dictionary of sexual terms is that many of the entries in this dictionary are not directly given its lexical meaning before the derivative meaning. For example, the word **أتى** should be given the pronunciation detail next to it, such as /ʾata/, so that the dictionary user knows that the root is in the form of a verb and the meaning can be understood, which is *come*. After that, the dictionary states that this meaning is then derived into **مأتى** /maʾta/ which means the *place of coming*. What is meant by this phrase is where men come, which refers to *female genitalia*.

As mentioned by the author, this dictionary contains many words that are in the form of figurative speech. In this dictionary, what is meant by female genitals is **فرج** /farj/ however, it is expressed in another word (*kinayat*), ie **مأتى** /maʾta/, (place of coming) which is a derivation of the root of the word **أتى** (come). The purpose of substituting the other word seems to be for the sake of beauty.

When we view from the system used, this dictionary uses the rhyme system. This can be seen from the root sequence of the word. After the entry **أزر** that consists of three radicals **أ** /ʾalif/, **ز** /zay/ and **ر** /raʾ/ with the letter **أ** /ʾalif/ at the beginning, marking the word as the last entry of the letter /ʾalif/, this entry is then followed by the entry beginning with the letter **ب** /baʾ/ starting from the entry **بضع** that consists of three radicals **ب** /baʾ/, **ض** /dad/ and **ع** /ʾain/. After the entry **أبي** /aba/, which consists of three radicals **أ** /ʾalif/, **ب** /baʾ/ and **ي** /yaʾ/, this is then followed by the entry **أتى** which consists of three radicals **أ** /ʾalif/, **ت** /taʾ/ and **ي** /yaʾ/. From here, it can be seen that not only the first radical that is sorted in order, but also the second radical, from the letter /baʾ/ proceeding to the letter /taʾ/.

In contrast to the previous two entries, the entry **أزر** written next to it is not the meaning, but some words derived from the root of the word and the synonyms of the word. After that, the dictionary denotes that all these words are another expression of the word /farj/ (female genitals). At the end of the description, the dictionary user is informed to also look at another entry, **نظف**. This may be intended, so that the user can understand the meaning of the word more clearly.

In the next entry, which is **بضع**, there is a noun which is a derivation of the word, **البضع** /al-budʾ/. This noun means *female genitals*. The difference between this and the previous entry is that this entry uses footnotes. This seems to inform the reader that the word contained in this is taken from a particular source, as it does in the fourth entry of this page. From the root **بضع** this noun is taken from a hadith of the Prophet p.b.u.h., which reads: **عتق بضعك فاختارى** /ʾataqa budʾuki fakhtariy/. Below this entry, it is explained that the meaning of the phrase /ʾataqa budʾuki/ is that *your genitals are mature*. The point is that *you are an adult* and the imperative clause /fakhtariy/ means *hence choose*. The point is *to choose a young man to be your husband*. The hadith is marked with a footnote explaining that the hadith is quoted from Ibn al-Asir's work, entitled *an-Nihayat fi Garib al-Hadis wa al-ʿAsar*, Volume I, Chapter *budʾ*, page 133.

The next entry is **بطط**. In this entry is not explained what the meaning of the root of the word, but next to is placed a piece of Arabic poetry of the *rajaz* pattern from a woman Bedouin Arab poet. Underneath, there is the meaning of each word in the poem, including the meaning of the word **بطا نط** /*buta`it*/ which is a derivative of the root word **بطط**. Both the root and the derivative words are not found in the Wehr dictionary (1980). In the poem, this word is defined /*ittiba'*/ which means *following, pursuit, adherence* (Wehr; 1980, p. 90). This entry seems to have nothing to do with the meanings associated with female genitals. Perhaps this is what dictionary critics say about classical Arabic dictionary being difficult to understand. As the previous entries, this entry also uses footnotes. If the previous entry gives a footnote of a hadith, this entry gives the footnote of a piece of poetry. The footnote explains that the word is obtained from Ibn Manzur's *Lisan al-Arab* and *Taj al-Urus*, al-Zubaydi's work.

The last entry on this page is **بنى**. If the root of this word is read as the verb /*bana*/, then its meaning is to *built, erect, construct, set up* (Wehr, 1980, p 77). But, since this is just a word root, it cannot be explained what it exactly means because the different way of reading gives a different meaning. This entry does not directly explain what the root means. However, beside it is written words which means that Arabs likened the female genitals that are large and round as a vessel that is upside down. After these words, it proceeds with quotation to explain about the entry. However, in contrast to previous footnotes that use hadith and a piece of poetry, this entry gives a footnote of a story. The story is narrated by Shamir. He tells about Mukhtasyan who told Abdullah bin Abi Ummayah. In the content of these words there are verbs derived from the root contained in the entry, which means *large and round*. So, if translated as a whole, it means that *if a woman sits then her genitals seems to be large and round like an upside-down vessel*. So, the entry in display does not explain the female genitals directly, but rather in the form of verbs associated with female genitals, namely *large and round*. This story is quoted from the book of *an-Nihayat fi al-Garib al-Hadis wa al-'Asar*, by Ibn al-'Asir, vol 1, chapter /*bana*/, page 159.

Of the six entries that make up the corpus of this study, it can be observed that the form and content of this dictionary of sexual terms vary. Perhaps this is caused by the quantity of material obtained. If there are only a few materials obtained, then the description of the entry becomes very short. Vice versa, if there are a lot of materials obtained, then the entries will be lengthy. These factors consequently lead to the inconsistency of this dictionary in conveying its statements. Similarly, in terms of its contents, none of the six entries displays meanings that are easy to digest. Everything requires interpretation to understand, moreover knowing the fact that these words come from Classical Arabic.

## 5. Conclusion

As we refer to the study of Sati Husri, an Arab scholar who says that most words in the classical Arabic dictionary are not used anymore, this research argues that the opinion is true. If the goal is simply to know about commonly used sexual terms in daily use, it is not a necessity to take special words in the form of synonyms or expressions taken from Classical Arabic. In the literature review it is also found that the difficulties of the classical Arabic dictionaries are due to the unclear meanings of the word and its semantic terms. This study also agrees with this finding. As a monolingual dictionary, it should be that the meaning of the word in each entry is described in more detail by using more general and simplified languages exemplified by modern Arabic instead of classical Arabic words which are difficult to understand. According to previous research, the main problem in Arabic lexicon is the number of polysemy and synonyms that are registered without any attempt to standardise and differentiate. This study finds the same case in this dictionary as mentioned in the analysis that it takes pages to describe the meaning of one subject, for example on the female genitals, because in it there are many entries that are synonymous of the word or phrase.

Referring to the opinion of Seidensticker, there are several systems used in the preparation of dictionaries in Arabic, among them are: the Phonetic Permutative System, in which the word is not based on the alphabetic arrangement of letters or alphabet, rather it is based on the place of articulation in the mouth starting from the larynx, which is the letter /'/' (*'ain*); the Alphabetical System in which the root word is arranged alphabetically, starting from the letter /*alif*/, /*ba*/, /*ta*/ and so on, but only the first radical is sorted out of the three radicals (one-third alphabetical); and the Rhyme System, which is similar to the Alphabetical System yet the ordering of the root does not stop at the first radical, rather includes the second and third radicals. Therefore, this dictionary of sexual terms belongs to the last system, the Rhyme System, as well as the system of onomasiological dictionaries or thesaurus because it is based on the theme. From the title it can be determined that this dictionary is a special dictionary about sexual terms. Then, as described in detail in the contents, each sub-chapter is organised based on the sub-theme. Because of this, this research assumes that, preferably, this dictionary does not use dictionary terms, since the function of dictionary for most people is a means of searching for the meaning of something by ease. A suitable title for a dictionary like this is probably an encyclopaedia because it corresponds to its content in the form rather than the meaning of the word.

According to this study, this dictionary is interesting because it is published in modern times. Nevertheless, the dictionary contains a rare vocabulary, which is rarely used in general. This dictionary is not suitable for ordinary people, because both the form and the content are not interesting. However, this dictionary is useful for academics, researchers and observers and practitioners of the field of sexual terms, in addition to database enrichment as material or sources for further research. It is recommended that the dictionary is made to be simpler with contents that are easier to understand.

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