

RESEARCH ARTICLE

Exploring translation strategies to render selected euphemisms in “The Remains of the Day” and “بقايا اليوم”: A comparative analysis

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ABSTRACT

This study investigates translation strategies employed in the analysis of selected euphemisms from Ishiguro’s “The Remains of the Day” (1989) in Al-Shayeb’s Arabic version “بقايا اليوم” (2000). It aims to: (1) analyze the deliberate use of euphemisms in the source text; (2) examine the degree of acceptability of equivalent euphemisms in the target text; (3) explore the workability of Baker’s (2000) translation strategies at and above the word level; (4) identify the communicative functions of the euphemisms in the ST and TS; and (5) explain their cultural and social motivations. Forty euphemisms are excerpted, with ten representative cases analyzed qualitatively using Baker’s (2000) taxonomy and Leech’s (1983) politeness principle. The findings show that euphemism, as a literary tool, maintained social hierarchy and confirmed moral judgment in the source text. Moreover, euphemistic references to illness and death evoke emotions beyond the literal meaning of the written words. In the target text, many Arabic renderings succeeded in preserving the meaning and tone of the selected euphemisms through paraphrases, loanwords, superordinate terms, idioms, and collocations. However, other strategies such as illustration, omission, and de-euphemizing paraphrase weakened or cancelled the euphemistic effect and violated Leech’s politeness principle (1983). The study concludes that Baker’s model is workable for translating the literary tool euphemism in narratives, provided that careful attention to the politeness phenomenon and cultural expectations is specifically devoted. Moreover, comprehensive knowledge of English and Arabic rhetorical devices is a must-have requirement to accurately translate literary works. The study also recommends broader corpora and reader-based studies for future research.

KEYWORDS

Euphemism; Literary Translation; English-Arabic Translation; Baker’s Translation Strategies; Leech’s Politeness Principle

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1. Introduction

Linguistic choices profoundly influence interpersonal dynamics in everyday life, i.e., patterns of interaction and relationship between people. The careful selection of specific lexical items as an operating strategy can either maintain or threaten social harmony and group solidarity. In other words, when establishing human communication, whether it is spoken or written, individuals strive not to offend each other by expressing friendliness, respect, and/or formality. They try to use the most proper lexical choice to foster a good impression and sustain a positive image of respect toward others. For instance, describing an individual as “*slim*” rather than “*skinny*,” or “*plump*” instead of “*fat*” to lessen the harshness of the description and to avoid social friction. One rhetorical device to achieve social politeness is *Euphemism*. It is a linguistic strategy that refers to the substitution of indirect or mild expressions for embarrassing, unpleasant, or taboo topics. As such, it has been defined from various perspectives by several scholars; e.g., William Lutz (1987) highlighted ethical considerations and called euphemism “the morality of rhetoric” (p. 162). Allan and Burridge (1991) defined euphemism as the use of a different word from an unpleasant one to “avoid loss of face” (p. 14). Qiong Zhang and Ping Su (2023) affirmed that “euphemism, a widely used form of language in communication, encompasses both sociolinguistic and cultural dimensions” (p. 75).

Moreover, euphemism as a narrative technique is frequently used in a wide range of literary genres, i.e., poetry; drama; fiction; short story; and essay writing. Writers deliberately choose certain linguistic expressions to enable readers to gain insight into the power relations, cultural values, and social beliefs of a specific time and place. One linguistic strategy that helps writers to discuss

unpleasant topics or "address sensitive subject matter with the right degree of tact" is the employment of euphemistic phrases (Beizae, 2019, p. 8). Representative examples of euphemism use in literary works are:

Shakespeare, in his romantic tragedy *"Romeo and Juliet"* (1597), gently described Romeo and Juliet's relationship as *"star-crossed lovers,"* by which he meant *"un-lucky in love;"*

In his *"Julius Caesar"* (1599), when Caesar is betrayed by his close friend Brutus, he uttered the famous dramatic line *"Et tu, Brute? Then fall, Caesar!"*. Shakespeare used the word *"fall"* as a euphemistic lexical expression for *death*;

In *Pride and Prejudice* (1813), Jane Austen chose *"laugh"* instead of *"sneering and scoffing"* at Elizabeth, in *"laugh as much as you choose, but you will not laugh me out of my opinion;"*

Bob Hicok (1995), in his poem *"Dropping the Euphemism,"* employed the euphemism *"lay you off"* in place of *"fire you;"* and

In J. R. Ward's (2000) *"Lover Eternal"*, the novelist alternatively used the euphemism *"an outcome engineer"* for a harsher lexical item *"a manipulator."*

Euphemism, as a linguistic and cultural phenomenon, is not bound to a single language nor is it limited to a particular field of knowledge. In other words, euphemism is a widely utilized rhetorical strategy in Arabic with the purpose of attaining desirable communicative goals (e.g., creating harmonious interaction; avoiding provoking negative emotions; preventing being ill thought of; maintaining a positive stance; and saving social face). In Arabic, it is described as *"إبدال الكلمة الحادة بكلمة أقل حدة وأكثر قبولاً"* (replacing a harsh word with a milder, and more acceptable one) (Omar, 1998, p. 240). However, due to the distinct linguistic families of Arabic and English (Germanic vs Semitic), translators encounter serious obstacles and significant problems with all types of texts. These distinct differences significantly affect the process of translation. Abu Khadra (2012, p. 567-568) asserts that translating collocations, proverbs, symbols, and euphemisms is particularly challenging because they are culturally related linguistic items. For instance, the Arabic expression *"خضراء الدمن"*, which indicates having a good-looking outside but corrupt within, lacks a direct English equivalent. Likewise, an English euphemism such as *"with a bun in the oven,"* which refers to a pregnant woman, presented significant hurdles for translators seeking an acceptable equivalent in Arabic (Mohammed, 2020, p. 34). The examples above highlight the subtleties and complexities of translating euphemistic expressions between English and Arabic.

In other words, euphemism as a creative means of expression has always been under investigation in a variety of contexts: political (Normukhamedova, 2025); comparative linguistics (Maxamadjanovna, 2025); social (Jashari, 2024); literary (Gittan, 2024); media (Ahmed and Jomaa, 2022); religious (Olimat, 2019); pragmatic (Zhang and Su, 2023); and advertising (Dalamu, 2018). Scholars in all research fields employ mixed translation strategies, linguistic theories, and literary notions to conduct their translation studies. One relevant model that researchers adopted is Mona Baker's (2000) translation strategies, e.g., (Lu & Tan, 2026); (Saqlain et al., 2025); (Abu Faraj, 2024); (Aung et al., 2024); and (Mutlaq and Shihab, 2024). Concerning the area of narrative texts, there has been but minimal employment of Baker's translation strategies, e.g., (Arbi, 2023); (Amirdabbaghian and Solimany, 2013); and (Heidary and Haghani, 2009), among others.

The main aim of this study is to contribute to the specialized field of rhetorical devices (e.g., euphemism) translation in fictional narrative studies. It aims to provide a systematic evaluation of Baker's translation strategies adopted to render selected euphemisms in Ishiguro's *The Remains of the Day* (1989) and its Arabic rendering, Al-Shayeb's *بقايا اليوم* (2000). The critical analysis of the translation choices is done for the purpose of examining their effects on the readability and legibility of the target text. Based upon previous research findings, obvious gaps are identified in the existing literature on the subject. To fill in such gaps, this research attempts to meet the following objectives:

Analyzing the deliberate use of euphemisms in Ishiguro's *The Remains of the Day* (1989);

Examining the degree of acceptability of the equivalent euphemisms in Al-Shayeb's *بقايا اليوم* (0002);

Exploring the workability of Baker's translation strategies at and above the word level (2000) and determining their degree of efficiency in rendering euphemisms in the target

text;

Identifying the communicative functions of euphemisms in ST and TT under discussion: similar; different; or contradictory; and

Explaining cultural implications and social motivations behind the implementation of euphemisms in the two literary works.

To achieve the above-mentioned aim and objectives of the study, the conducted analysis of the translation strategies employed to render the selected euphemisms seeks to find answers to the following research questions (RQs):

RQ1: What types and functions of euphemisms are implemented in Ishiguro's *The Remains of the Day* (1989)?

RQ2: What types and functions of equivalent euphemisms are adopted in Al-Shayeb's

بقايا اليوم (0002)?

RQ3: To what extent are Baker's adopted translation strategies successful in conveying the underlying meanings in the target text euphemisms?

RQ4: What are the major implications drawn out by the conscious choice of a particular euphemism translation strategy?

The study of euphemisms (as an intentionally chosen lexical tool) is not only central to understanding interactional activities, but also essential for maintaining the 'tone and effect' of interpersonal communication. Indeed, according to Burchfield (1985), "[A] language without euphemisms would be a defective instrument of communication (p. 29). To the best of the researcher's knowledge, the euphemistic expressions in *The Remains of the Day* have not been previously analyzed in the context of Arabic translation, nor has Mona Baker's (2000) taxonomy been applied specifically to the euphemisms in these texts. The process of analysis aims to identify the most effective translation strategies and evaluate their capacity to preserve the tone, politeness, and cultural nuances inherent in the source and target texts.

2. Literature review

Euphemism plays a crucial role in softening speech and promoting politeness to avoid unpleasant emotions. It is commonly used in relation to sensitive topics such as death, illness, poverty, war, age, and the human body. Historically, the use of euphemism helps avoid ill-omened or socially unacceptable words. For instance, in the fourth century, the word "*chamber*" was preferred over "*prison*" and "*the public man*" was used instead of "*the executioner*." In the twenty-first century, expressions such as "*full and frank discussion*" function as euphemisms for

"*argument*" (Roscan, 2017, p. 181). Euphemism also appears in popular literature; in Harry Potter series (Rowling, 1997-2007), the taboo name of Lord "*Voldemort*" which is driven from French (i.e. *vol de mort*) meaning "*flight of death*" or "*theft of death*" is euphemized as "*He who must not be named*", "*the Prince of Darkness*" and "*You-Know-Who*" to avoid using the word "*devil*" (Roscan, 2017, p. 181).

Moreover, euphemism is a universal phenomenon and has long been used in Arabic in religious contexts. For example, in the *Holy Quran*, the phrase "وابيضت عيناه" (his eyes became white) serves as a euphemism for losing one's sight. In a similar vein, Prophet Mohammad (peace be upon him) changed some personal names that carried unfavorable connotations into more positive ones, such as changing "عاصية" (disobedient) to "جميلة" (beautiful) and "حرب" (war) to "سلم" (peace). (Hatiba, n.d.) These examples illustrate the deep-rooted presence of euphemism across cultures and historical periods.

2.1 Definition and function of euphemism

Etymologically, the English term "euphemism" is derived from the combined lexemes from the Greek "*eu*" points to "*well*" and "*pheme*" indicates "*speech*." It is pointed out by Leech (1974, p. 53) that euphemism means the act of referring to something unpleasant or socially sensitive in a way that makes it sound nicer or more socially acceptable. For example, replacing "*poor*" with "*working class*" to avoid offence, and "*die*" with "*pass away*" to soften the tone of the utterance. Moreover, the term euphemism has many corresponding terms in Arabic that linguists have discussed. Here are some of them along with their definitions, referring to the Riyadh Dictionary of Contemporary Arabic. One of these terms is "تلطّف", meaning going gently in something, and "تلطيف" indicates "softening." The choice of the vocabulary item "متعفف" (a needy person who avoids begging) instead of "فقير" (poor) is an excellent example of euphemism in Arabic (Khanfar, 2012, p. 20). Another polite example is the use of "عامل نظافة" (cleaner) rather than "زبال" (garbage man) to avoid affront (Fraghal, 2005, p. 57).

People usually use euphemism for a variety of purposes. According to Yusuf (1997), one main purpose is to show respect for feelings, such as using "*late*" for "*dead*" and "*condition*" for "*disease*." They also confer prestige, elevating something or someone socially. For example, terms like "*domestic workers*" and "*office assistant*" are more prestigious alternatives to "*servants*" and "*messenger*," respectively. Euphemism indicates sensitivity to social norms, such as saying "*restroom*" for "*toilet*," and protects against hostility by softening harsh or loaded terms, like "*menstrual regulation*" for "*abortion*" or "*ethnic cleansing*" for "*genocide*." They can also shift responsibility away from authorities, for example calling "*the homeless*" "*rough sleepers*," and they might introduce humor through creative expressions, such as saying someone tried to "*vote with his legs*" for "*running away*." In general, euphemisms serve as a flexible linguistic device that reduces discomfort, maintains politeness, and influences perception.

2.2 Related works on euphemism translation

There is a considerable amount of literature on euphemism translation in different areas of specialization. For instance, in a religious context, Alghizzi et al (2023) found that Qur'an translators overwhelmingly relied on plain and literal English, which resulted in euphemisms losing their intended meanings and profound impact, thereby diminishing the original text's rhetorical power. In a similar vein, focusing on media discourse, Al-Sayed (2023) reported that metaphor is the most frequently used euphemism strategy, while protective euphemism served as the dominant function to avoid offense. Moreover, a formal style is found to prevail, contributing to the polite softening of sensitive topics and shaping public perception. Within the context of audiovisual translation, Al-Adwan (2015) proposed a model for analyzing how Arabic subtitlers used euphemisms, like omitting or generalizing offensive words, to make English content culturally appropriate, even if meaning or humor is sometimes lost. Also, in a study on simultaneous interpreting, Mohammed and Kokaz (2022) stated that successful interpreting required recognizing euphemisms and finding culturally equivalent softeners, not translating words literally. Overall, these studies highlighted that euphemism translation is a highly context-dependent process that requires a proper balance between recognition of semantic distinction and satisfaction of cultural expectations.

2.3 Euphemism in literary translation

While previous studies explored euphemism translation across various text types, few studies have been published on the literary translation of euphemisms in novels precisely. There are three studies that tackled euphemism translation from Arabic novels into English. Al-Badawi

(2022) examined how Arabic politeness expressions in Naguib Mahfouz's *"Palace of Desire"* (1957) lost cultural and religious meaning when translated into English. The findings show that while the translation did not destroy the text's overall authenticity, they strip away Islamic invocations, honorific terms, and culture-bound connotations. The serious problem is that Arabic politeness is deeply tied to religious expressions, which does not carry over naturally into English.

Al-Hassi (2023) examined the translation of Arabic euphemistic, dysphemistic, and orthophemistic expressions in *"Valley of Ashes"* by Ahmed Al-Faqih (1999) into English. The study found that translators relied heavily on literal translation and omission, both of which frequently distorted or erased culturally specific meanings. It concluded that these techniques are inadequate for culture-bound expressions, recommending footnotes and cultural adaptation instead. Fahmy's study (2020) found that when taboo or euphemistic concepts existed in Radwa Ashour's *"Granda"* (2001) in both Arabic and English cultures, literal equivalence worked well, while functional equivalence is more appropriate when a concept existed only in the source culture. Moreover, two studies discussed euphemism translation from English novels into Arabic.

In their study of *"Animal Farm"* by George Orwell (1945), Albarakati et al (2023) found that literal translation is highly effective (95% of cases) for transferring euphemisms from English to Arabic, arguing that both languages shared similar rhetorical devices. In contrast, the study by Anber and

Swear (2016) compared two Arabic translations (Syrian and Iraqi) of euphemistic expressions in Ngugi's (1967) *"A Grain of Wheat,"* finding that both translators over-relied on literal translation and omission, often losing the euphemistic effect. The Syrian translation proved more successful overall, and the study stressed the need for greater cultural awareness in handling such expressions.

The studies indicated that euphemism translation is a balancing act between linguistic form and cultural values. While literal translation could be effective when English and Arabic shared rhetorical similarities (Albarakati et al., 2023), it failed when expressions are deeply rooted in religious or social contexts (Al-Badawi, 2022). Across both directions of translation, the overreliance on literalism and omission caused a loss of the cultural taste of the source text, suggesting that functional equivalence and cultural competence are essential for preserving the original text's tone and stance.

3. Methodology

3.1 Research design

To generate the current study findings, a qualitative descriptive approach is adopted to gain insights into a poorly investigated research area: faithful rendering of rhetorical devices in English-Arabic literary works. More precisely, the use of selected examples of euphemistic expressions in Ishiguro's *"The Remains of the Day"* (1989) and its Arabic counterpart, Al-Shayeb's *"بقايا اليوم"* (2000). The qualitative framework is found to be particularly suitable for this research, as it offers an in-depth examination of variable linguistic constructions and critical functions of the use of euphemisms. That is, the qualitative and comparative method employed to do this research proves to be appropriate to tackle the linguistic and cultural complexities of rendering the randomly chosen euphemisms in the source and target texts. The analytical method is utilized on a variety of levels of equivalency: lexical; grammatical; pragmatic; and cultural, which are all combined to allow performing a systematic analysis of the translation process.

3.2 Data selection

The primary data for this study consists of 40 euphemisms excerpted from Ishiguro's *The Remains of the Day* (1989). The initial euphemisms were identified through a close reading of *The Remains of the Day*. Potential euphemistic expressions were identified based on the definitions and classifications of euphemism adopted in the study and were examined within their contextual meaning. The identification, extraction, alignment, and classification of the data were conducted manually. The English expressions (from the original 2011 edition) were manually aligned with their corresponding Arabic translations (Al-Shayeb's *"بقايا اليوم"* (2000)) and then classified according to Baker's (2000) model.

While forty euphemisms were excerpted, the ten detailed examples analyzed in this study were selected purposively based on three criteria: relevance to research objectives, variety in terms of euphemistic expressions and translation strategies, and significance in terms of their analytical value and ability to demonstrate the preservation, modification, or loss of euphemistic meaning in translation. We ensure that all excerpts are taken from the original paper without a change in words.

3.3 Reasons for data selection and procedures

The selection of these two novels is based on their formal and highly polite narrative style. The protagonists' reliance on professional decorum and emotional restraint provides rich material for examining the use of euphemistic language and its translation. Euphemistic expressions were identified manually through a systematic close reading of the source texts, focusing on expressions used to mitigate sensitive topics such as social class, professional failure, and unexpressed personal emotions. Once identified, each euphemistic expression was aligned with its corresponding rendering in the Arabic translation. These paired examples were then recorded and organized into a bilingual corpus to facilitate a systematic comparison of the translation strategies employed in the source and target texts.

3.4 Trustworthiness and validation

To ensure the trustworthiness of the analytical process, the English back-translations were initially produced by the researcher as close, literal representations of the Arabic text. They were then verified and reviewed by an independent bilingual reviewer to minimize interpretive drift and ensure accuracy. The excerpts were meticulously reviewed to ensure their accuracy before classification.

3.5 Theoretical framework

An eclectic theoretical framework is adopted for doing the data analysis in the study. A number of relevant translation and linguistic theories are chosen to carry out the comparative analysis, e.g., Baker's Theory of Translation Equivalence (2000); Leech's Politeness Principle (1983). The key reason for choosing these analytical models is that they are found applicable to demonstrate how the selected instances of euphemism in the source text are rendered as suitable equivalents in the target text and what challenges are encountered through the translation process. In other words, the practical application of the two above-named theories attempts to explain what aspects of meaning (e.g. literal and/ or figurative) are preserved, changed, or distorted. Also, it illustrates whether the data selected in the source and target texts is culturally universal (i.e. shared by all cultures) or culturally specific (i.e. bounded to a particular culture) and highlights the impact of such classification on reducing the degrees of complexity in the translation process. In addition, it revealed what major motivations are behind preferring one translation strategy over another and what strong implications have resulted from it.

3.6 Baker's theory of translation equivalence (2000)

In her book *"In Other Words"* (2000), Baker outlined a number of translation strategies that might be used by professional translators to find non-equivalence at and above word level. More precisely, Baker (2000) stated some types of non-equivalence at and above word level that posed difficulties to the translator. She defined non-equivalence as "the target language has no direct equivalent for a word which occurs in the source text" (p. 18). These types of non-equivalence at the word level are:

culture-specific concepts;

non-existent concepts in the target language;

semantically complex concepts in the source language;

both source and target concepts make different distinctions in meaning;

the target language lacks a general term superordinate;

the target language lacks a specific term (hyponym);

concepts in the source and target languages with differences in interpersonal perspective; expressive meaning, form, frequency and purpose; and

use of loan words in the source text. (pp. 18-23)

In Addition, Baker (2000, pp. 23-43) proposed eight common strategies for dealing with a source word that has no direct equivalent in the target language. These are:

translation by a more general word;

translation of a more neutral/ less expressive word;

translation by cultural substitution;

translation by using a loan word or loan word plus explanation;

translation by paraphrase using a related word;

translation by paraphrase using unrelated words;

translation by omission; and

translation by illustration.

Baker (2000, p. 75-80) also stated six strategies for translating non-equivalence above the word level: collocations, idioms, and fixed expressions. These include:

translation by using an idiom of similar meaning and form;

translation by using an idiom of similar meaning but dissimilar form;

translation by borrowing the source language idiom; and

translation by paraphrase;

translation by omission of a play on idiom

translation by omission of entire idiom

Rather than seeking a direct one-to-one match, Baker's framework allowed translators to prioritize the functional and communicative essence of the message, ensuring it resonated accurately within the target culture.

3.7 Leech's politeness principle (1983)

To manage a smooth flow of conversation, Leech, in his book *"Principles of Pragmatics"* (1983), suggested a pragmatic model to maintain social harmony by minimizing the expression of impolite beliefs and maximizing polite ones. He claimed that speakers should adhere to certain politeness maxims to establish harmonious social relations and avoid conflict or face-threatening acts (FTAs). Leech's politeness principle (1983, p. 81) consisted of six maxims:

Tact Maxim: minimize costs to others; maximize benefit to others;

Generosity Maxim: minimize benefit to self; maximize cost to self;

Approbation Maxim: minimize dispraise of others; maximize praise of others;

Modesty Maxim: minimize praise of self; maximize dispraise of self;

Agreement Maxim: minimize disagreement between self and others; maximize agreement between self and others;

Sympathy Maxim: minimize antipathy; maximize sympathy between self and others.

Leech (1983) affirmed that the substantial role of the politeness principle (PP) is "avoiding disruption and maintaining the social equilibrium and friendly relations" (23). The detailed analysis below shows when and why Leech's principle is observed or violated in the process of

translation.

4. Analysis and results

This section presents an analysis of euphemistic expressions identified in Ishiguro's *"The Remains of the Day"* (1989). A total of forty euphemisms are excerpted from the novel under discussion (see Appendix A, p. 40). However, only ten representative examples (see Tables 1 & 2) are selected for the detailed analysis. These examples are chosen based on their relevance, variety, and significance in illustrating different translation strategies according to Beker's taxonomy (2000). Tables (1 & 2) below display the translation strategies at word level and above word level and the number of euphemism occurrences. Throughout comparative analysis, the arrangement of the selected euphemisms is based on their appearances in the source text.

Table 1

4.1 Translation strategies at and above word level

Linguistic Level	Translation strategy	Number of Euphemisms
Word Level	Paraphrasing using a related word	1
	Using a loan word	1
	Illustration	1
	Choosing a more general word (Superordinate)	1
	Paraphrase using unrelated words	1
Above Word Level	Using an idiom of similar meaning but dissimilar form	2
	Omitting entire idiom	1
	By using a collocation of similar meaning but dissimilar form	2
Total		10

The analysis is conducted in the light of Baker's (2000) model of translation strategies, both at and above word level. Each example is classified according to the strategy employed in the Arabic translation. In addition, the study examines each euphemistic expression through the lens of Leech's (1983) politeness principle, identifying which politeness maxim is observed/ ignored in the ST and TT. The analysis further evaluates whether the translator adheres to the same maxim in the target text and whether the euphemistic effect is preserved, reduced, or lost. The analysis proceeds through selected excerpts, each of which is analyzed

concerning the translation strategy adopted and its alignment with Leech's politeness maxims, as well as the degree to which the euphemistic effect is retained in the target text.

The selected euphemisms and the translation strategies at word level & above word level employed (see tables 1 & 2) are scrutinized in the following section. Each examined example illustrates what translation strategy is chosen by the translator and how he managed to communicate the euphemistic meaning and effect, and whether Leech's politeness principle is observed or gone unperceived.

4.2 Translation strategies at word level

4.3 Translation by paraphrase using a related word

This strategy is used by the translator to render the culture-specific concept expressed in the ST "a distinguished household"; he paraphrased it in the TT as "قصر أو بيت عريق".

Excerpt 1

ST Euphemism	TT Euphemism	Back Translation
"The Society admitted that a prerequisite for membership is that 'an applicant be attached to a distinguished household.'" (p. 22)	اعترفت الجمعية بأن أحد شروط العضوية "هو أن يكون المتقدم لها يعمل في قصر أو بيت عريق". (p. 37)	The association determined that one requirement of the membership is that the applicant had to be a member of a high-class household.

In excerpt 1, the Hayes Society, an organization for domestic professionals, required applicants who were "attached to a distinguished household." This expression is a euphemism because it toned down the sense of the subordinate nature of domestic service by associating it with prestige and high social status. In the TT, it is rendered by a paraphrase using a related words strategy, i.e., it is lexicalized by a similar concept with a different form "قصر أو بيت عريق". Therefore, in both ST and TT, the low status of the employers is raised, and their poor image is improved. In consequence, Leech's approbation maxim, i.e., maximize praise to others, is eventually noticed.

4.4 Translation by using a loan word

According to Baker (2000, p. 33), "this strategy is particularly common in dealing with culture-specific items, modern concepts and buzz words." In the ST, the noun phrase "Bolshevik Russia" is a culture-specific term which signified a shift toward Marxist-Leninist ideology. In the TT, it is rendered on its own "البلشفية", therefore several adverse implications are conveyed, i.e., totalitarian dictatorship; loss of individual freedom; and religious persecution.

Excerpt 2

ST Euphemism	TT Euphemism	Back Translation
"One had to be guided by the judgement of 'the true ladies and gentlemen', argued the Society, or else 'we may as well adopt the proprieties of Bolshevik Russia.'" (p. 22))	إن المرء لابد أن يسترشد بأحكام عليّة "القوم من السيدات والسادة، وإلا فإننا قد تتبع أساليب روسيا البلشفية". (p. 38)	One must be guided by the rulings of the eminent among the ladies and gentlemen; otherwise, we may end up following the methods of Bolshevik Russia.

In excerpt 2, the Hayes Society argues that membership standards should be defined by "True ladies and gentlemen," warning that rejecting such elite judgment would resemble the values associated with the *Bolshevik Revolution in Russia*, where traditional class distinctions are overthrown. The term "Bolshevik" is borrowed from the Russian word "большевѣк" (i.e., *bolshinstvo*) meaning "majority" or "greater," and referred to a radical, far-left faction of the Russian Social Democratic Labor Party headed by Vladimir Lenin (Bilinski & Kannan, n.d.). The Russian Revolution enforced strict rules and took repressive measures to consolidate power. One of them was dismantling the established Russian societal hierarchy, aiming to create a classless society and restrict freedom. In excerpt 2, "the properties of Bolshevik Russia" functions as an indirect euphemistic expression that conveys the fear of losing social hierarchy. The novelist in the ST used an implicative euphemism "the properties of Bolshevik Russia" in place of a direct expression of repression. He addressed heavy criticism indirectly rather than through explicit negative evaluation; such behavior allowed him to observe Leech's approbation maxim, i.e., minimize dispraise of others.

The Arabic translation "روسيا البلشفية" preserved this indirect euphemistic critical stance by using a loan word, reflecting the author's lexical choice and retaining the original euphemistic tone.

In doing so, the translator also successfully followed Leech's approbation maxim, i.e., minimizing dispraise of others.

4.5 Translation by illustration

This strategy is used by the translator as he finds it a useful option because the word

"inebriated", which refers to a state of being "unable to speak or act in the usual way because of having had too much alcohol" (Cambridge Dictionary, n.d.), lacked an equivalent in the Arabic language. As a result, a suitable equivalence (i.e. an illustration) "أفرط في الشرب لدرجة السكر البين" is used instead of a paraphrase.

Excerpt 3

ST Euphemism	TT Euphemism	Back Translation
"Mr. Charles to his shame and regret had allowed himself to become inebriated in the company of two fellow guests." (p. 26)	كان (مستتر تشارلز)، للأسف الشديد، قد أفرط في الشرب لدرجة السكر البين في صحبة الزائرين. (p. 41)	Mr. Charles, unfortunately, had drunk to the point of obvious intoxication in the company of the guests.

In excerpt 3, the expression "inebriated" is a euphemistic substitute for "drunk," used to soften the negative connotations associated with intoxication. While "drunk" had negative implications of loss of control and poor judgment, "inebriated" is a more formal expression that softened the stereotyped image of a drunk. The writer's deliberate choice adhered to Leech's Tact Maxim: it minimized offense to Mr. Charles and mitigated the negative impact of the less tactful expression "drunk."

In the TT, "inebriated" is rendered as "أفرط في الشرب لدرجة السكر البين." The translator provided vivid illustrations to describe Mr. Charles' state of being drunk. By giving a detailed description of a state of being impaired by alcohol, he conveyed the intended meaning but lightened the SS euphemistic tone. The strategy used here is translation by illustration, as the translator replaced the single lexical item "inebriated" with a highly descriptive phrase that helped to provide a negative portrayal of Mr. Charles. Such rendering led to the loss of the euphemistic effect presented in the source text. Therefore, the translator did not adhere to Leech's Tact Maxim.

4.6 Translation by a more general word (superordinate)

A more general word strategy is chosen by the translator to resolve the complexity of the relative lack of specificity in the target language. Both euphemisms in ST "taken" and the one in TT "يحملا" carry the same core of the propositional meaning.

Excerpt 4

ST Euphemism	TT Euphemism	Back Translation
"The couple had taken nothing that belonged to the house." (p. 105)	الهاربين لم يحملا معهما شيئاً من الممتلكات. (p. 125)	The fugitives had not carried anything of the belongings with them.

Excerpt 4 showed that the narrator referred to the action of leaving the house with "had taken nothing that belonged to the house" (p.105). This action was done by one of the maids and the second footman who fled the house after falling in love. The narrator used a highly general verb "take" rather than a direct verb such as "steal"; "thieve;" or "rob." One understood implication of "take" is "moving something, especially without permission." Thus, the narrator used a euphemistic expression, i.e. the hypernym "take" to reduce the negative impression of more direct verbs, e. g. "steal"; "thieve;" or "rob." In doing so, the narrator observed Leech's approbation maxim by minimizing dispraise of the maid and her companion, especially when he described them as

"The couple," a noun phrase that had obvious positive connotations.

On the other hand, the translator chose the word "يحملا" rather than "يأخذوا" as the former is relatively broad. While "يأخذوا" could imply acquiring something either lawfully, i.e., by payment for goods or a dowry; or unlawfully, i.e., theft or coercion (Al-Jamhra, n.d.). That is, the lexical.

"يحملا" in the TT had a more positive sense than its harsher alternatives "نهب" (rob); "سرق" (steal); or "استولى" (seized). Therefore, "يحملا" is an Arabic near equivalent to "take" as both had the core propositional meaning of moving something. In Excerpt 4, Leech's approbation maxim (1983, p. 81) (i.e., minimize dispraise to others) in the ST and TT is clearly observed. The communicative effect of both ST euphemism and its Arabic counterpart is achieved.

4.7 Translation by paraphrase using unrelated words

In this strategy, the translation of the euphemism in ST "His hair prematurely white" is done by paraphrasing in the TT "رأسه اشتعل" رأسه اشتعل شيئاً قبل الآوان. The paraphrase is based on unpacking the meaning of the source text euphemism using unrelated words. It involved an explanatory and a stylistic paraphrase.

Excerpt 5

ST Euphemism	TT Euphemism	Back Translation
"His hair prematurely white" (p. 134)	"رأسه اشتعل شيئاً قبل الآوان" (p. 154)	He went prematurely grey.

In this excerpt, the expression "his hair prematurely white" serves as a euphemism for the physical process of aging, softening the biological reality of getting older through descriptive substitution. Rather than using direct terms like "old" or "elderly," which might carry connotations of frailty or decline, the phrase focuses on a specific physical attribute, hair color, to imply age indirectly. By adding the adverb "prematurely," the speaker further cushions the observation, suggesting that the whiteness is an early arrival rather than a sign of advanced years. This linguistic choice adheres to the Approbation Maxim by minimizing dispraise of the subject, allowing the speaker to acknowledge a person's appearance without sounding blunt or offensive.

The Arabic translation "رأسه اشتعل شيباً قبل الأوان" employs a strategy of paraphrasing using unrelated words to convey the euphemistic essence of the source text. Unlike the English original, which uses the adjective "white," the Arabic translator utilizes a metaphorical verb "اشتعل" (ignited/flamed). Although fire is semantically unrelated to the literal color of hair, it functions as a powerful cultural idiom that captures the spread of white hair with literary prestige. This choice preserves the politeness and euphemistic tone of the original while elevating the register. By opting for this poetic paraphrase, the translator maintains the Modesty and Approbation Maxims, replacing a plain description of aging with a sophisticated expression that respects the dignity of the person being described.

4.8 Implemented translation strategies above word level

Translation Strategies above word level are strategies that are used "when words start combining with other words to form stretches of language" (Baker, 2000, p. 51). They are employed to overcome difficulties encountered in translation as a result of differences in the lexical patterning of the source and target languages. Collocations, idioms, and fixed expressions are examples of such lexical patterning. Baker (2000, p. 52) stated that "collocation would be to think of it in terms of the tendency of certain words to co-occur regularly in a given language." She also defined idioms and fixed expressions as "frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components" (2000, p. 67).

4.9 Translation by using an idiom of similar meaning but dissimilar form

Sometimes idioms and fixed expressions in the target language have meanings similar to that of the source idioms and expressions, but they consist of different lexical items. To render "a little out of turn," the translator used different lexical items to express more or less the same idea. The Arabic idiom "يبدو أننا تكلمنا على نحو غير لائق إلى حد ما" is used to replace the English idiomatic expression "a little out of turn."

Excerpt 6

ST Euphemism	TT Euphemism	Back Translation
"I suppose we are talking a little out of turn there." (p. 27)	"يبدو أننا تكلمنا على نحو غير لائق إلى حد ما". (p. 43)	It seemed we spoke somewhat inappropriately.

In excerpt 6, the idiomatic expression "talking a little out of turn" is used as a euphemism for the more explicit expression "saying something inappropriate." The implied meaning it conveyed is that "we are crossing the social boundaries." The use of euphemism "out of turn" and, in addition, the low-intensity adjective "little" to modify it lessened the negative impression of a more explicit phrase. In other words, it helped to soften the acknowledgment of the disrespectful behavior that either Mr. Smith or Mr. Jones had engaged in during the car journey, when they had been speaking inappropriately in the presence of Stevens' father, who was serving as their chauffeur. Rather than openly and directly condemning their own behavior, either Mr. Smith or Mr. Jones used a more considerate expression when breaking the heavy silence Stevens' father had imposed upon them, therefore saving their social face. Thus, they observed Leech's tact maxim, as they minimized potential offense and reduced the negative judgment associated with their remarks.

In the TT, the translation strategy uses an idiomatic expression of similar meaning but dissimilar form. The ST idiom is rendered as "تكلّمنا على نحو غير لائق إلى حد ما," i.e., an idiomatic phrase that conveyed the same purposeful meaning through a different lexical form. Moreover, the prepositional phrase "إلى حد ما," which means "to a certain degree," helped to lighten the tone of the adjectival phrase "غير لائق," which resulted in enhancing the euphemistic effect of the ST idiom.

Therefore, in this excerpt, the translator once again adhered to Leech's tact maxim.

Excerpt 7

ST Euphemism	TT Euphemism	Back Translation
"That's why, sir, I give so much of my time now to making sure our voice gets heard in high places. And if it changes me or	"يا سيدي فأنا أكرّس لكثير من وقتي لكي تكون أصواتنا مسموعة في الدوائر العليا. ولو غيرني ذلك أو أودى بحياتي باكراً، فلا يهم". (p. 148)	Sir, I devote much of my time to ensuring that our voices are heard in high places. And if that changes me or even costs me my life early, it does not matter.

ST Euphemism	TT Euphemism	Back Translation
sends me to an early grave, I don't mind." (p. 128)		

Excerpt 7 is a part of Mr. Harry Smith's talk, who is a citizen of a village that Stevens visited and believes in equality and defending his village. While speaking with Stevens, he argued that their voices must get heard even if it "*sends me to an early grave*." This euphemistic idiom, which means "*to cause someone to die young*" (Cambridge University Press, n.d.), is used to soften the psychological complexity of the idea of losing his life. This phrase complied with Leech's generosity maxim, as the speaker emphasized his willingness to maximize the cost to himself for the benefit of the community. The translator rendered it as "أودى بحياتي باكراً", i.e., it is an Arabic idiomatic phrase that conveyed the same implied meaning of the ST euphemism. Thus, in the TT, the same communicative meaning is articulated, while the euphemistic tone of the original expression is maintained. In doing so, the translator abided by Leech's generosity maxim (1983, p. 81).

4.10 Translation by omission of entire idiom

Through this translation strategy, an idiom may be omitted altogether in the TT for a number of reasons, e.g., it had no close match in the TT, its meaning is difficult to paraphrase, or for stylistic reasons. In the following excerpt, the translator adopted this translation strategy.

Excerpt 8

ST Euphemism	TT Euphemism	Back Translation
"You'll have to let them go." (p. 98)	Omitted	

The clause in excerpt 8 explicitly expressed Lord Darlington's directive to dismiss the Jewish staff members for "the good of this house" and "in the interests of the guests." It is a deliberately employed euphemism for "*fire/dismiss*," as the staff is in fact competent workers; however, due to the prevailing socio-political climate and Lord Darlington's susceptibility to antisemitic influence, particularly from his aristocratic circle, the decision is framed in a way that conceals its discriminatory nature. The dismissal is not based on professional inadequacy but rather on external ideological pressures, which led to an unjust and prejudiced action being presented as a matter of propriety and concern for reputation. The expression complied with Leech's tact maxim, as it minimizes the negative impact on others by using a euphemistic and less direct expression.

The translator appears to have omitted this clause due to the repetitive nature of the surrounding dialogue, as preceding utterances have already established both the decision and its consequences. Earlier expressions such as "*We cannot have Jews on the staff here at Darlington Hall*" and "*It's regrettable, Stevens, but we have no choice*" clearly indicate that the continued employment of the Jewish staff is no longer possible. These formulations implicitly prepare the reader for the outcome, rendering the directive "*you'll have to let them go*" somewhat redundant. Consequently, the translator seemed to have relied on contextual implications and textual economy, omitting the clause while preserving the intended meaning. However, this omission slightly weakens the realization of Leech's tact maxim, as the euphemistic softening presented in the source text is cancelled in the target text.

4.11 Translation by using a collocation of similar meaning but dissimilar form

According to Baker (2000, pp. 63-64), when the source text contains "collocations which convey what to the target reader would be unfamiliar associations of ideas," a translator may use alternative collocations that would be easily accessible to the target reader. To render the euphemistic collocation "*poor health*," the translator used a collocation with similar meaning in the TT.

Excerpt 9

ST Euphemism	TT Euphemism	Back Translation
"Her husband, who is to retire soon, a little early on account of poor health." (p. 158)	زوجها الذي سيتقاعد قريباً، وقبل الموعد المحدد لذلك، بسبب ظروف صحية (p. 179)	"Her husband, who will retire soon, and even before the scheduled date, due to health needs."

Excerpt 9 addressed the condition of Miss Kenton's husband, who is about to retire due to declining health, using a euphemistic collocation "*poor health*" in reference to his illness. The translator rendered such collocation as "ظروف صحية" instead of the literal phrase "صحة عليقة"; thereby, he faithfully preserved the propositional meaning and expressive nuance of the ST euphemism. The deliberate choice of the ST collocation and its equivalent collocation in the TT lightened the impact of alternative blunt phrases about the husband's poor health. By doing that,

Leech's sympathy maxim (i.e., minimize antipathy between self and others) is clearly observed in ST and TT as well.

Excerpt 10

ST Euphemism	TT Euphemism	Back Translation
"It's been three years since he passed away, you say?" (p. 164)	وقد مرت ثلاث سنوات على موته كما تقول. (p. 186)	It's been three years since he died, as you say.

Excerpt 10 demonstrated a part of Stevens' conversation with a stranger he met after visiting Miss Kenton. Stevens talked about his life and decisions he regretted, as he loved Miss Kenton but never took a necessary step towards his love. He talked about his job as a butler and his late employer, Mr. Darlington, as a famous political figure. The stranger is astonished by Stevens' sentimental attachment to his Lord, using the more tactful idiomatic phrasal verb "passed away" rather than the blunt linguistic item "died" when referring to his late employer. Using a polite and gentle euphemism "passed away" in place of "died," Steven conformed to an accepted cultural norm which guided respectful communication between people. In other words, he managed to comply with Leech's sympathy maxim as he maximized sympathy with his late employer.

On the other hand, the translator de-euphemized the ST euphemism "passed away" by the use of the noun phrase "موتته", which somewhat lacks consideration of feelings. He could have selected other possible options such as "وفاته" or "رحيله", which would deliver the same tone of ST euphemism. In the TT, the translator failed to adhere to Leech's sympathy maxim. In consequence, the ST and TS euphemisms evoked inconsistent associations.

5. Discussion

The present study investigated the translation of selected euphemisms in Ishiguro's *The Remains of the Day* (1989) and their Arabic renderings in Al-Shayeb's *بقايا اليوم* (2000) through the application of Baker's translation strategies (2000) and Leech's Politeness Principle (1983). The findings revealed that euphemisms in the source text were deliberately employed to address sensitive topics such as social hierarchy, aging, illness, death, professional failure, and socially undesirable behaviour. Through these expressions, Ishiguro maintained social decorum, protected interpersonal relationships, and reflected the emotional restraint and formal social interactions characteristic of the novel. The Arabic translation succeeded in preserving many of these functions using paraphrases, loan words, superordinates, idiomatic equivalents, and collocations. Nevertheless, some translation choices reduced the euphemistic effect through illustration, omission, or de-euphemization, resulting in a greater degree of explicitness than that found in the source text.

The findings provided clear answers to the research questions and confirmed the achievement of the study objectives. Concerning the first research question, the analysis revealed that the euphemisms in the ST primarily functioned to soften criticism, maintain social hierarchy, preserve dignity, and reduce the harshness of references to illness, aging, and death. These findings fulfilled the first objective, which sought to analyze the deliberate use of euphemisms in *The Remains of the Day*. Regarding the second research question, the study found that many of the Arabic renderings successfully reproduced the same communicative purposes through culturally acceptable euphemistic expressions. However, some target-text choices weakened the original euphemistic force through greater explicitness. These findings addressed the second objective, namely examining the degree of acceptability of equivalent euphemisms in the Arabic translation.

The third research question focused on the effectiveness of Baker's translation strategies in conveying the meanings of euphemisms. The findings showed that Baker's model proved highly workable for the translation of literary euphemisms at both word level and above word level. Strategies such as paraphrasing related words, paraphrasing using unrelated words, loan words, superordinates, idiomatic equivalence, and collocational equivalence successfully preserved the intended meaning and, in many cases, the euphemistic effect itself. By contrast, illustration and omission occasionally weakened the mitigating function of the source-text euphemisms. These findings fulfilled the third objective, which aimed to evaluate the workability and effectiveness of Baker's translation strategies in rendering euphemistic expressions.

The fourth research question investigated the implications of selecting particular translation strategies. The findings indicated that translation choices have important communicative, pragmatic, and cultural consequences. Successful renderings preserved not only semantic meaning but also social politeness and face-saving functions. In contrast, more explicit translations occasionally reduced the level of tact, sympathy, and interpersonal sensitivity present in the original text. These findings fulfilled the fourth and fifth objectives by identifying the communicative functions of euphemisms and explaining the cultural and social motivations underlying their use in both the source and target texts.

The findings also confirmed the relevance of Leech's (1983) Politeness Principle as an effective analytical framework for understanding euphemism translation. Throughout the source text, euphemistic expressions frequently reflect Tact Maxim, Approval Maxim, Sympathy Maxim, and Generosity Maxim. The use of euphemism enabled speakers to minimize offense, avoid direct criticism, protect social relationships, and maintain interpersonal harmony. The analysis demonstrated that the most successful translations were those that preserved both the semantic meaning and the politeness function of the original expression. When the translator retained the indirectness and mitigating effect of the source text, the corresponding politeness maxim remained intact in the target text. Conversely, when euphemisms were omitted, expanded into explicit descriptions, or replaced with direct expressions, the operation of the relevant maxim was weakened or entirely lost. Therefore, the findings suggest that

euphemism translation should be evaluated not only in terms of linguistic equivalence but also in terms of its ability to preserve the pragmatic and interpersonal functions associated with politeness. This observation supports Leech's claim that polite language contributes to maintaining social harmony and demonstrates that euphemism functions as a practical realization of politeness in literary discourse.

The findings further highlight the importance of euphemism in literary translation. In *The Remains of the Day*, euphemistic language is closely connected to characterization, narrative style, and thematic development. Stevens' frequent reliance on indirect and restrained language reflects his professional identity, emotional self-control, and commitment to social conventions.

Consequently, translating euphemisms in the novel involves more than transferring lexical meaning; it also requires preserving the subtle characterization, narrative tone, and stylistic features that define the literary work. The findings therefore demonstrate that successful euphemism translation contributes directly to maintaining the aesthetic and communicative qualities of the source text.

The present findings are generally consistent with previous studies on euphemism translation, particularly those emphasizing the importance of cultural and pragmatic considerations beyond lexical meaning (Alghizzi et al., 2023; Al-Badawi, 2022; Al-Hassi, 2023; Anber & Swear, 2016). The results also support the view that successful euphemism translation requires identifying euphemistic intent and selecting culturally appropriate equivalents rather than relying solely on literal translation (Mohammed & Kokaz, 2022). While earlier studies frequently reported extensive use of literal translation and omission, often leading to the loss of euphemistic force, the present study found that strategies such as paraphrase, idiomatic equivalence, loan words, and culturally appropriate collocations were more effective in preserving both meaning and communicative function. Furthermore, by combining Baker's translation strategies (2000) with Leech's Politeness Principle (1983), the study demonstrates that translation success depends not only on semantic equivalence but also on maintaining politeness functions, interpersonal meanings, and cultural expectations. To the best of the researcher's knowledge, this is among the first studies to examine euphemisms in *The Remains of the Day* and its Arabic translation through this combined framework, offering a new perspective on English-Arabic literary translation.

6. Conclusion

This study examined the translation of selected euphemisms in Ishiguro's *"The Remains of the Day"* (1989) and their Arabic renderings by Al-Shayeb (2000), with particular attention to Baker's translation strategies (2000) and Leech's politeness principle (1983). It showed that euphemism in the source text is a purposefully used rhetorical device to soften criticism, maintain tact, protect social relations, and preserve the subtle tone of dialogue and narration. The analysis demonstrated that the Arabic translation is most effective when it retained the euphemistic function as well as the surface meaning. In addition, it showed the broad applicability of Baker's translation strategies (e.g., paraphrase using related words; loan words; idiomatic equivalence; and collocations of similar meaning and dissimilar form) for rendering one narrative device, namely euphemism. They helped to convey the implicit messages of ST euphemisms while preserving their polite tone and ethical stance in the TT. These choices successfully maintained the communicative force and social tradition of the source text and allowed the Arabic version to sound natural within its own cultural and linguistic system.

At the same time, the study revealed that not all of Baker's translation strategies (2000) achieved the same level of success. In some cases, illustration, omission, or de-euphemization weakened the softening effect of the original euphemism and made the target text more direct than the source text. Such shifts reduced tact, sympathy, or face-saving, showing that meaning alone is not sufficient in euphemism translation; the pragmatic and interpersonal function must also be preserved. This finding confirmed that euphemistic expressions are deeply tied to context, social intention, and cultural norms.

The study also highlighted the importance of cultural awareness in literary translation. Euphemisms are not universal in form, even when they might be similar in function, so the translator had to choose expressions that would fit the normal expectations of the target language while still reflecting the source author's original intent. Baker's translation model proved useful for identifying the literary techniques used and assessing their effectiveness. Moreover, the detailed analysis showed that accurate translation depended on more than technical equivalence. That is, it required sensitivity to tone, implication, and social meaning.

Overall, the research concludes that translating euphemisms is a delicate task that demands both linguistic competence and pragmatic judgment. Preserving euphemism in translation is essential for maintaining the literary style, emotional nuance, and interpersonal balance of the original text. The findings of this study contribute to translation studies by showing how Baker's strategies can be applied to euphemistic expressions in fiction and by demonstrating the relationship between translation choice and politeness in literary discourse.

The study is limited to one novel, a single Arabic translation, and ten detailed euphemism cases out of forty identified items. Strategy classification and politeness judgments also involved interpretative decisions. Future work could:

expand to more euphemisms and additional translations of the same novel,

compare human and machine EN-AR treatments of euphemism using Baker's model,

or examine other types away from literature, such as conducting a study on a group of people who use code-switching as a euphemistic strategy when a word sounds too harsh or when they feel embarrassed to say it directly in their mother tongue.

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Appendix A

Table A1:
Forty Euphemisms in ST and Their Arabic Renderings in TT

No.	ST	Page No.	TT	Page No.	Euphemism Meaning
1.	"But as you know, finding recruits of a satisfactory standard is no easy task nowadays."	6	"ولكن إيجاد مرشحين أكفاء وعلى مستوى لائق، ليس أمرًا سهلاً كما تعلم."	19	Being a difficult task
2.	"... and two cleaners, each to visit twice a week."	7	"وعاملي نظافة مرتين في الأسبوع"	21	Garbage collectors
3.	The two young girls	6	الفتاتين/ البنيتين	21	Maids
4.	"I do not imagine German bombs have altered our countryside so significantly."	9	"أنا ل أعتقد أن القنابل الألمانية قد غيرت ريفنا كثيرًا."	23	Destroyed
5.	Housekeeper	11	مديرة القصر	24	House maid
6.	"But if I was in better shape, I'd be sitting up there."	17	"ولو أن حالي أفضل لكنت هناك."	32	Indicate being old & weakness
7.	"You'll be sorry if you don't take a walk up there. And you never know. A couple more years and it might be too late."	17	"ستندم إن لم تصعد إلى هناك. ول أحد يعرف! ربما بعد عامين يكون الوقت قد مضى."	33	A hint of death or loss ability due to age
8.	"It is not at all easy to define just what this quality is."	20	"إنه ليس من السهل تحديد تلك الصفات بالضبط."	35	Difficult to define what a great butler is
9.	"The Society admitted that a prerequisite for membership is that an applicant be attached to a distinguished household'."	22	"اعترفت الجمعية بأن أحد شروط العضوية هو أن يكون المتقدم لها يعمل في قصر أو بيت عريق."	37	High-class house or working for the rich
10.	"...in my opinion this piece of out-dated thinking..."	22	"وأنا أرى أن هذا الضرب من التفكير، والذي عفا عليه الزمن..."	38	Backward or wrong thinking

No.	ST	Page No.	TT	Page No.	Euphemism Meaning
11.	"We may as well adopt the proprieties of Bolshevik Russia."	22	وإلا فإننا قد نتبع أساليب روسيا البلشفية.	38	Fear of social equality & the loss of class distinction
12.	"His limited command of English."	24	"عدم إجادته للغة الإنجليزية."	40	His poor English
13.	"...to behave like schoolboys..."	26	"يتصرفان مثل تلاميذ المدرسة."	41	Immaturity/ annoying behaviour
14.	"Mr. Charles, to his shame and regret, had allowed himself to become inebriated in the company of two fellow guests"	26	"كان (مستر تشارلز)، للأسف الشديد، قد أفرط في الشراب لدرجة السكر البين في صحبة الزائرين."	41	Drunk
15.	Physical assault	26	"كان يخشى من اعتداء جسدي يقع عليه."	42	beat
16.	"I suppose we are talking a little out of turn there."	27	"يبدو أننا تكلمنا على نحو غير لائق إلى حد ما."	43	Inappropriate talk
17.	"His son gave his life gloriously for king and country."	27	"بطل حياته بشرف في سبيل الملك والوطن."	43	died
18.	"Her marriage is finally to come to an end."	31	"ما دام زواجها - للأسف الشديد - سوف ينتهي."	48	Divorce
19.	Minor errors	32	الأخطاء البسيطة من جانبي	48	Major errors like staff shortage
20.	"His powers are now greatly diminished."	40	"قواه الآن قد قلت."	56	Getting old
21.	Shot himself	50	"أطلق الرصاص على نفسه."	67	Committed suicide
22.	"His lordship began to devote more and more hours to the matter of the crisis in Germany."	50	"سيادته بدأ يخصص ساعات أكثر وأكثر لقضية الأزمة التي حدثت في ألمانيا."	68	world war
23.	"But his lordship here is an amateur."	71	"سيادة اللورد هنا رجل هاو ... مجرد هاو."	88	Unqualified

No.	ST	Page No.	TT	Page No.	Euphemism Meaning
24.	"It is possible I may well have given the lady a slightly misleading picture concerning my career."	86	"ربما أكون قد أعطيت السيدة صورة غير دقيقة إلى حد ما عن عملي يا سيدي."	105	He lied about his career
25.	"My explanation to Mr Farraday - though, of course, not entirely devoid of truth - is woefully inadequate."	86	"التفسير الذي قدمته لـ (مستر فراداي) لم يكن كافيًا، رغم أنه لم يمكن عاريًا عن الحقيقة تمامًا."	106	He told a lie or half-truth and did not explain well
26.	"Or because being an American he failed to recognize the extent of the shortcoming"	95	"ربما لم يلحظ الخطأ لكونه أمريكيًا."	114	polite hint of not understanding the mistake rather than calling it ignorance
27.	"you'll have to let them go."	98	Omitted	118	Fire them
28.	"I must reiterate, these meetings are predominantly professional in character."	99	"لبد من أن أكرر أن تلك اللقاءات كانت مهنية في طبيعتها."	119	Intimate relationship
29.	"when she vanished from the house together with the second footman."	105	"عندما اختفت من القصر تمامًا مع مساعد الخادم."	125	Escaped
30.	"The couple had taken nothing that belonged to the house."	105	"الهاربين لم يحملوا معهما شيئًا من ممتلكات القصر."	125	Stolen
31.	"Some fine young lads from this village gave their lives to give us that privilege."	128	"البعض من خيرة شباب هذه القرية دفع حياته ثمنا لكي يحقق لنا هذه الميزة."	148	Died
32.	"We owe it to the lads we lost"	128	"فأنا مدين بها لمن فقدناهم من شباب هذه القرية."	148	Died
33.	"The village is getting smaller"	128	"حجم القرية يتقلص."	148	People are dying/ Community is collapsing

No.	ST	Page No.	TT	Page No.	Euphemism Meaning
34.	"Sends me to an early grave"	128	"أودى بحياتي باكراً".	148	Kills me
35.	Tall and thin	130	طويل القامة، نحيلًا	149	Skinny
36.	"His hair prematurely white"	134	"رأسه اشتعل شيباً قبل الآوان".	154	Getting old
37.	"But I could not escape the feeling that what I is really seeing is a weariness with life"	157	"لم أنجح في الهرب من الشعور بأن ما أراه كان سأمًا من الحياة".	178	Depression
38.	"Her husband, who is to retire soon, a little early on account of poor health"	158	"زوجها الذي سيتقاعد قريبًا، بسبب ظروف صحية".	179	Being sick
39.	"I simply wondered if you are being ill-treated in some way."	160	"كنت أخشى أن تكوني تتعرضين لمعاملة سيئة"	182	Being abused
40.	"it's three years since he passed away, you say?"	164	"وقد مرت الآن ثلاث سنوات على موته كما تقول."	186	Died