Euphemism Translation from the Perspective of Functional Context

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Abstract

The formation and development of euphemisms is influenced by the structure of the language in which they are used and the rules governing their use. The use of euphemisms in communication is strongly influenced by the contextual and cultural backgrounds in which they are used. In the process of translation, translators encounter various difficulties in understanding and expressing euphemisms due to linguistic and cultural differences. In this paper, we analyse the relationship between contextual and cultural variables and euphemisms from the perspective of functional context, explore the principles that can effectively guide the translation of euphemisms, and summarise the strategies for euphemism translation, so as to help translators solve the translation difficulties caused by factors such as communicative context and cultural differences, and enable translators to successfully convey the main message of the original euphemism to the readers of the translated text.

Keywords: *euphemism, functional context, translation strategy.*

1. Introduction

Euphemism is a linguistic and socio-cultural phenomenon, a form of language used to avoid embarrassment and to achieve a good communicative effect in human interactions. It is a form of language that is used to avoid embarrassment and to achieve good communication. In contrast to this, there is the general directness of expression in interpersonal communication, which is straightforward and honest. We consider the latter to be direct language, while the former is euphemism. Euphemisms are an important and necessary means by which language can fulfil its communicative function, and the study of euphemisms is therefore a vital part of the study of language as a whole.

2. Literature Review

2.1 Definition of euphemisms

The English word "euphemism" is of Greek origin and literally means "to express something more direct in a nice or pleasant way". The term "euphemism" was used by Western scholars as early as the 1680s, and subsequent linguists have defined euphemisms in different ways, the following being representative:

(1)   Use mildly pleasant or roundabout words instead of words that are uncomfortable or easily irritating.

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(2)   Substitute mild or vague expressions for abrupt and unpleasant facts.

(3)   To say something deliberately without saying it, but by something else, to bring out what is to be stated from the side; or not to say it directly, but to say it out in flashes."

As can be seen from the above definitions, English euphemisms are consistent with euphemisms in Chinese. In order to achieve the same euphemistic purpose and effect, an indirect, ambiguous statement is used instead of a straightforward one, or a common word is used instead of a taboo word to achieve a certain rhetorical effect, i.e. a gentle and euphemistic word is used instead of a rude and hard word, so that the unpleasant or irritating adoption of the linguistic universe becomes euphemistic and subtle, pleasant and acceptable. In short, the use of this technique makes the language more appropriate, richer and more dynamic.

2.2Characteristics of euphemisms

(1) Diversity of purposes for which euphemisms are used

People use euphemisms for a variety of purposes in their communicative activities because of the variety of things to which they refer, and the variety of motives and reasons for using them. Euphemisms have a great deal to do with linguistic taboos, so most euphemisms are used out of "avoidance" of taboo language. When people do not want to say what they mean, but have to say it, they have to find a suitable alternative word to imply it, and this is a euphemism. Euphemisms are, of course, used with a variety of emotions.

(2) Context-dependence of euphemism use

Context is extremely important for the formation of discourse, the transmission and understanding of information, and euphemisms have an overall context-dependence; the higher the euphemism, the stronger the context-dependence. In order to achieve the purpose of speech, the meaning of the discourse is often based on the physical context in which the discourse is produced, i.e. the specific communicative situation. To judge whether an expression is a euphemism or not, it depends both on its relevance to the topic in the specific situation and on whether it has the effect of expressing euphemism, which is inseparable from the specific time, place, occasion and participants in which the discourse takes place. Euphemisms are also used in a certain socio-cultural context, with a strong national culture, and the use of euphemisms in intercultural communication is inseparable from the context. Cultural differences can affect the understanding of euphemisms.

(3)   Acceptability

Euphemisms are used as an alternative to straightforward expressions that are distressing, unpleasant or cause negative psychological reactions. Since straightforward expressions, especially taboo ones, are unacceptable, euphemisms, as their alternative form, are acceptable. Euphemisms are unpleasant or painful because they cause fear, awe, shame, inferiority, guilt, pity, sympathy, etc. The acceptability of euphemisms corresponds to the unacceptability of straightforward expressions; the more unacceptable a straightforward expression is, the more acceptable its euphemism is.

(4) Periodicity

As language evolves with society, so do euphemisms. The changing nature of the euphemistic object makes euphemisms contemporary, with different euphemisms for the euphemistic object at different times. When the original euphemism ceases to exist, its direct form disappears and the euphemism used to replace it falls into disuse in everyday language. For example, in the old days when women were foot-binding, euphemisms used to refer to women's 'small feet' included 'golden lotus', 'lotus feet' and 'bow bend'. "and so on. After liberation, women in the new China no longer wrapped their feet, and

the euphemism for "small feet" gradually disappeared, and the corresponding euphemisms were gradually abandoned. For example, the term "pregnancy" evolved over time from the late 19th century to the early 20th century:

She is in an interesting condition .

She is in a delicate condition.

Social progress has enabled people to overcome the barriers of taboos and to accept them in their everyday lives.

2.3The function of euphemisms

2.3.1Avoidance function

The avoidance function of euphemisms stems from certain linguistic taboos. When people want to express something, they often use euphemisms when they are unwilling or afraid to mention something they fear, but have to express it. All nationalities have their own euphemisms for the word 'death'. English-speaking people, like many others, are wary of saying "die" directly. The English word 'die' can also be expressed in various ways, such as 'pass away', 'be gone', 'go to sleep forever', 'to go to heaven', 'to die', 'to die', 'to die' and 'to die'. The English word "die" also has various expressions, such as "pass away", "be gone", "go to sleep forever", "to go to heaven", "final sleep", "to have found rest", etc. People also use "funeral home Instead of "cemetery" or "mortuary", euphemisms such as "funeral home" or "memorial park", full of affection and warmth, were used to refer to the resting place of the dead.

2.3.2Masking function

Euphemisms are ambiguous and convey messages implicitly, a feature often used by politicians and business people to justify individuals or particular events in order to conceal the truth. Many political and commercial euphemisms have been created to conceal the truth in order to maximise political or commercial gain. Around the time of the Watergate scandal in the United States, a number of euphemisms were coined to cover up the scandal, a conspiracy known as the "scenario" and the people who stole the information as "plumbers". "The FBI's activities were called "technological trespasses", "uncontested physical searches". depression", "economic recession" to calm the fears of the population.

2.3.3 Beautification functions

Words with the same meaning have different degrees of positive and negative connotations. The meaning of words expressed in euphemisms tends to weaken the negative effect of straightforward words, i.e. euphemisms are semantically similar to straightforward words, but they do not have a pejorative or negative semantic character, so euphemisms play a positive role. For example, it is taboo to talk about 'death', which brings sorrow and grief. In English, people often compare 'death' to 'going to a better world', 'going to heaven' and so on. When a teacher evaluates a low achiever, they often use words like 'average', 'ordinary', 'under-achiever' and so on instead of 'slow'. This way, students do not feel harsh, their self-esteem is not hurt, and their motivation to learn is not dampened.

2.3.4 Courtesy function

Euphemisms are used in everyday communication to avoid rude or hurtful expressions by using words that sound pleasant and acceptable to the speaker, thus saving the face of the speaker or the other party by avoiding unpleasant and embarrassing situations. The use of euphemisms to avoid vulgarity and elegance is commonplace in real life. For example, people avoid saying 'toilets' directly; the British and Americans often say 'to wash one's hands', 'to answer the call of nature', or 'to comment on someone's body type'. When commenting on someone's body shape, they use "plump" instead of "fat", "slim" or

"slender" instead of " skinny"; "plain" or "ordinary looking" instead of "ugly" when talking about someone's bad looks; "handicapped" when talking about someone's physical defects When talking about someone's physical disability, use "handicapped" for "the crippled" and "special student" for "disabled student".

2.3.5 Humour function

The use of humour and wit can be an expression of a person's personality, and the use of euphemisms can make language appear interesting. For example, in England, when a guest has eaten his fill and the host is still trying to persuade him to eat, the guest may say: I'm willing, but Mary isn't? Here the personification of the word 'stomach' as 'Mary' is humorous and adds a touch of harmony. Another example is that after three days in Japan, the spinal column becomes extraordinarily flexible. The phrase "the spinal column becomes extraordinarily flexible" is a euphemism for the Japanese etiquette of bowing when they meet, and the text is humorous and not offensive. Another example is the use of "live at government's expense" instead of "be sent into prison", which adds some flirtation and makes the matter of imprisonment seem light-hearted.

It goes without saying that euphemisms play an irreplaceable role in life, because language and culture are inextricably linked and the language of a nation reflects its specific culture. In order to achieve the best communicative effect, communication must be based on cultural homogeneity in order to communicate smoothly. This means that euphemisms are an important means of mediating interpersonal relations. It is only by studying euphemisms and their usage in detail, and by becoming familiar with their function in social communication, that we can understand them more accurately and use them more appropriately.

3. Current status of research on euphemisms and their translation

Euphemisms are deeply rooted in social life, reflecting social and cultural values, and are an important medium of communication and exchange. As a universal and specific linguistic phenomenon, euphemisms have for a long time attracted scholars to study them from a variety of perspectives.

The term 'euphemism' was first used in the 1680s by the English writer George Blunt, who defined it as 'a good or favourable interpretation of a bad word'. In 1981, the British linguist Hugh Rawson compiled a Dictionary of Euphemism and Other Doubletalk. The dictionary provides a systematic discussion of the definition, classification and characteristics of euphemisms, includes many vivid examples and introduces principles of euphemism generation and use that are still worthy of our attention today, as we continue to use them to create new euphemisms. In 1983, the American linguists J. S. Neaman and C. G. Silver collaborated on a dictionary of euphemisms, Kind Words, A Thesaurus of Euphemisms, another masterpiece in the history of euphemism research, which is an important reference for the study of euphemisms.

The study of Chinese euphemisms has focused on two main aspects: the traditional study of taboo words and the study from a rhetorical perspective. Chen Wangdao was one of the early scholars to study euphemisms from a rhetorical point of view, and in his book Rhetoric, he discusses rhetoric scientifically and incisively from a linguistic point of view. "The book also provides a detailed explanation of 'euphemism' and 'avoidance', respectively. With the introduction of sociolinguistics in the 1970s, many scholars took a keen interest in studying the social functions of euphemisms. In his book Sociolinguistics, Chen Yuan devoted a chapter to exploring the historical roots of the production of euphemisms and their socio-psychological background, revealing the social attributes of euphemisms. In the following decades, influenced by foreign euphemism researchers, many Chinese scholars also devoted themselves to the study of euphemisms and achieved promising results, gradually expanding the study of euphemisms from the level of words

and sentences to the scope of texts and discourse. In his article 'A New Exploration of Euphemisms', Suo Dingfang discusses the composition and characteristics of euphemisms and their impact on the development of language systems from a pragmatic perspective, and proposes three principles for the composition of euphemisms:

(1) the principle of distance; (2) the principle of relevance; and (3) the principle of moving and listening. o In "The Pragmatic Functions of Euphemisms and the Teaching of Chinese as a Foreign Language", Chang Jingyu makes it clear that euphemism is a broad range of expressions with special pragmatic functions, mainly used as a communicative strategy in syntax.

In recent years, more scholars have turned their interest to the field of euphemism translation. In his article 'Cultural Transmission in Euphemism Translation', Chen Kefang summarises some principles of euphemism translation: judging whether euphemism is necessary, distinguishing the emotional and stylistic colours of euphemisms, adapting to the metabolism of euphemisms, and paying attention to the appearance of euphemisms. Later, Chen Kefang also wrote an article on 'Politeness in Euphemism Translation', in which he explained the importance of the principle of politeness in the composition and translation of euphemisms: politeness is an important part of culture, and in the practice of euphemism translation, it is necessary not only to analyse the cultural politeness features embedded in the original text, but also to systematically understand the politeness norms of the target language culture and choose an appropriate translation strategy. In the practice of translating euphemisms, it is important to analyse the cultural politeness of the original text and to systematically understand the cultural norms of politeness in the target language in order to choose an appropriate translation strategy.

In his article 'Linguistic translation of English-Chinese euphemisms', Tian Jiusheng summarises the methods of translating euphemisms by combining linguistic and non-linguistic contexts: translators should try to translate euphemisms in the original language into euphemisms in the target language; they should combine contextual factors and make linguistic and social comparisons between the source and target languages to infer the meaning of euphemisms; for euphemisms with cultural overtones, translation strategies should be chosen in a targeted manner. The meaning of the euphemism should be inferred through linguistic and social comparisons between the source and target languages; for euphemisms with cultural overtones, translation strategies should be chosen in a targeted manner. In her article "The Linguistic and Discourse Strategies of Euphemism Translation", Lina Xu discusses the equivalence of euphemism translation from four aspects: structural form, cooperation principle, communicative context and discourse construction. The effect of expression depends on the translator's interpretation of the author's intention, the various abilities of the readers of the translated text to obtain information from the original text, and the requirements of the target language's discourse construction. Kang Meilin discusses the problem of translating euphemisms from the perspective of naturalisation and alienation in his article "A Brief View on the Translation of Euphemisms, Jungui and Contradictory Rhetoric", pointing out that euphemism translation should be based on respecting the cultural connotation of the source language, and that alienation translation is appropriate.

It is easy to see that over the past few decades, many scholars have studied euphemisms from the perspectives of linguistics, sociolinguistics, culture and aesthetics, and have achieved fruitful results. The significant contributions made by scholars from both ancient and modern times have provided valuable information and laid a solid foundation for future in-depth studies on euphemisms. However, according to the author's understanding, most scholars have only studied euphemisms as a small part of rhetoric, sociolinguistics and pragmatics, and there are only a few works on euphemism translation from the perspective of context, and they lack comprehensiveness and systematization. Therefore, in the following pages, the author will focus on the role of context in the

translation of euphemisms and summarise the strategies of euphemism translation with rich examples.

4. A comparative study of Chinese-English euphemisms

Language is the most important tool of communication for human beings, and euphemisms, as part of the language content, play an important role in "lubricating communication" due to their unique rhetorical effect, and play a positive role in achieving the desired communicative effect. In view of the important role that euphemisms play in communication, the comparative study of Chinese-English euphemisms is based on the selection of typical content that is often involved in communication. In the previous section on taboo language, six aspects of taboo language were listed as being frequently involved in social life, and euphemisms are produced out of the principle of either avoidance, disguise or politeness. Therefore, based on the six aspects of taboo in the previous text, we will explore the similarities and differences between the Chinese-English euphemisms corresponding to each of these six aspects of taboo.

4.1 Excretion

Excretion is a normal metabolic act, but if excretion or excrement is said in a straightforward manner, it may evoke bad associations and create a feeling of indecency and impurity. Euphemisms are often used in place of excrement-related taboos for the purposes of disguising the act of excretion or excrement, and for the pursuit of beauty and elegance. In Chinese, it is particularly taboo to say excrement-related taboos directly during meals. In everyday communication, when talking about excretion-related taboos, people often use "to relieve oneself", "to go to the small size", "to go to the large size", "to go to the bathroom". The euphemisms "to go to the bathroom" and "to take a leak" are used instead. In English, people also refrain from speaking directly about the taboo words related to excretion. Euphemisms that are often used to replace such taboo words include: go to the toilet, go to the washroom，do one's business， answer the nature's call and so on. In both Chinese and English, there are a certain number of euphemisms for excrement-related taboos, which are used to cover up and to pursue elegance, and they are indispensable in everyday communication and are used very frequently.

4.2 Diseases

People aspire to have a healthy, good, normal body and are often fearful of the physical pain or impairment caused by illness. Therefore, there is a widespread taboo against illness, regardless of ethnicity. People often use euphemisms when talking about illness, either out of a desire to avoid the pain of illness, or out of a desire to be polite to the sick person and to take care of their psychological feelings and emotional state. In Chinese, people often use euphemisms such as "not feeling well", "not feeling well", "not feeling well", "not feeling well", "not feeling well", etc., when they talk about being ill, When referring to a serious illness, the euphemism "terminal illness", "incurable illness", etc. is often used; when referring to special illnesses such as neurosis, the euphemism "mental illness", "mental disorder", etc. is used. The euphemism "mental illness", "mental disorder", "psychological disorder", etc., is used when referring to specific diseases such as neurological disorders. It is not only illness that is feared, but also the physical defects that result from it. It is not only the physical impairment that causes the patient so much inconvenience, but also the psychological shadow and the trauma it causes. It is for this reason that people often use euphemisms for physical defects in conversation and for reasons of politeness. For example, "blind" is described as "blind" or "blind", "deaf" as "deaf" or "deaf"。 In English, there are also many euphemisms for illness, such as ill as fbel bad, in a bad way, cancer as terminal illness, the big C, etc., mad as mental trouble, mental problem, have a screw loose, etc., and the deaf as the deaf. The deaf is said to be

hard-of-hearing，slow-of-hearing etc., the crippled is said to be the handicapped, the inconvenienced etc. These are all euphemisms for the taboo subject of illness in English.

Apart from the similarities mentioned above, there are also some differences between the Chinese-English euphemisms for the taboo topic of illness.

One is that, like euphemisms for death, euphemisms for taboos against disease in ancient Chinese also differed in terms of class and status. When He Xiu of the Han dynasty wrote a note on the word 'negligent' in the phrase 'the genus negligent, she does not mean sinful' in The Sixteenth Year of Huan Gong of the Book of the Public Sheep, he said: "The son of heaven is called unlucky when he is ill, the vassal is called negligent, the great official is called a dog and horse, and the scholar is called negligent. " As can be seen, the euphemism for illness was strictly defined in our ancient feudal society under a rigid hierarchy. This is not the case in English.

Secondly, euphemisms for disease taboos are constructed in a way that, since English is a word-combination language, some euphemisms for disease taboos can be constructed in English by means of acronyms. For example, PMS is used instead of pre-menstrual syndrome, AIDS instead of Acquired Immime Deficiency Syndrome, and so on. This type of word formation is not found in Chinese.

4.3 Occupation

There are a variety of occupational categories in social life and, in all cultures, they are often related to a person's social status and respectability. For some people in lower-level occupations, the level of social status and respectability is often sensitive. As a matter of courtesy, we often use euphemisms when referring to these occupations in order to praise, elevate and glorify them. In Chinese, a street sweeper is referred to as a 'cleaner', a hairdresser as a 'hairdresser', a janitor as a 'security guard', a professional caregiver for mothers and babies as a 'sister-in-law', and so on. These are all euphemisms for professional taboos. In English, garbage-men are referred to as waste managers, sanitation engineers, barber as beautician, janitor as security officer, building maintenance engineer, etc., which are also The euphemism is often used when referring to professional taboos.

There is a clear difference between Chinese and English euphemisms for the topic of occupational taboos: Chinese euphemisms for occupational taboos mostly serve the purpose of glorifying some low-level occupations, while English euphemisms for occupational taboos mostly serve the purpose of exalting some low-level occupations. For example, in Chinese we generally use the euphemism 'cleaner' for street sweepers, whereas in English, apart from waste managers, we also use sanitation engineers to refer to them. And statistics show that in English, like the word sanitation engineers, the word "engineer" is used as a euphemism for "cleaner".

There are more than 2,000 different words used to refer to occupations, and it is common to use this word to elevate some lower-level positions. For example, mechanic is used as automobile engineer, optician is used as vision engineer, and so on. This difference between the Chinese and English euphemisms for occupational taboos is due to the fact that in Western societies, people are often more sensitive to their occupations and their corresponding social status. In order to cater for the psychological feelings of the practitioners, English often uses euphemisms to elevate some low-level occupations, making them sound less marginal and more professional. This requirement is not so obvious in Chinese.

4.4 Designation

When communicating with each other, there are certain rules that have been agreed upon in all cultures as to how people should address each other. If a taboo is accidentally violated, it may offend the other person and make them feel offended and disgusted. For

this reason, euphemisms are used in all national languages for the sake of politeness. In Chinese, among family members, it is a tradition in China to respect the order of the elders and the young, and to use euphemisms to address the elders instead of calling them by their first names, such as "grandpa", "grandma", "grandpa", "grandma", "grandpa", "grandpa" and "grandpa", "In China, respect and courtesy are the principles of social interaction between members of society. For example, it is taboo to address non-blood-related elders by their first names, but rather by "old + blood-related words", such as "old grandfather" or "old grandmother", or by "surname + blood-related words", such as "Grandma Zhang", "Auntie Wang", "Uncle Li", etc. are used as euphemisms. In English, it is common to address people by "Mr./Mrs./Miss + surname". In addition, the use of euphemisms in English is often found in the address of members of the royal family or clergy of high status, such as King as YourMufesty, Prince as Your Highness, ambassador as Ybur Excellency, archbishop as Most Reverend, etc.

Although there are some taboos in the use of terms of address in both Chinese and English, euphemisms have been created for these taboos. However, there are many differences between the Chinese and English euphemisms for the taboos of address.

Firstly, in Chinese, where there is an orderly relationship between the young and the old, it is not permitted to address a younger person by his or her first name; in English, where everyone is equal, it is permitted to address a younger person by his or her first name. In English-speaking countries, children can call their parents by their first names as a sign of equality or friendship, and children can call people much older than themselves by their first names without it being seen as a sign of disrespect. In Chinese speaking countries, the same phenomenon is often seen as uncultured, rude and disrespectful.

Secondly, there is a traditional cultural difference between respect for the elderly and the taboo of the elderly in Chinese and English countries, and therefore there are certain differences in the euphemisms used to address the elderly. The Chinese people have always been concerned with respecting the elderly and promoting respect and love for the young. People generally believe that the elderly have a wealth of experience and wisdom, and have made many contributions to the betterment of future generations, and deserve the respect of their families and society. For this reason, there are many euphemisms for older people in Chinese. For example, we generally address older people who are much older than ourselves as "Lao X", such as "Lao Liu", "Lao Zhang", "Lao Li" and so on. "For example, we call older people who are more respected than ourselves "Old X" or "Old Man", "Old Man" and so on. In Western countries, on the other hand, old age always gives people a sense of having lost their youth and life, and old age generally means uselessness and lack of value in life. Therefore, people in the West are often afraid to talk about old age and are very shy about referring to themselves as old people. Therefore, in English, when referring to older people, they either call them by their first name or use "Mr./Mrs.+surname" instead of "old" to avoid causing discomfort to them.

Finally, the euphemisms for address in Chinese are richer and more complex than those in English. In Chinese, there is a distinction between internal relatives and external relatives in family life. The term "internal relatives" refers to relatives or clansmen with the same surname, or in common parlance, relatives or clansmen related to the father, such as "grandfather", "grandmother", "uncle", "aunt" and so on, The term "maternal relatives" refers to relatives related to the mother, such as "grandfather", "grandmother", "uncle", "aunt", etc, "uncle", "aunt" and so on. In English, however, there is no such distinction, as the words "grandpa" and "maternal grandfather" are both represented by the word grandpa, and "grandmother" and "maternal grandmother" are both represented by the word grandma. The words "grandma" and "grandmother" are both represented by the word grandma, "uncle" and "uncle" are both represented by the word uncle, and "aunt" and "uncle" are both represented by the word aunt. "Aunt' and 'uncle' are both represented by the word uncle, and 'aunt' and 'aunt' are both represented by the word aunt. For social intercourse, the Chinese language generally borrows from the words used in kinship

relationships to refer to people who are not related to each other. For example, when a child addresses a child who is older than him or her, he or she is usually called "brother" or "sister"; when addressing an adult of similar age to his or her parents, he or she is usually called "uncle" or "aunt"; and when addressing an adult of similar age to his or her parents, he or she is usually called "uncle" or "aunt", When addressing an adult of similar age to their parents, they are usually called "uncle" or "aunt"; when addressing an older person, they are usually called "grandfather" or "grandmother". In English, children can call people they are not related to by their first names, whether they are older or not. When addressing adults or older people of similar age to their parents, they can also be addressed as "Mr./Mrs.+surname". It is rare for English to refer to someone who is not related by the same title as a relative.

5. Principles and strategies of euphemism translation

Translation is the process of converting one language code into another, i.e. expressing the information carried by one language in another. In the process of translation, the language system can be changed, but the message and meaning of the original text must be conveyed accurately and appropriately. The criteria and principles of translation have been influentially summarised by previous writers, such as Yan Fu's principle of translation as a trinity of "letter, expression and elegance" and Nida's principle of "functional equivalence". The translation of euphemisms should also follow the basic translation standards and principles, but in view of the ethnic and cultural characteristics of euphemisms, which are different from other languages, the translation principles and strategies also show special characteristics. This chapter will summarise the specific principles that are appropriate for the translation of euphemisms in the light of the phenomenon of mistranslation in euphemisms, and summarise the corresponding translation strategies based on contextual analysis.

5.1 Speculate on the original text and deduce the choice of words

For cultural or social reasons, speakers often express their intentions indirectly and implicitly by using vague expressions or omitting certain signs in their communication. Many euphemisms are ambiguous, and the use of ambiguity also achieves the effect of a subtlety. Whatever the speaker's intentions, the interpreter needs to carefully study the original text, interpret its message and analyse the context in which it is implied. Only when the speaker's intentions are clear will the translation move closer to the original's ambiguity, remain faithful to the original's implied intentions, and retain the right amount of uncertainty in the target language. For example, a Sir Knight who wanted to end his conversation with a visitor said, "...I mustn't keep you..." The implied intention of this statement might be that I have to leave or for the guest to leave, which might be equivalent to saying, ". . be away with you!" or "Be off!", but in his capacity as a Sir of some standing and culture, his rhetoric would have been polite and diplomatic; he might not want to continue the conversation with the visitor, he might have something to do and want to leave, or he might feel that he was taking up too much of his time. In any case, he has chosen to express his intentions in a polite manner. It may be difficult for the translator to grasp the details of the situation in which the speaker is expressing himself, but one thing is certain: in translating the original, it is necessary to reflect the high degree of politeness of the original, and it is not necessary to say what the Sir's real intentions are, as they are not stated in the original either, and in order to be consistent with the tone of the original, it could be translated as "I should not delay your time any longer". "Instead of the slightly less polite and elegant translation of "I must go", "I am afraid I must leave", etc. Another example: An old white pimp named Tony Roland who as known to handle the best-looking working girls in New York.

The term 'working girls' in this example originally meant 'working women', but later became a fancy term for 'working girls' who elevated their status by selling smiles,

meaning They were also 'working women' and lived by their work. But the word 'pimp' in this sentence suggests that Tony Roland is a pimp, so he must have prostitutes in his possession. If the word 'working girls' is translated as 'working people', the reader will be misled as to how working women, working people and pimps are related! The translator here translates it as "working girls", which corresponds to "pimps" and clearly fits the identity of the person he is talking to, and is both faithful to the original and clear.

5.2 Contextual relevance, cultural translation

Language and culture are inseparable and interdependent. Language is the carrier of culture and culture contains language, often putting a certain stamp on it. Translation is not only a process of language conversion, but also a process of cultural conversion. Professor Wang Zhaoliang once said: "The greatest difficulty in translation is the difference between two cultures". Therefore, solving the problem of cultural differences in translation and breaking through cultural barriers is the key to successful translation between languages.

Translators are often faced with the dilemma of not being able to find a conventional equivalent euphemism to translate images and cultural features in the original for linguistic, ethnic, customary and cultural reasons, as they do not exist in the translation and are completely foreign to the cognitive context of the reader of the translation. The substitution of similar expressions in the translation can be said to be a transformed and equivalent translation. For example

(1) We have to oil the Mayor to get the permit.

In this example, "to oil sb" is a euphemism for bribing someone, but the translator could not find a corresponding metaphorical euphemism in Chinese, so he used the idiom of "burning incense" to achieve the same effect as the original.

(2) Some six months afterwards, a young lady knocked at his door; and Sang, thinking his friaids were at their old tricks, opened it at once, and asked her to walk in. She did so; and he beheld to his astonishment at a perfect Helen for beauty.

In this example, the phrase 'the beauty of the country' means beauty, and is derived from an allusion to the description of beauty in ancient Chinese poetry. " to describe the beauty of Yang Yuhuan. This expression involves a specific cultural phenomenon that is not present in the cognitive context of the reader of the translation, and the translator has made an appropriate cultural shift by replacing it with the image of Helen, a beauty who caused the Trojan War in Greece, which is familiar to the reader of the translation. This makes it easy for the reader of the translation to accept and naturally understand the meaning of the original text.

Of course, the translator is also faced with the problem of finding neither an equivalent nor a similar expression in the traditional culture of the reader of the translation, so it is advisable to translate the euphemism directly. For example: He likes white meat, but I prefer dark meat.

During the Victorian era, well-educated ladies of the upper classes used elegant and dignified words in social situations. If anyone dares to use words like "beast", "thigh" or "legs" in public with obscene connotations, they will certainly be criticised. The terms 'white meat' and 'black meat' are therefore used to refer to the 'chicken breast' and 'chicken leg' on the table. In the original, "white meat" and "black meat" have euphemistic meanings, but if they are translated directly into Chinese as "white meat" and "black meat", the reader will not know what to make of them. "The euphemisms 'chicken breast' and 'chicken leg' are generally accepted in Chinese culture and are more easily understood by the reader as they do not need to be avoided.

5.3 Adding context to reveal the meaning of words

Language is always associated with a certain historical and cultural background, and due to differences in cultural background and language habits, the translator cannot find a translation with the same or similar cultural colour as the original through cultural conversion, but tries to retain the cultural colour of the original, and direct translation will inevitably lead to culturally loaded words in the translation that are difficult for the reader to understand. In this way, the cultural characteristics and linguistic style of the source language can be maintained, while the content and meaning of the source language can be accurately conveyed to the readers of the translation. See the following example:

(1) Harry used an Anglo-Saxon word.   '

Translation: Harry used a dirty word. ("Anglo-Saxon word" is a euphemism in this context. In general, the dirtiest foul language in English is mostly of Old English origin, hence the name.) H5]re2

(2) The boy's laziness all summer got his father's goat.

Translation: The boy had been lazy all summer, and this made his father angry. (In the Old Testament God ordered Satan to burn Job's flock to anger him and test his loyalty and patience with God. "got one's goat" means "to make someone angry".)

As the above examples show, the translation of euphemisms is based on the identity, status and social relations of the person in the specific situation, and the selection of the most appropriate euphemism from among the many synonymous euphemisms.

6. Conclusion

Euphemisms are used in a wide range of languages in both English and Chinese. It is influenced by a combination of linguistic, social, psychological and cultural factors and has been an indispensable form of language used by all peoples since ancient times for interpersonal communication. The appropriate use of euphemisms facilitates communication and allows people to express themselves appropriately in a variety of situations without being embarrassed. The use of euphemisms is highly purposeful and always fits the specific communicative situation, context and local ethnic and cultural customs of the time. Context can directly influence the choice and understanding of euphemisms. The speaker can use less provocative forms of euphemism to convey a message according to the context, thus achieving a good communicative effect. It is also very important that euphemisms are translated accurately and appropriately, so that they can achieve their intended purpose in the translation and in the culture of the translated language. Therefore, it is essential to introduce contextual analysis into the translation process, as the translator must analyse the original context in order to thoroughly understand the original language and to achieve the euphemistic effect of the source language.

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