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The Importance of Utilizing Euphemism in Translation and Simultaneous Interpreting

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Abstract

Euphemism is an important linguistic phenomenon that tends to soften written or oral expressions. Thus, when translators or interpreters face expressions including euphemism, they need to know how to deal with them. The problem of the current paper lies in the effect of rendering euphemistic expressions inaccurately, as such expressions represent the cultural and terminological sense of the original language. Thus, rendering them improperly will affect the sense of the interpreted speech. For this, it is essential for translators in general and simultaneous interpreters in particular to know the importance of utilizing euphemism in the simultaneous interpreting field, which is the main objective of this paper. To this end, a systematic review has been adopted by shedding light on euphemism types suggested by Williams' (1975), and euphemism functions suggested by Wijana and Rohmadi (2008), and Nordquist (2018). Some examples were drawn from the common euphemistic topics in which euphemistic expressions and their translation were discussed. This study has concluded that to convey the sense and cultural meaning of the original euphemistic expression, simultaneous interpreters must be aware of the types and functions of euphemism. This is because the previous knowledge of them plays a positive role in the performance of simultaneous interpreters.

Keywords: Arabic language, English language, euphemism, functions of euphemism, simultaneous interpreting

أهمية استعمال التلطّف في الترجمة الفورية

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المستخلص

التلطّف ظاهرة لغوية مهمة تميل إلى تخفيف التعابير الكتابية أو الشفوية؛ وبالتالي، عندما يواجه المترجمون التحريريون أو المترجمون الفوريون تعبيرات تتضمن التعابير الملطفة ، فإنهم يحتاجون إلى معرفة كيفية التعامل معها. تكمن مشكلة البحث في تأثير تقديم التعابير الملطفة بشكل غير دقيق، إذ تعكس هذه التعابير المعنى الثقافي والمصطلحي للغة الأصلية. ومن ثم فإن تحويلها بشكل غير صحيح يؤثر في المعنى العام للترجمة؛ لهذا من الضروري للمترجمين بشكل عام والمترجمين الفوريين على وجه التحديد معرفة أهمية استعمال التعبير الملطف في مجال الترجمة الفورية، وهو الهدف الرئيس لهذا البحث. ولتحقيق لهذه الغاية، اعتمدت الباحثتان منهجية المراجعة عن طريق تسليط الضوء على أنواع التعبير الملطف التي اقترحها وليامز (١٩٧٥)، ووظائف التعبير الملطف التي اقترحها ويجانا و روهمدي (٢٠٠٨)، و نوردكويست (٢٠١٨). شمل البحث استعراض لبعض الأمثلة من الموضوعات الملطفة الشائعة التي نوقشت فيها التعابير الملطفة وترجمتها. وخلص هذا البحث إلى أنه من أجل نقل المعنى العام والمعنى الثقافي للتعبير الملطف الأصلي، يجب أن يكون المترجمون الفوريون على دراية بأنواع ووظائف هذا التعبير الملطف لأن المعرفة السابقة بهم تلعب دورًا إيجابيًا في أداء المترجمين الفوريين.

الكلمات المفتاحية: الترجمة الفورية، التلطف، التلطف باللغة العربية والإنجليزية، وظائف التلطف

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1. Introduction

Euphemistic expressions are linguistic elements that are loaded with cultural senses. They resemble idioms and terminologies, and so they are culture proper. Accordingly, rendering such expressions improperly will affect communications. According to Schmidt (2021), the nature of euphemism is difficult, since it does not directly refer to some topics. It rather serves as a replacement for other unpleasant topics. Thus, it is characterized as unpleasant, offensive, and negative. Which is the reason why these expressions may be inaccurately rendered and cause a negative effect on the cultural and terminological sense of the original language.

Consequently, the present work paper aims to review the importance of rendering euphemistic expressions in simultaneous interpreting. This is because these expressions are, as Sulastriana (2017) stated, vital in presenting the cultural sense of the original language and at the same time, it mostly deals with sensitive topics. Thus, rendering such expressions helps maintain the cultural and politeness sense. Besides, euphemistic expressions reflect cultural functions, which can be of various types, as stated by Wijana and Rohmadi (2008). These functions include the following: smoothing speech, keeping something secret in medicine, reflecting a diplomatic sense, achieving an educational purpose, and resisting danger. Based on the objective of the study, the researchers are to answer the following research question:- what is the role played by euphemism in simultaneous interpretation?

Such a study is said to be significant in helping readers to realize the cultural and terminological sense of the source language. According to Wang (2020), rendering euphemistic expressions help readers to enrich their language by realizing the customs and ways of thinking of the source language speakers, thus knowing new expressions about euphemism.

2. Theoretical Background
2.1 Concept of Simultaneous Interpretation

Simultaneous interpreting (SI) was defined by Welford (1968) as the process that requires the capacity to listen and speak at the same time. With lots of practical experiences, interpreters will be able to ignore their own voices and focus specifically on the speaker's voice. Brislin (1976) also defined interpreting as an oral communication in which a speaker speaks in his/her mother language. An interpreter, on the other hand, is the person who produces an output in a second language, and a listener who receives what has been said by the interpreter.

Nevertheless, there are some researchers within and outside the field of interpretation, such as Shuttleworth and Cowie (1997); Gentile, Ozolins, and Vasilakakos (1996) who defined the process of interpreting as "the oral transfer of messages between speakers of different languages" (p. 5). Similarly, Gìle (1995); Grosjean (2011); Moser and Holland (1997); Rinne et al. (2000) defined SI as a difficult and complex task that focuses on the difficulties that simultaneous interpreters may confront, for instance: memory, bilingualism, directionality, speed and density, numbers, and so forth.

Furthermore, Shuttleworth and Cowie (1997) mentioned that interpretation is "a term used to refer to the oral translation of a spoken message or text" (p. 83). They further claimed that interpreting can be in many formats. For example, it can be classified structurally into: "mode" and "type". Mode means the way that an interpretation is done while type means the text in which an interpretation occurs. Vermeer and Reiss (2001) similarly, stated that SI is the act of transferring a source language, that is said only once orally, into a second language which is very hard to correct because the whole process happens in a short time.

All of these definitions reflect the explanation of MacDonald and Christiansen (2002) who argued that it is right to say that SI bears a more complex resemblance to the extrinsic load process in which subjects read

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multiple phrases at the same time of remembering words or digits for a next recall. It is also similar to the reading range test which is considered approximately identical to the extrinsic load process. This is because both processes require the participants to simultaneously accommodate language as well as remember the number of words.

Chernov (2004), on the other hand, defined SI, in his book *Inference and Anticipation in Simultaneous Interpreting,* as "a process whose several aspects are embodied in an observable product: a sequential acoustic and verbal signal (a sequence of speech sounds) unfolding over time". (p. 1) He further argued that since SI is a mental product; thus this product cannot be observed because the sense of verbal messages is anticipated by the audience, not by interpreters.

According to Mizuno (2005), SI is defined as "listening and speaking concurrently" or "holding the spoken message while simultaneously formulating and articulating the translated message". (p. 3). However, Osaka (2005) focused on specific matters in their definitions of SI, like that of the working memory. He maintained that SI is a complicated process that requires using the working memory as much as possible. Seleskovitch and Lederer (1984) defined SI as the mental action of simplifying oral and sign-language communication. It is considered one of the kinds of interpreting that is widespread, yet the most difficult one. Few translators can accomplish SI adequately though occasionally even interpreters cannot accomplish it well. Gile (1995) claimed that SI has become a prominent interpreting form, maybe even a default one. This is because it helps producing faster communication than consecutive interpreting, the next topic of this paper (Aims of SI).

2.2 Functions of SI

After realizing the definitions of SI, one should know its functions. According to Faye (2012), there is a type of interpretation that helps to explain meaning, and another that constructs meaning by merging the pragmatic view with the naturalistic approach, which focuses on analyzing the meaning in accordance with human activities. The pragmatic view pays attention to the contextual analysis of meaning. He further added that objectivity is one of the crucial aims of interpretation; it involves achieving an objective interpretation, that is, creating a meaningful explanation away from the historical context and the interpreter's judgment. Faye further mentioned that in order to achieve objectivity and make sure that the interpretation is approved by the interpretive community, the interpretations have to fulfill two requirements. The first is the technique that enables interpreters to form and explain their interpretations as authentic ones. The second is the object of interpretation; in other words, the object that needs to be explained should be away from the interpreter, and should not affect the interpreter's understanding in any way. If such an issue is acceptable, then there is no harm to consider objectivity as an aim of interpretation.

In (2014), Eby maintained that interpreting helps lifting the obstacles between languages, and make communication easier. Qualified interpreting is a reflection of the cultural expressions and idioms that contain the meaning of the context. She also stated that in order to achieve such aims, interpreting must maintain any expressions or hints of meaning in order to keep the effect of ST. These hints are commonly reflected in the tone of the voice, gestures, and sometimes even in local terms. Thus, interpreters should have as much knowledge as the audience.

Betti (2015) shed light on the aspect of subjectivity that is not fully missing in interpretations. It might appear based on the type of the subject or the interpretation highlighted. Betti, further, suggested interpreting rules that help keep it objective. For instance, interpreters must respect the sovereignty of the object; each interpretation must take its own release based on both the text and context. This in return requires, on the part of the interpreters, understanding

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every part of the text. Moreover, interpretation might be diversified in terms of meaning based on the text relation to the interpreter's current point of view, his experiences, and concerns.

Despite the specific aspects of the background, interpreters must always put in mind that speech comprises something. This by itself shows that interpreters do not realize based on their background beliefs, but rather on the meaning that appears separately from interpreters' understanding. Similarly, Mohammed (2019) focused on the necessity of having interpreters in general and novice ones, in particular, to improve and enrich their background knowledge and increase their own terminologies, as such knowledge helps them in their oral assignments.

When discussing the aims of interpreting, one should also discuss the role of an interpreter in achieving these aims. According to Llewellya-Jones and Lee (2013), an interpreter's role is to simplify communications despite the cultural and linguistic barriers. This is because interpreters represent an important link between any parties that want to achieve communication. They further help these parties to express their thoughts in their mother languages. Llewellya-Jones and Lee additionally argued that the most obvious barriers that may face interpreters are the linguistic differences and other non-linguistic problems, stating that "the interpreter also clarifies cultural backgrounds that are essential for understanding" (Llewellya-Jones & Lee, 2013, p. 3).

2.3 Euphemism in Arabic

Al-Rajihi (2011) defined euphemism as a language by which one says something while meaning another thing. Similarly, Al-Hayany (2014, p. 21) defined it as استعمال "the use of polite expressions to represent a specific meaning instead of resorting to the direct ones. In Arabic, euphemistic expressions represent the same purpose, yet in different cultural environments. The Arabic equivalent for this term is "التلطيف اللغوي" or "التحسين اللفظي". A case in

point in Arabic is: (كريم العين) instead of (اعور) (Al-Haj, 2017).

Research studies on euphemism in Arabic are somehow limited and were conducted in different dialects, such the following: Algerian (Ghounane, Serir-Mortad, & Rabahi 2017), Egyptian (Mughazy, 1999; & Zawrotna, 2016), Iraqi (Al-Dilaimy & Omar, 2018), Jordanian (Farghal & Ahmed, 2005; Al-Khatib & Sabbah, 2008; Al-Azzeh, 2010; Mohammad & Al-Abed Al-Haq, 2020), and many other Arabic dialects. Besides, they were done on a limited range of topics, such as death, body parts, or sex (Enab, 2019).

Al-Athir (1962) said that the phenomenon of euphemism was investigated by Arab rhetoricians within the same aspect of English. He added that "allusion is the utterance indicating the meaning by means of context rather than the literal or the figurative meaning" (p. 56). Moreover, Al-Barakati (2018) mentioned that Arabic studies on euphemism were mostly within rhetoric, especially (metonymy and innuendo).

In this vein, Enab (2019) elaborated that the noble Qur'an has a significant presence as far as euphemism is concerned. This is because the holy Qur'an contains topics that demand the use of euphemistic expressions, such as sex, death, and so forth. A case in point is the verse "ثم جعلناه نطفة في قرار مكين" (Thereafter We made him a sperm in a safe place) in Al-Mumunon Surat, which is rendered into "Then We placed him as a drop of fluid in a safe place" (Al-Hilali & Khan,1996).

On the other hand, Al-Khatib and Sabbah (2008) conducted a study in a Jordanian university on the language of the mobile messages that students use. They stated that students prefer to use English terms instead of Arabic ones in order to express and discuss topics deal with death, body parts, or diseases. For example, they used "cancer" instead of "سرطان", believing that when discussing them in English, they are less offensive.

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When it comes to which language used euphemistic expressions first, one would say that it existed first in English, and later in Arabic. That is why, there are no clear types for it in Arabic. However, some scholars claimed that there are some parts of speech in Arabic that are similar to euphemism types. For example, according to Anis (1984) the following impulses lead speakers to use euphemistic expressions:

1. **Civility, politeness, and modesty**: The sphere of women and their relationship with men and related situations, actions, or members are the most prominent and major areas that push the speaker to be polite in them. Euphemism is required and desirable, not only in Arabic, but in most languages. This is because the words used in these fields are open and people are alienated from them. In this regard, Reza (2021) explicated in a book entitled (*Fiqh al-Lughah*) by Al-Thaalibi that there is a huge number of expressions that refer to sexual activities, whether nouns, verbs, or situational verbs.

2. **Optimism and pessimism** are ones of the most prominent motives for politeness in languages. It includes all the metaphors related to areas that reflect human weakness, such as death, disease, the names of some animals, and so forth. Moreover, optimism and pessimism play a great role in the human areas of fear and anger. People are reluctant to hear them, or avoid mentioning them, fleeing from the pain they send to their minds. The secret of politeness in the field of death is what has settled in people's minds since ancient times regarding the close connection between the word and its connotation. The mere mentioning of the word death calls to the mind any other utterances related to it.

3. **Veneration and glorification**: In Arabic, this motive is one of the most prominent motives for politeness. It includes metaphors specific to areas that reflect the human veneration for some things. Examples of this include: using the word "father" to refer to

an uncle, or using the word "mother" to refer to an aunt, and so on.

However, Al-Qarni (2012) believed that what these terms indicate is not, in fact, a source of disapproval in the society as is the case with the relationship between men and women. They are not even considered a source of weakness to the linguistic group as in the words death and disease. Rather, they are names that have been stemmed from the Arab's society intensity and obsession with what is indicated by these words. In other words, they tend to use such expressions to venerate a certain topic or a person rather than expressing unpleasant thoughts.

2.4 Euphemism in English

According to Algeo and Pyles (1968), euphemism in English is mainly linked with the word "taboo". Such words contain strong associations and are considered impolite, and so are called taboo. English is one of many languages that include dangerous words, for instance, holy words, or shocking words, which may be used only in specific situations and by specific persons.

On the other hand, Williams (1975) stated that euphemism in English is considered an advanced linguistic tool that implies the use of socially and culturally acceptable expressions. Allan and Burridge (1991) were in line with Algeo and Pyles (1986) in that English euphemism is strongly related to "taboo"; an expression that refers to certain behaviors in a specific situation or context. In other words, it highly depends on time, place, and people. Thus, there are some expressions that may be offensive and unacceptable at a certain place or time, yet they are acceptable at another.

Williams (1975) further discussed the reason behind using euphemism stating that people are woven into cultures. Thus, they need to find different ways to discuss tabooed topics. This in return leads to Keyes's (2010) point in that euphemism is used in order to discuss tabooed topics, i.e., "euphemistic instinct". People resort to euphemism because the newer parts of their brains contain and create

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complicated thoughts. He also believed that when people create euphemistic expressions, they are improving their thinking abilities.

As far as English language is concerned, it is believed that the word "euphemism" was originated in Ancient Greek. Gods and many other divines were termed as such to be only used by priests (Neaman & Silver, 1989). They further maintained that in the sixteenth-century, euphemism was widely used; especially in topics, such as sex, religion, and death.

Stubbs (2002) added in this vein that not only sex and religion are considered taboo topics, but also death areas. This is because such areas include many relative synonyms, for example, the word (die) could be replaced by many other words, such as "expire", "give up the ghost", "pass away" and so on.

Euphemism is mostly connected to taboo; thus, it is important to realize the types of taboo expressions. In this context, Swan (1995) listed three groups of taboo expressions in English as shown below:

1. Expressions that are linked to the Christian religion are holy for some people, as in "God" or "Christ".
2. Expressions that are linked to sexual activities or body parts are considered shocking expressions, as in; "genitalia". Thus, an expression like "privates" is used instead.
3. Expressions that refer to body waste elimination and the related parts of the body are also considered shocking expressions, as in "piss" or "shit". That is why, people tend to use expressions like "urinate" or "defecate" instead.

Swan, further, added that oath expressions are also considered shocking, since they refer to strong emotions.

Khanfar (2012) illustrated that the process of reshaping new expressions is known as "taboo deformation". He further mentioned that American English has an extraordinary number of "taboo deformation", as in the word "fuck", which is not acceptable on TV, and so it should be replaced by "freak". Besides, calling a person a "berk" should be replaced by a "cunt" instead.

In this regard, Hua (2020) believed that for translators to fulfil the process of reshaping, they should realize the classification of English euphemism, as shown below:

1. euphemism is closely related to taboo words; discussing some topics as oldness, sickness, death, and so on directly may be considered taboo for some people. In this context, Hau stated if these topics are expressed directly, they will cause harsh feelings and make speakers or writers sound rude. A case in point is when referring to old people by "elderly" or "senior".
2. Euphemism is related to courtesy, reflecting as a result a sense of politeness when expressing some unpleasant topics, as in the use of "overweight" instead of "fat".
3. Euphemism is related to occupations, which Hua defined as "industry-related", as in calling the salesman by "customer's representative", or the waiter by "dining-room attendant".
4. Euphemism is related to politics and businesses, producing as a result new euphemistic expressions, as is the case when using "developing nation" and "low income" to refer to a poor nation, and poor people, respectively.

2.5 Types of Euphemism in English

In order to guarantee using the accurate equivalence for the source expression, translators and interpreters need to recognize the types of euphemism. In this regard, Williams (1975) divided euphemism into three types:

a. Shortening: There are expressions that people do not dare to mention, so they replace them with shortened expressions that ultimately lead to any of the following processes:

o Abbreviation: Rawson (1981) said that people may tend to use abbreviations to express some terms that may cause indignation or that are

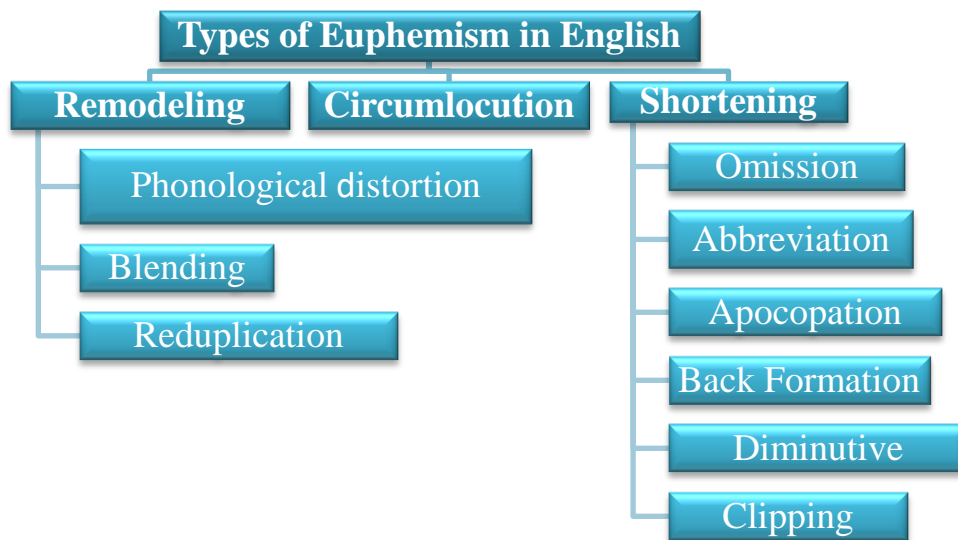socially unacceptable. For example, using "B.S" instead of "bullshit".

o Apocopation, which means shortening or omitting the final syllable of a term, such as "vamp" for "vampire".

o Back formation: Neaman and Silver (1989) stated that backformation refers to the replacement of one part of a speech by a shortened one, for example using "burgle" instead of "burglar", a euphemistic expression for the word "rob".

o Diminutive: This process involves creating new forms for some terms by shortening these terms and adding a suffix at the end of them to show smallness or desire. For instance, the term "buttocks" is euphemized into "heinie".

o Omission, which means neglecting the last letters of taboos, as in "S---"instead of "shit".

o Clipping: According to Williams (1975), clipping implies omitting a part of a long term, for example, using "nation" to refer to "domination".

b. Circumlocution, which refers to the process of using long expressions (Allan & Burridge, 2006), for example, using "middle eastern dancing" instead of "belly dance". They further argued that "this type of

euphemism is known to be a phonological modification, which employs many words to explain a meaning that has been widening" (p. 128).

c. Remodelling: Allan and Burridge (2006, p. 2) defined re-modelling as "the sound of words [that] can be altered to conceal something that is offensive." Such a process may contain different sub-processes, like:

o Phonological distortion: When a speaker distorts the pronunciation of a term on purpose, s/he can create euphemism, as in: saying "crust" or "cripes" instead of "Christ", or replacing "hell" with "heck", and so forth.

o Blending: This process means merging, graphically and phonetically, two or more than two words together. For example, "gezunda", which means a chamber pot (Williams & Shipley, 1975, p. 362), or the use of "zounds" to mean God`s wounds (Allan & Burridge, 2006, p. 3).

o Reduplication: This process means repeating one syllable. For instance, "jeepers creepers" is an expression that is euphemized into "Jesus Christ" (Williams, 1975, p. 364); consider Figure 1:

Figure 1

Types of Euphemism in English as suggested by Williams (1975)

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Rawson (1981) divided euphemism into two main types:

1. Positive euphemism, which involves making the euphemized objects more vital than they are. This type is used when translators or interpreters want to show solidarity with the audience, as in: "council", which was euphemized to "lawyer" (p. 2).

2. Negative euphemism: When translators or interpreters want to deliver something offensive, they tend to use this type. Rawson described this type as a "defensive" euphemism. For instance, expressions like "hence", "pious", and "Jews" are euphemisms for "God".

On the other hand, Nichol (2011) presented seven types of euphemism:

1. **Abstraction**: This means keeping people away from unpleasant and unacceptable facts. For example, "departed this life" is used instead of "died", or "unemployment" is replaced by "gardening leave".

2. **Indirection**: This type means changing a clear description of some action. For instance, "gone to heaven" is used instead of "died".

3. **Litotes**: This type contains the usage of a double pessimistic in order to decrease the power of an idea. For example, "not bad" is used to mean "good", or describing a short person by saying "restricted growth".

4. **Mispronunciation**: This means adding an amendment to the pronunciation of a term. For instance, the amendment to the term "Jeez" in "Jesus Christ".

5. **Modification**: This type means replacing an inappropriate word with an adjective. A case in point is to say "someone with communist leanings" instead of "communist outright".

6. **Personification**, which implies using a personal name instead of using an inappropriate term in an obvious way. For example, "the thing" is used to refer to "a pee" when teaching children to use toilets.

7. **Slang**: This type differs from country to country or from one region to another. It is used to express taboos. For instance, asking for "pop" may carry the meaning of "vodka" or "beer".

Yet, other scholars classified euphemism in accordance with semantic changes into:

1. **Semantic shifts**: According to Koasa (2009), it is subdivided into:

a. General for specific, which means to use a general expression in order to express a specific one.

b. Part for the whole: This type means to use a specific expression to express a general one, for example using "we spend a penny" to express "go to the lavatory".

2. **Metaphorical transfer**: According to Prayogi (2008), this type means to combine a taboo subject with another one that is acceptable. For instance, "old age" refers to "twilight years".

3. **Elevation**: Koasa (2009) argued that replacing a taboo word with another that carries a satisfactory indication, as in: replacing "standard" with "average".

2.6 Functions of Euphemism

Since euphemism is used for softening words to communicate politely, translators and interpreters need to realize what is the function of each euphemistic expression in order to be able to identify whether an expression is euphemism or not.

Wijana and Rohmadi (2008) mentioned five functions of euphemism:

1. Euphemism as a tool for smoothing speech is the most commonly used function. It refers to using polite words or phrases instead of unpleasant ones to create smooth communication with the receivers.

2. Euphemism as a tool to keep something secret in medicine is used in cases such as: telling a patient about his/her bad condition or serious disease; as in using the abbreviation "CA" in order to refer to cancer.

3. Euphemism as a tool for diplomacy is highly used by officials to create a satisfactory connection with the listeners or readers. For

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example using "price adjustment" in a conference refers to "price increase".

4. Euphemism as an educational tool is used with children when teaching them some topics, for instance, "urinate" and "pee", or in some cases names of animals are also used, as in "pus" instead of "cats" to avoid the direct names of animals.

5. Euphemism as a tool to resist dangers is used to be safe from criticism. Directly discussing some topics may expose the speaker to criticism more than other topics, for example, sexual topics that include body parts or activities.
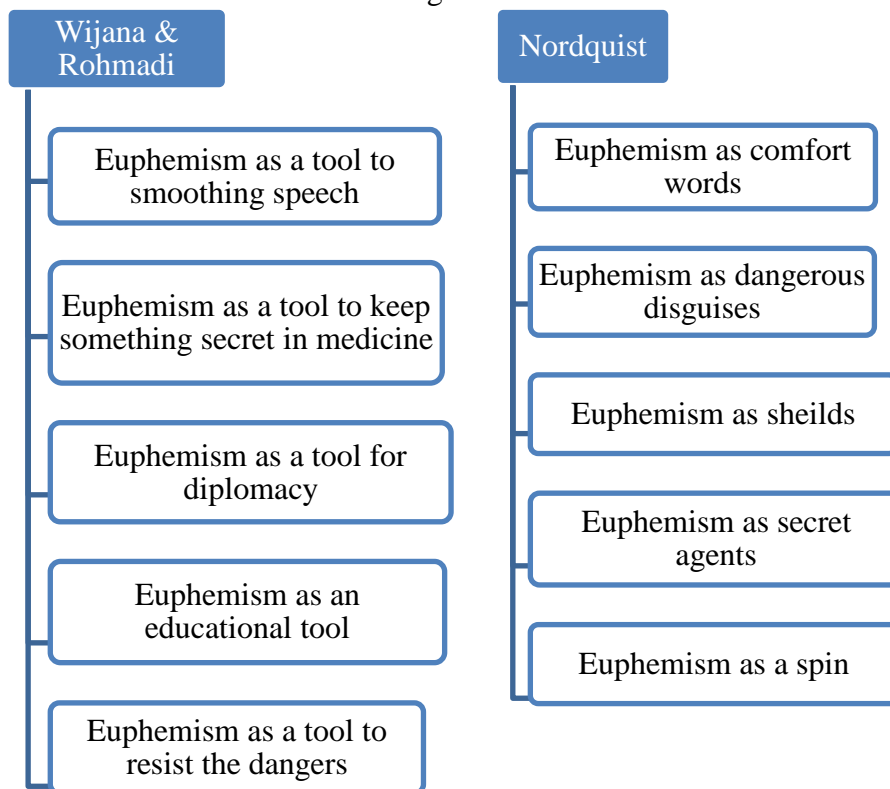
Moreover, other scholars suggested several different functions of euphemism for instance, Nordquist (2019) listed the following:

1. euphemism as comfort words to ease the tension. This function is done by making some words sound positive though its negative meaning is rendered at the same time.

2. euphemism as dangerous disguises, which refers to hiding some facts or avoiding directly discussing some topics by hiding the negativity within the sentence, as in saying "there are many poor people and most of their voices are silenced". Thus, instead of saying neglected, the words "silenced" or "unheard" can be used.

3. euphemism as shields; sometimes speakers tend to use such expressions to protect them from unpleasant or unacceptable topics.

4. euphemism as secret agents in a simple way, or as Nordquist defined it, as "an unpleasant truth that is diplomatic" (p. 434).

5. euphemism as a spin which means to use words or phrases in a manipulative way to hide the direct meaning, as is the case with politicians and advertisers.

For further understanding, Figure 2 summarizes the function of euphemism as suggested by Wijana and Rohmadi (2008), and Nordquist (2018).

Figure 2

Functions of Euphemism *as Suggested by Wijana and Rohmadi; and Nordquist*

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2.7 Common Euphemistic Topics

Speaking of taboo expressions leads to the discussion of politeness and impoliteness which, in turn, leads to the importance of using euphemism. In this context, Al-Qadi (2009) stated that there are thirty topics that highly require euphemistic expressions, for example, liquor, body parts, body activities, felony, death, sex, army, drugs, politics, religion. Such expressions are said to have defects or disorders, and pull people's attention and hurt the people who are concerned with. For Mohammed (2019), most of the euphemistic topics are related to death, religion, and sex.

With respect to **death euphemism**, Grollman (1974) maintained that such expressions are death associated words, such as: burial, or people and places dealing with death. For him, people do not die, but move on, pass away, or leave for a better place instead. Keith and Burridge (1991, p. 153) defined death as a "fear-based taboo", arguing that no one feels relaxed when it comes to death or dead people. Zilberfein (1999) mentioned that many people believe in the legend that if they do not talk about death, supernatural phenomena, and the names of dead people, they will not lose their loved ones. Consequently, using euphemistic expressions are highly necessary (Rawson, 1981). Orwell (2011) noted that "when you think of a concrete object, you think wordlessly, and then, if you want to describe the thing you have been visualizing, you probably hunt about until you find the exact words that seem to fit it" (as cited in Sebkova, 2012, p. 16). This means that it is not the same when you are thinking about something abstract; speakers tend to use unclear expressions at the expense of meaning. Algeo and pyles (1968) stated that "like terms for birth, death and excretion, those for diseases are doubtless rooted in anxiety and superstition" (p. 15). Sebkova (2012) also mentioned that when discussing death, painful feelings over people who were lost are aroused. Thus, to ease such pain, one should pay special attention to the

words or expressions that s/he uses to express death.

As for **religious euphemisms**, they represent the use of certain expressions that may identify the religious variety. In this regard, Mason (2014) argued that people resort to euphemism when talking about gods, artifacts, and religious practices or when protecting sacred names, religious rituals, and rules. Similarly, Christians use euphemism when talking about God or Jesus in order to avoid vainly swearing by the name of God. For example, Christians say (by jove), which is "used to express surprise or emphasis", instead of (oh, God).

Mocanu (2017) mentioned that the use and influence of euphemism are related to social levels and the governing relationship of other social groups. Therefore, at a specific social level, euphemistic expressions may be inappropriate to other social groups, and so on. Keyes (2010) described religious euphemism, arguing that early northern Europeans were very scared of bears, so they used to refer to them using fearful different names instead of their real names to avoid attracting them. Mocanu (2017) described this, stating that "instead, they talked of the honeyeater, the licker, or the grandfather. The word 'bear' itself evolved from a euphemistic term that meant 'the brown one.' It is the oldest known euphemism, first recorded a thousand years ago."

Regarding **sex euphemisms**, in human life, sex has aroused great attention and brought embarrassment. For most age groups, sex is an effective source of euphemism, since the range of sexual limits is very wide; including many subjects, such as sexual behaviors, parts of the body, and sometimes even clothes that are related to these parts (Nash, 2000). Allan and Burridge (2006) said that sexual behaviors and activities are forbidden topics and strictly limited in public. Thus, the language of sexual gratification and communication has caused the existence of many figurative terms in languages. For example, instead of saying (sexual partner), one may use (play or fellow). Moreover, Tate

(2007) explicated that sexual euphemism stems from the inability of a society to admit that sexual behaviors are a part of the normal existence of humans.

According to Sebkova (2012), sex is one of the topics that requires the use of euphemism almost in every culture. He further stated that "the motives behind euphemisms connected to sex are quite different from fear." (p. 18) In other words, when people use euphemistic expressions on sexual topics, they find it quite amusing and creative, as these expressions refer to different physical activities.

Talking about **health euphemisms**, Herbert (1952) argued that health issues are one of the essential topics that demand the use of euphemism. Doctors tend to ease the meaning of sensitive issues while discussing them with patients to avoid any confusion that patients may experience. Euphemistic expressions within this topic could also help in creating easy communication with patients to make them understand their condition and make their experience less disturbing. On the other hand, Zaid, Batool, Khan, and Mangla (2018) observed that it is difficult to discuss diseases like HIV or AIDS, especially for some Asians. This is because they tend to be socially firm about such topics. That is why, doctors use abbreviations instead of the full name.

Brown and Yule (1983) highlighted a further topic that also requires the use of euphemism, which is **political euphemisms**. They illustrated that this type of euphemisms is achieved by denial, acronym, hyperbole, or litotes. That is, expressions that are different in form from the original ones, yet carry the same content. Burridge (2004), on the other hand, defined political euphemism as a "strategic device" of language, where speakers use it as a strategy to express different subjects like: racism, sexism, and ageism. Thus, euphemistic expressions are used to sound sensitive towards the listeners. Ebralidze (2010) argued that political euphemism is considered a diverse topic, as it is more universal compared to other

topics, as in saying "manifestation" instead of "mass protest". Nowrasteh (2017) agreed with this argument stating that in the modern world, people need to memorize several euphemistic expressions when it comes to political debates. Moreover, he mentioned that using euphemism in political fields may serve political members. By using such expressions, they may convince voters to support them. Fernandez (2014, p. 8) discussed political euphemism differently, saying that this type of euphemism is closely related to politeness. Speakers in political debates tend to use euphemism because of their "concern for the feelings of the interlocutors according to the norms of social behavior".

When discussing the common euphemistic topics in Arabic, the light is shed on Brouwer's (2006) argument, stating that one of the common topics that demand the use of euphemisms in Arabic cultures is virginity. The latter means "the central value for a Muslim adolescent woman" so that she should not be touched by a man before marriage. This means she has to be away from any involvement in illegal sexual relations before marriage. It has been stated that words like صديق, خليل, صاحب (friend or boyfriend) are taboo because of the sexual connotations they hold; never does Arab culture allow such types of relations. Virginity symbolizes the purity and modesty of a woman, "and is closely related to honor and shame codes of the family" (p. 159). Since translators deal with all the various cases mentioned so far, they should pay special attention to the euphemistic expressions while rendering such contexts.

2.8 Euphemism in Translation-Interpreting

No special attention has been shed on the area of euphemism within interpreting, thus, this section is going to deal with euphemism within translation and the vital factors that translators should pay attention to. Such knowledge may help in investigating euphemism in interpreting and measuring its importance in interpreting.

Nida (1964) argued that finding the accurate corresponding is sometimes difficult due to reasons, such as: cultural differences,

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different language systems, or a variety of structures. She stated that there are no two languages that may be considered identical in meaning or in the way their symbols and sentences are represented. That is why, such differences represent the main reasons behind having difficulty in finding an accurate correspondence. The effect may be close to the source one, yet not identical in details. At the same context; Bassnett (2002) stated "while messages may serve as adequate interpretations of code units or messages, there is ordinarily no full equivalence through translation" (p.22).

On the other hand, Larson (1984) believed that the essential thing for translators to recognize when translating euphemistic expressions is that they should be translated by an equal expression in TL. Besides, translators should recognize the nature of the source euphemism, and then render it by an acceptable one in TL. Sofer (2002) elaborated that "there are vast cultural differences between a Western language such as English and a Semitic language like Arabic. One cannot translate these languages without paying attention to these cultural differences." (p.5) Hai-long (2008) accentuated the same idea, saying that there are cultural and linguistic difficulties in rendering euphemisms. This is because expressions carry cultural marks. Thus, culture and language cannot be separated while translating such expressions.

In this regard, Farghal and Ahmed (2005) stated that when rendering a euphemistic expression, translators should make the target expression relayed whether within cultural or linguistic differences. This is because any failure while translating such expressions will cause a loss in the level of politeness in TT compared with that in ST. Moreover, Althawabeyeh (2017) focused on the skills that translators should have. They should first highlight the euphemistic expression in ST; a matter which demands having skillful translators, since they will not only determine the expressions, but also keep its meaning though the effect will not be the same. He further argued that translators should have

cultural knowledge of ST in different aspects, such as social norms. They should further be prepared mentally to be able to identify the reasons behind using euphemistic expressions by the writer or speaker and recognize its communicative function to render its meaning accurately. Althawabeyeh further added that translators may not find the right equivalence easily, thus, they should pay more attention to the message that an expression holds and deliver it accurately to the target readers.

Mohammed and Abed (2020) shed the light on another matter, which is "speaker's sensitivity". They maintained that in order to produce an accurate translation of euphemistic expressions in ST, translators should consider the speaker's sensitivity towards his/her social restraints, norms, and suitability. This is because each society has its own taboo expressions and prohibited behaviors. Other scholars conducted studies that deal with the translation of such expressions. For example, Farghal and Ahmed (2005) studied the possibility of translating euphemism from Arabic into English. They stated that some of the Arabic euphemisms are very challenging, thus, translators should find more than one resource in order to overcome the mistakes resulted from choosing the inappropriate equivalence or the unsuitable translation strategy. Moreover, he mentioned that the process of translation is a matter of communication between two languages. Thus, ST needs to be separated from its culture in order to fit into TT culture. Such a separation involves linguistic and social transformations, which later lead to a conflict between the content and form of ST; especially when translating euphemistic expressions. Therefore, translators should pay attention to this matter because ignoring it will cause a distortion at the level of acceptability and politeness of ST.

3. The Practical Part
3.1 Rendering a Selection of Euphemisms
This section is going to present several examples of euphemism together with their translations within the most common topics.

3.1.1 Death Euphemistic Expressions

Table 1 illustrates some examples of euphemistic expressions that are related to death with their translation.

Table 1

Examples of Death Euphemistic Expressions

Source Expression	Target Text
1-He always went out alone to *finish off* a dangerous character.	يخرج غالباً وحيداً *للإجهاز* على شخصية خطرة
2-Chief Muruithia *had been shot* on his way to Ndeiya.	*أطلق الرصاص* على الرئيس ماراذا وهو في طريقه إلى اندي
3-She *lies in the grave in peace.*	رقدت في قبرها بسلام
يرقد بسلام -4	lie in peace
5. Neighborhood	الجوار
الفقيد -6	the lost or the late
لفظ انفاسه الاخيرة -7	*breathed his* last *breath*
لفظ الروح -8	discharged the soul
لقد بذلنا ما في وسعنا لإنقاذه -9	we did our best to save his life

According to Holder (2008), the euphemistic expression (finish off) means (to kill fast) and is used for both humans and animals if they suffer from a wound or disease. Thus, this expression is used instead of (kill) or (murder), as noticed in the first example. As for the second example, Holder (2008) stated that the expression (had been shot) is used to indicate the act of killing instead of the direct expression.

Regarding the third example, Bowers (1997) argued that the expression (lie in the grave in peace) is considered an inoffensive metaphor that expresses death.

3.1.2 Religious Euphemistic Expressions

Table 2 shows some examples of euphemistic expressions that are religiously based with their translation.

Table 2

Examples of Religious Euphemistic Expressions

Source Expression	Target Text
1-*By George*, we shall not let them suffer	قسما بجورج لن ندعهم يعانون
2-I am ready to meet *the maker*	أنا مستعد للقاء *الخالق*
سبحانه وتعالى -3	glory to him (Allah)
صلى الله عليه وسلم-4	*peace and blessings* be upon him (prophet Mohammed)
عليه السلام -5	may *peace and blessings* be upon him (other prophets)
رضى الله عنه -6	may *Allah be blessed* with him (the disciples of prophet Mohammed)

Rawson (1981) stated that terms like (George or Godfrey), as found in the first example, are used instead of (God) to make an oath. Moreover, Muhammed (2019) argued that the second expression (the maker) is used instead of (God) to indicate death.

3.1.3 Political Euphemistic Expressions:

Table 3 shows some examples of politics-based euphemistic expressions with their translation.

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Table 3
Examples of Political Euphemistic Expressions

ST	TT
1-freedom fighters	مقاتلو الحرية
2-*the birth pangs* of a new Middle East	مخاض وِلادة شرق اوسط جديد
3-if we *do not take out* Assad	اذا/بقينا الاسد
4-a *pinprick strike* in Syria	ضربة (وخزة ابرة) في سوريا
5-Enhanced Interrogation Techniques	اساليب الاستجواب المعززة

3.2 Euphemism and Directionality

Newmark stated (1988) that the only way to reach accuracy in translation is when translating into our language. In other words, Newmark believed that translating into a second language is inaccurate and the outcome will be nothing but a farce. While Beeby (1998) commented on Newmark's argument, stating that in Europe, the unmarked direction is into the translator's mother language. Similarly, Campbell (1998) mentioned that "L2 (second language) translation is an activity as normal and possibly as widespread as translation into the first language." (p. 4) In this vein, Grosman (2001) argued that ideal translations should only be done by native speakers, since they realize all the linguistic and cultural matters. He further added that "unless we believe in the productive possibilities of the non-mother tongue translation, wherever and whenever it is necessary, such translation will continue without the necessary examination and scholarship that could improve its quality." (p. 30) Nevertheless, Pavlović (2008) disagreed with Newmark, stating that there are many examples of bad outcomes in translating into a first language just as many examples of translating into a second language. According to Pavlović, traditional translation studies neglected the notion of "directionality", since these studies argued that translating a text into a non-native language is unacceptable. Pavlović, further, mentioned that the term "directionality" means that the translation process is either done in the translator's mother language or in his/her second language.

Concerning translating into English as a second language, Snell-Hornby (2000) claimed that now it has become global and a fact that to modern life. In the same vein, McAlester (1992, p. 292, as cited in Pavlović, 2008) elaborated, "the lion's share of translation from "minor" languages is inevitably done by native speakers of those languages." (p. 82)

Some scholars claimed that translating into a non-native language may be smooth and does not pose problems. In this vein, Snell-Hornby (2000) pinpointed that translating into English as a second language is a manageable process nowadays. For Dollerup (2000), translating into a second language has become pervasive. Pokorn (2005) criticized the theories which claim that the competent outcome will be only produced by native speakers while the outcome that is done by non-native speakers is unreliable. He further stated that these theories are not in line with the current practices. Pokorn further criticized ignoring second language in the translation practice, asserting that translators should only work within their mother language.

Pavlović (2008) pointed out the importance of a further feature beside directionality, which is the second language competence. He maintained that the latter feature is considered an essential incentive that plays an important role in producing an accurate translation in a non-native language.

Other scholars shed light on the idea that translating into a native language and a second language is nearly similar. For example, Pedersen (2000) mentioned that the process of translation in both cases faces similar challenges, as both cases deal with two essential problems. The first problem lies in the ability to understand every related inclusion in the message of the source language. The second problem, on the

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other hand, implies rendering these inclusions accurately into the target language. Thus, in both cases, translators need to deal with describing the unknown things in SL into the target recipients and recognizing the differences between both languages with regard to structure and vocabulary.

As noticed in the above-mentioned views, to translate into a native language and a non-native language is possible if the differences between languages and cultures are taken into account. Regarding the area of interpreting, scholars fluctuated between the ideas that to achieve accuracy, interpreters should work in the second language or in their mother language. Denissenko (1989), for instance, believed that interpreting into a second language does not lead to an inaccurate outcome, "since native speakers tend to understand their mother tongue better than foreign languages; the more effective way to communicate is when native speakers decode the message from the source language and interpret it into a foreign language" (p. 80).

The Paris School, on the other hand, followed the notion of interpreting into the mother language, arguing that interpreters should be trained in interpreting into their mother language with several activities that involve more languages from the East. However, Linfoot-Ham (2005) disagreed with the Paris School, stating that it is important, nowadays, to train interpreters in both, their mother language and second languages. This is because there is a lack in the number of interpreters who have the prescribed working languages. Moreover, Donovan (2002) believed, based on the study he did on listeners, that it is not important for incompetent interpreters to give attention to directionality. This is because listeners are not interested in whether the interpreter is rendering into his/her mother language or not. Rather, they are concerned with whether he is able to understand and catch the meaning. This means that there is no clear connection between the satisfaction of listeners and the directionality of interpreters.

4. Conclusions

This paper has proposed an account of the importance of rendering euphemistic expressions in translation and simultaneous interpreting. Since such expressions represent the cultural sense of the original language, it is important to shed light on such a topic. Accordingly, the study concluded that to convey the sense and cultural meaning of the original euphemistic expression, interpreters have to be aware of the types and functions of such expressions. They should also know how such knowledge plays a positive role in the rendering process.

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