

## Translating Idiomatic Expressions in English Media Texts into Arabic

Haider Abdulsalam Dhiab Al-Douri

Asst. Prof. Ibrahim Muhammed Ali Mustafa

Tikrit University/College of Arts/Translation Department

[ha230013prt@st.tu.edu.iq](mailto:ha230013prt@st.tu.edu.iq)

### Abstract

This study explores the challenges of translating pragmatic elements—such as implicature, idioms, figurative language, and irony—in English media texts into Arabic. Focusing on M.A. students at the University of Tikrit, the research identifies core difficulties stemming from linguistic and cultural disparities between English and Arabic. The absence of direct equivalents often leads to misinterpretation or loss of meaning. Grounded in Grice's (1975) Cooperative Principle and Nida's (1964) formal and dynamic equivalence models, the study examines how pragmatic features such as flouted maxims and speech acts shape meaning. Through textual analysis of selected media content from films, television, political discourse, and social media, the research highlights the students' limited pragmatic competence and proposes strategies for more accurate and culturally sensitive translation. The findings aim to enhance cross-cultural communication and contribute to the field of pragmatics within translation studies.

**Keywords:** (Implicature, Idiomatic expressions, Irony).

ترجمة التعبيرات الاصطلاحية في النصوص الإعلامية الإنجليزية إلى اللغة العربية

الباحث. حيدر عبد السلام ذياب الدوري

أ.م. إبراهيم محمد علي مصطفى

جامعة تكريت/كلية الآداب/ قسم الترجمة

[ha230013prt@st.tu.edu.iq](mailto:ha230013prt@st.tu.edu.iq)

### المخلص

تتناول هذه الدراسة التحديات المرتبطة بترجمة العناصر التداولية مثل التضمنين، والتعبيرات الاصطلاحية، واللغة المجازية، والسخرية في النصوص الإعلامية الإنجليزية إلى اللغة العربية. وتركز على طلبة الماجستير في جامعة تكريت، حيث تسلط الضوء على الصعوبات الأساسية الناتجة عن الفروق اللغوية والثقافية بين اللغتين. إذ يؤدي غياب

المكافئات المباشرة إلى وقوع أخطاء في التفسير أو فقدان المعنى المقصود. واستناداً إلى مبدأ التعاون لغرابيس (١٩٧٥) ونموذجي نيدا (١٩٦٤) في التكافؤ الشكلي والديناميكي، تحلل الدراسة كيفية تشكيل المعنى من خلال عناصر تداولية مثل خرق المبادئ التعاونية وأفعال الكلام. ومن خلال تحليل نصوص مختارة من الأفلام والتلفزيون والخطاب السياسي ومحتوى وسائل التواصل الاجتماعي، تكشف الدراسة عن ضعف الكفاءة التداولية لدى الطلبة وتقترح استراتيجيات لتحسين الترجمة الدقيقة والحساسة ثقافياً. وتهدف النتائج إلى تعزيز التواصل بين الثقافات والمساهمة في مجال الدراسات التداولية ضمن الترجمة.

الكلمات المفتاحية: (التضمنين الحوارية، التعابير الاصطلاحية، السخرية).

## 1. Introduction

Translation presents both cultural and practical challenges, particularly when the source and target languages belong to distinct linguistic families and cultural traditions (Hatim & Mason, 1997). To navigate such complexities effectively, a translator must have a thorough understanding of pragmatics and the cultural nuances inherent in both languages (Levinson, 1983; Yule, 1996). This chapter focuses on key aspects of pragmatics within the field of Translation Studies. It begins by defining pragmatics as a branch of linguistics concerned with language use in context and explores perspectives from scholars across various disciplines (Levinson, 1983). The chapter then examines how pragmatic theories inform translation practices. Specifically, it considers core pragmatic concepts such as speech acts (Searle, 1969), the cooperative principle and conversational maxims (Grice, 1975), implicatures, presuppositions, and deixis (Yule, 1996). Furthermore, Chapter Two introduces Geoffrey Leech's (1983) theory of politeness, discussing its relevance and application in translation, particularly in maintaining appropriate levels of formality, tone, and cultural sensitivity.

## 2. Translation from a Pragmatic Perspective

Pragmatics, a branch of linguistics, examines how meaning is shaped by context, speaker intent, and cultural factors—unlike semantics, which focuses

on literal meaning. In translation, pragmatics plays a vital role in conveying not just the linguistic content but also the communicative intent of the source text (Leech, 1983; Farwell & Helmreich, 1998). It helps bridge linguistic and cultural gaps by addressing context-dependent features such as idioms, speech acts, and deixis. Idiomatic expressions like “break the ice” require pragmatic equivalence to reflect intended meaning in the target culture (Baker, 2018). Speech acts and deictic expressions must also be adapted to preserve function and clarity (Hatim & Mason, 1990; Routledge, 2022). Nida (1964) highlights the importance of dynamic equivalence to evoke equivalent audience responses. Without pragmatic awareness, translators risk producing culturally insensitive or semantically inaccurate texts (House, 1997). Pragmatics thus ensures meaningful, contextually appropriate translations.

### **3. Definitions of Idioms**

Idioms have been defined variably by scholars, reflecting diverse theoretical perspectives. Ball (1968) and Weinreich (1969) view idioms as expressions whose meanings differ from their constituent words, with Weinreich emphasizing their phraseological and polysemous nature. Strassler (1982) also highlights idioms as multi-word units whose meanings are non-compositional. Newmark (1988) considers idioms extended metaphors serving pragmatic and aesthetic functions. Contemporary dictionaries, such as the Longman Pocket Dictionary (2001) and Oxford Advanced Learner's Dictionary (2010), define idioms as fixed expressions whose meanings cannot be inferred from the literal meanings of individual words. Walter (2002) and Fasold & Linton (2006) stress that idioms challenge literal interpretation and require contextual understanding. For example, "spill the beans" idiomatically means to reveal a secret. Thus, idioms are linguistically and culturally bound, demanding high translation competence for accurate rendering across languages. Idioms are a vital linguistic feature with various types and structural constraints. Charles Hockett (1958) categorizes idioms broadly,

including substitutes (e.g., pronouns), proper names, abbreviations (e.g., UNESCO), phrasal compounds (e.g., blackboard), figures of speech (e.g., "hit the sack"), and full sentences or proverbs (e.g., "The early bird catches the worm"). These units are idiomatic due to their meanings being contextually or conventionally fixed rather than structurally inferred. Mona Baker (2011) identifies key characteristics that impact idiom translation:

1. Cannot accept a change in the order of the words they are made of, for instance, the idiom "the long and the short of it" cannot be \* "The short and the long of it".
2. Cannot accept a deletion of a word, for instance, the idiomatic expression "Spill the beans" cannot be \* "Spill beans".
3. Cannot accept the addition of a word, for instance, the idiomatic expression "Face the music" cannot be \* "Face the classical music".
4. Cannot accept the replacement of one word with another, for instance, "The long and the short of it," this cannot be \* "The tall and the short of it".
5. Cannot accept grammatical structure change, for example, the idiom "Bite the bullet" cannot be \* "Bit the bullet."

#### **4. Utilizing Speech Acts in Translation**

Speech act theory views language as a form of action, not merely a vehicle for conveying information. Yule (1996, p. 47) defines a speech act as "an action performed via utterance." Developed by John L. Austin (1962), this theory distinguishes between three core acts:

1. Locutionary act (the literal meaning of an utterance),
2. Illocutionary act (the speaker's intent, such as warning or requesting),
3. Perlocutionary act (the effect on the listener, like persuading or amusing).

Austin differentiates between constative (truth-claiming) and performative (action-performing) utterances. Performatives (e.g., "I promise") are not

judged by truth but by whether they fulfill certain felicity conditions—appropriate context, procedure, and intention (Austin, 1962, pp. 14–15; Levinson, 1983, p. 229). Austin further distinguishes explicit performatives (e.g., “I apologize”) from implicit ones (e.g., “I’m sorry”, implying apology). He later introduced a more nuanced framework including phonetic, phatic, and rhetic subcomponents of the locutionary act (Austin, 1962, p. 98). In translation studies, accurately transferring illocutionary force and perlocutionary effect is essential. While locutionary acts are straightforward to translate, illocutionary and perlocutionary acts demand cultural sensitivity to preserve function and response (Sbisà, 2010; Austin, 1962, p. 98).

### **5. Implied Meaning in Translation (Implicature)**

The concept of implicature, encompassing both conversational and conventional forms, was developed by the Oxford philosopher H.P. Grice. He first presented these foundational ideas in the William James Lectures, which he delivered at Harvard in 1967. These lectures were later compiled and published in his 1989 work. (Yan Huang, 2007, p. 23). Lyons (1977) emphasizes that an implicature is not inherent to the literal meaning of an expression; instead, it relies on the listener's understanding of that meaning. Furthermore, an implicature is not directly conveyed through the content of what is said but arises from the act of saying it or the broader context of the speech act. Consequently, the range of potential implicatures associated with an utterance remains inherently open-ended (Malmkjær, 1998).

### **6. Presupposition**

Presupposition refers to background information a speaker assumes the listener already knows, whereas entailment is information logically implied by an utterance regardless of speaker intention (Yule, 1996; Levinson, 1983). For example, “Elizabeth’s little sister is cute” presupposes “Elizabeth has a little sister.” Presuppositions are tied to speakers and their assumptions, while entailments are linked to sentences (Stalnaker, 1974; Yule, 1996). Because presuppositions are culturally embedded, translation must account for these

shared cultural assumptions. As Mey (1993) explains, miscommunication may occur when cultures differ in what is taken for granted. Therefore, translators must navigate these assumptions carefully to avoid over (Sava, 2008).

## 7. Pragmatic Elements in Media Texts

Media texts—such as news, films, advertisements, and political speeches—are rich in pragmatic features, including implicature, presupposition, deixis, speech acts, politeness, and tone. These elements shape meaning beyond the literal, influence perception, and perform social functions (Yule, 1996; Grice, 1975; Brown & Levinson, 1987). Implicature, based on Grice's theory, allows indirect communication, especially in sensitive or political contexts (Grice, 1975; Levinson, 2000). For example, phrases like “Minister finally responds” imply prior avoidance without stating it. Presupposition embeds background assumptions (e.g., “Even the PM admitted the crisis”), guiding audience interpretation and often serving ideological goals (Yule, 1996; Fairclough, 1995). Tone signals attitude and frames reality. For example, BBC uses neutral tone for credibility, while Al Jazeera uses emotive tone to highlight human issues (van Dijk, 1988; Powers, 2011). Politeness strategies (Brown & Levinson, 1987; Leech, 1983) vary across cultures—directness in English vs. deference in Arabic. Translators must adapt accordingly to avoid offense or distortion (Hatim & Mason, 1990). Irony allows critique through contrast and implication, common in satire and political cartoons (Booth, 1974; El Refaie, 2009). It enables indirect criticism in restrictive environments. Cultural references (CRs), like idioms or holidays, must be adapted to the target culture. Strategies include substitution (e.g., translating Thanksgiving as Eid al-Adha), omission, or explanatory notes (Díaz-Cintas & Remael, 2007; Pedersen, 2011).

## 8. The Models of the Study

This study adopts H.P. Grice's (1975) theory of the Co-operative Principle and his four conversational maxims. Moreover, this model is very important in this study because it helps the researcher to understand and capture the intended meaning of the pragmatic elements in media and their function that occur in our daily life.

In addition, the purpose of adopting this model is to investigate and understand the implied meaning in translation or the Implicature of 10 selected media texts that contains (ironic idiomatic expressions and figurative language, etc) common in media such as news reports, articles, movies, TV shows, YouTube, Instagram, Facebook, etc, when translated from English into Arabic. The conversational implicature is generated when the speaker flouts these principles of the maxims to create irony or the Implied meaning of an idiomatic expression. The translator should convey the exact meaning of the source text to the target text. So, in light of the analysis of media texts, we will just take the classification of the cooperative principle and the maxims of conversational implicature into account to achieve the intended meaning behind these ironic and idiomatic expressions to arrive at an effective translation.

- 1- The cooperative principle: Be cooperative, and contribute to the debate as much as is necessary at the moment, given the agreed-upon goal or course of the discussion you are participating in.
- 2- The maxims of conversation:
  - a. Maxim of Quantity: Provide as much information as needed, but not more.
  - b. Maxim of Quality: Do not say what you believe to be false or that for which you lack evidence.
  - c. Maxim of Relation: Be relevant.
  - d. Maxim of Manner: Be clear and orderly; avoid ambiguity

In Gricean theory, implicature is typically generated when a maxim is flouted, not violated, Grice, H. P. (1975). And there is a difference between floating and violating the maxims:

1. Flouting: The speaker intentionally breaks a conversational rule (maxim) to convey a hidden or additional meaning. They expect the listener to recognize the break and infer something beyond the literal words. Flouting is a deliberate, creative use of language that relies on the cooperative principle. The speaker trusts the listener to read between the lines.
2. Violation: The speaker breaks a maxim without intention to help communication; they might be misleading, lying, or simply failing to be cooperative. If the statement were a violation, the speaker would be deliberately giving false or irrelevant information without signaling irony or hidden meaning (uncooperative). The listener would be misled or confused, and no meaningful implicature would arise.

In the context of translation, the present study adopts a model tailored to media text translation, drawing on the theoretical insights of Eugene Nida as presented in his influential work *Toward a Science of Translating* (1964). Nida's contributions have become foundational in contemporary translation theory, particularly through his articulation of two approaches to modes of equivalence: formal equivalence and dynamic equivalence, which form the cornerstone of his approach. **Firstly**, Formal equivalence, as conceptualized by Nida, emphasizes fidelity to the linguistic and structural features of the source text (ST). This method aims to reproduce the original form and content as closely as possible in the target language (TL), often resulting in translations that mirror the grammar, syntax, and stylistic elements of the original. The procedures associated with formal equivalence typically reflect a word-for-word rendering and include several defining characteristics:

1. Literal Translation: A direct rendering of words, retaining grammatical and syntactic features.

2. Formal Retention: Preserving sentence structures from the source language, such as passive constructions, verb tenses, or rhetorical forms, even if these seem awkward in the target language.
3. Grammatical Correspondence: Aligning parts of speech between the ST and TL (e.g., nouns for nouns, verbs for verbs), regardless of naturalness.
4. Transliteration: Representing names or culturally significant terms from the ST in the TL script without translating them.
5. Calque: A literal translation of idiomatic expressions or compound terms that may not have equivalent idiomatic value in the TL.
6. Minimal Cultural Adaptation: Avoid substitutions for culturally specific references, thereby preserving the source culture's presence in the translation. This approach allows the target audience to engage more directly with the linguistic and cultural nuances of the original text, often at the cost of natural fluency in the TL.

**Secondly**, dynamic equivalence—also known in later revisions as functional equivalence is a translation method that centers on conveying the intended meaning and communicative purpose of the original message in a way that aligns naturally with the linguistic norms and cultural expectations of the target audience. This method acknowledges the inherent differences between languages and the societies that use them, recognizing that a literal rendering of the source text (ST) may fail to achieve the same effect in the target language (TL). Rather than adhering rigidly to the form of the source, dynamic equivalence strives to evoke a similar response in the TL audience by prioritizing clarity, naturalness, and communicative impact. Several key techniques characterize this approach:

1. Naturalization: Adapting the original content to sound fluent and idiomatic in the TL, even when this means diverging from the structure of the ST.
2. Paraphrasing: Reformulating the original ideas using different wording to ensure better understanding or stylistic appropriateness in the TL.

3. Cultural Substitution: Replacing source culture references with equivalent concepts or expressions familiar to the target audience.
4. Restructuring: Modifying sentence construction or narrative flow to improve readability and coherence in the TL.
5. Function-Oriented Translation: Rendering the message in a way that maintains the emotional tone, persuasive force, or intended reaction of the original, even if the words or syntax differ.

## 9. Data Analysis

This study analyzes Grice's (1975) Cooperative Principle and its four maxims in the translation of English media texts into Arabic. The data—selected from films, articles, speeches, and social media—feature idioms, figurative language, and irony. Ten M.A. translation students from the University of Tikrit translated the texts. Their translations, reviewed with input from professors and professional tools, were analyzed using Nida's (1964) formal and dynamic equivalence strategies to assess how pragmatic meaning is preserved or altered in translation.

**Context 1:** Spicer points out the ironic contradiction of an Israeli war crimes investigator focusing on Ukraine while implying that Israel itself may have committed war crimes. Suggesting that Israel should perhaps examine its actions before scrutinizing others .

**SL Text (1):** "Of all the places you could have said, you're a war crimes investigator from Israel looking at Ukraine! **I think the call may be coming from inside the house!**"

### TL Texts:

1. من بين جميع الأماكن التي كان بإمكانك ذكرها، أنت محقق في جرائم الحرب من إسرائيل ينظر في أوكرانيا! اعتقد ان الاتصال قد يكون قادماً من داخل المنزل!

2. من كل الأماكن الممكنة، محقق جرائم حرب إسرائيلي يحقق في أوكرانيا؟ يبدو أن المتصل داخل البيت ذاته!
3. من كل الأماكن التي قد تقولها، أنت محقق في جرائم الحرب من إسرائيل ينظر في أوكرانيا! أظن أن الاتصال قد يصدر من داخل المنزل!
4. إسرائيلي يحقق في جرائم حرب بأوكرانيا؟ هذا مثل أن يكون المذنب هو من يحقق في الجريمة!
5. من كل الأماكن التي يمكن ذكرها، تقول إنك محقق جرائم حرب من إسرائيل ينظر إلى أوكرانيا! أعتقد أن الاتصال قد يكون داخلياً!
6. من بين كل الأماكن التي يمكن ذكرها، تقول إنك محقق جرائم حرب من إسرائيل ينظر إلى أوكرانيا! أظن أن المكالمات تأتي من داخل البيت!
7. وسط كل الاحتمالات، تقول إنك محقق في جرائم حرب من إسرائيل يحقق في أوضاع أوكرانيا! أظن أن المكالمات واردة من داخل البيت نفسه!
8. إسرائيلي يحقق في جرائم أوكرانيا؟ أظن أن النداء قد يكون صادرًا من داخل المكان نفسه! .
9. من بين كل الخيارات الممكنة، محقق إسرائيلي في جرائم الحرب يحقق في أوكرانيا؟ أعتقد أن من يُجري التحقيق قد يكون هو نفسه موضع الاتهام!
10. من بين جميع الاحتمالات، تقول إنك محقق في جرائم الحرب من إسرائيل يتابع أوكرانيا! أعتقد أن هناك احتمال أن المكالمات من داخل البيت!

**Linguistic Analysis:** This framework explains how speakers often imply more than they explicitly state Using Grice's (1975) Cooperative Principle and the theory of conversational implicature. By flouting certain maxims of conversation. Spicer blatantly violates multiple maxims to generate irony, especially:

1. Maxim of Quantity: Flouted. The speaker provides less information than expected. The phrase is cryptic without additional explanation. Spicer relies on the audience to infer the unstated comparison — that it may be ironic for someone from a country accused of war crimes to be

- investigating others. This under-informativeness generates implicature, prompting interpretation rather than direct accusation.
2. Maxim of Quality: Flouted. Spicer does not mean there is a phone call or a physical house. He uses the phrase ironically, which flouts the maxim of truthfulness but signals a figurative truth. The ironic implication that Israel, often criticized for its own human rights record, is in a position to judge others subtly undermines the seriousness or sincerity of the situation. Spicer does not believe in the truthfulness of the implied moral authority—this flouting of truth creates a layer of political satire.
  3. Maxim of Relation: Not Flouted. Spicer introduces a politically charged comparison that appears irrelevant on the surface, but despite the metaphorical form, the statement is highly relevant to the prior utterance. The audience member's identity as an Israeli war crimes investigator looking into Ukraine provides the contextual trigger. Spicer's reply functions as satirical relevance, using the metaphor to suggest a deeper irony.
  4. Maxim of Manner: Flouting the use of the horror-movie idiom “the call may be coming from inside the house” introduces ambiguity and dark humor. This figurative language ironically suggests that the party investigating may itself be implicated in similar crimes, without saying it outright.

**Discussion:** A careful examination of the given rendering reveals that (2) of the subjects was accurately translated according to the Nida strategy of dynamic equivalence. The subject No. (1,2,3,5,6,7,8,10) has used the translation strategy of formal equivalence (Literal translation, preserves syntax, and Calque), which fails to convey the pragmatic equivalence, especially implicature, and irony, compared to the subject No. (4,9) using non-literal translation dynamic equivalence (Modulation, changing passive to active, adding natural phrasing, Adaptation, using idiomatic Arabic structure, Figurative adaptation, and Arabic proverb model). As a result conveyed the

pragmatic equivalence since it conveyed the same effect of implicature and irony. This maintains the original's irony, political critique, and cultural resonance while remaining clear, natural, and impactful in Arabic. However, 8 of the subjects had an inappropriate translation, which led to a translation misunderstanding. As a result, the translation missed the original's irony, implicature, political critique, and cultural resonance. Minute details are displayed in the following table:

**Sample Translation Analysis Table No. (1)**

SL Texts	Subjects	Model of Translation		Appropriate Translations	Inappropriate Translations
		Formal Equivale	Dynamic Equivale		
<b>I think the call may be coming from inside the house!</b>	1	✓		-	+
	2	✓		-	+
	3	✓		-	+
	4		✓	+	-
	5	✓		-	+
	6	✓		-	+
	7	✓		-	+
	8	✓		-	+
	9		✓	+	-
	10	✓		-	+

## The Suggested Translation:

من بين كل الخيارات الممكنة، محقق إسرائيلي في جرائم الحرب يحقق في أوكرانيا؟ أعتقد أن من يُجرى التحقيق قد يكون هو نفسه موضع الاتهام!

**Context 2:** The Joker argues that order is a fragile illusion, and all it takes is “a little push” to make people abandon morality. The Joker begins a calculated psychological manipulation. He tries to convince Dent that the world’s social structures—law, morality, justice—are illusions. According to the Joker, people only follow rules when it suits them. When their lives fall apart, true chaos reveals itself. By describing himself as "an agent of chaos," he casts himself not as a villain with personal motives, but as a philosophical force aimed at exposing the hypocrisy of civilization.

**SL Text (2):** "Introduce a little anarchy. Upset the established order, and everything becomes chaos. I'm an agent of chaos."

## TL Texts:

أطلق لمسة من الفوضى. زعزع النظام الراسخ، وسيتحول كل شيء إلى خراب. أنا صانع الفوضى"

1

2. أدخل قليلاً من الفوضى. اقلب النظام القائم، وسيصبح كل شيء فوضى. أنا عميل الفوضى

3. أطلق لمسة من الجنون. زعزع النظام الراسخ، وسيتحول كل شيء إلى خراب. أنا صانع الفوضى

4. أدخل بعض الفوضى. اربك النظام القائم، وسيتحول كل شيء إلى فوضى. أنا عميل الفوضى

5. أشعل شرارة الفوضى. دمر ما استقر من النظام، وسيتحول العالم إلى فوضى. أنا أعيش للفوضى

6. أدخل شيئاً من الفوضى. أخل بالنظام الراهن، وكل شيء سيتحول إلى فوضى. أنا وكيل الفوضى

7. أضف القليل من الفوضى. اربك النظام القائم، وسيتحول كل شيء إلى فوضى. أنا ممثل الفوضى

8. أدرج شيئاً من الفوضى. اربك النظام الثابت، وستعم الفوضى. أنا محرك الفوضى

9. أدخل القليل من الفوضى. عطّل النظام القائم، وكل شيء سينهار إلى الفوضى. أنا مبعوث الفوضى

قم بقليل من الفوضى.. قم برباك النظام الموضوع .. وكل شيء يصبح فوضى .. أنا عميل للفوضى

10

**Linguistic Analysis:** The SL contains figurative and metaphorical language that functions idiomatically within the context. The phrase "Agent of chaos" is metaphorical rather than literal. And "Agent" is a force or catalyst—a common metaphorical extension that cannot be translated literally. Pragmatically, the SL achieves to flout Grice's Maxims and generates implicature.

1. Maxim of Quantity: Flouted, The Joker says more than what is strictly needed. He uses philosophical exaggeration to manipulate Harvey Dent. Instead of stating facts, he builds a theory of chaos that implies deeper meanings beyond the immediate situation.
2. Maxim of Quality: Flouting, The Joker claims to be "an agent of chaos," which is a figurative identity, not a literal one. He flouts this maxim to invite Dent and the audience to interpret his ideological motives rather than take his words at face value.
3. Maxim of Relation: Not Flouted, His speech is highly relevant to the emotional and psychological state of Harvey Dent. The Joker wants Dent to see the futility of order and embrace chaos as a fair equalizer.
4. Maxim of Manner: Flouted, The Joker's words are not completely clear or concise. He uses metaphors ("agent of chaos") and abstract terms ("anarchy," "order") to provoke thought and manipulation, not simple clarity.

**Discussion:** A careful examination of the given renderings reveals that (7) of the subjects accurately translated the intended meaning non-literal and conveyed the pragmatic equivalence since they conveyed the same effect. And three of the rest did not attempt to translate accurately and did not convey the same effect. However, the subject No. (1,3,5,6,7,8,9) have used the dynamic equivalence of Nida's strategy that contains (Naturalization, Paraphrasing, Function-Oriented, Cultural Substitution, and Restructuring). They have conveyed the intended meaning. But with varying degrees of characteristics, while the subject No. (2,4,10) have adopted literal translation,

which is considered an adequate translation but is inappropriate and contains (Literal Translation, Grammatical Correspondence, Minimal Cultural Adaptation, Calque, and Formal Retention). The use of literal translation or word-for-word translation in such a case can explain the student's failure to link the text and its extra-linguistic factors, namely, the context in which this utterance occurs and the speaker's intentions. Minute details are displayed in the following table:

**Sample Translation Analysis Table No. (2)**

SL Texts	Subjects	Model of Translation		Appropriate Translations	Inappropriate Translations
		Formal Equivalence	Dynamic Equivalence		
"Introduce a little anarchy. Upset the established order, and everything becomes chaos. I'm an agent of chaos."	1		✓	+	-
	2	✓		-	+
	3		✓	+	-
	4	✓		-	+
	5		✓	+	-
	6		✓	+	-
	7		✓	+	-
	8		✓	+	-
	9		✓	+	-
	10	✓		-	+

**The Suggested Translation:**

أطلق لمسة من الفوضى. زعزع النظام الراسخ، وسيتحوّل كل شيء إلى خراب. أنا صانع الفوضى"

**Context 3:** Stewart used the phrase as a critique of the growing polarization and sensationalism in American political discourse and media. He argued that the constant amplification of every issue, outrage, or opinion—especially in the media—leads to a situation where it's impossible to discern what truly matters. In other words, when every issue is treated as a crisis, genuine crises lose their urgency or impact.

**SL Text (3):** "If we amplify everything, we hear nothing."

**TL Texts:**

1. إذا ضخمنا كل شيء، فلن نسمع شيئاً
2. إن قمنا بتضخيم كل شيء، فلن نسمع شيئاً
3. إذا قمنا بتكبير كل شيء، فلن نسمع شيئاً
4. إذا زدنا حدة كل شيء، فلن نسمع شيئاً
5. إذا بالغنا في كل شيء، فلن نفهم شيئاً
6. حين نبالغ في تسليط الضوء على كل شيء، نفقد المعنى
7. إذا جعلنا كل شيء صاخباً، فلن نسمع شيئاً مهماً
8. إذا علت أصوات الجميع، ضاع صوت العقل
9. إذا حاولنا إعلاء شأن كل الأمور، فلن نجد ما يستحق الإصغاء
10. إذا زدنا من حجم كل شيء، فلن نسمع شيئاً

**Linguistic Analysis:** Figuratively, the SL text contains an idiomatic expression. Pragmatically, it goes beyond the literal meaning, so it conveys the intended meaning. This statement appears literal on the surface, but its power lies in what it implies rather than directly states. According to H.P. Grice (1975), an implicature arises when a speaker intentionally flouts one of the conversational maxims, prompting the hearer to infer a deeper, unstated meaning. As shown:

1. Maxim of Quantity: Flouted, the speaker gives a Lack of details on what is amplified; invites the audience to infer meaning

2. Maxim Quality: There is no violation, the statement is sincere and not misleading.
3. Maxim of Relation: There is no violation. In the context of Stewart's speech, a call for moderation, sanity, and balanced dialogue, the statement is directly relevant.
4. Maxim of Manner: Flouted uses abstract metaphors ("amplify" and "hear") instead of explicit language.

**Discussion:** As can be seen in Table (3), 5 of the subjects. (5,6,7,8,9) were able to translate using dynamic equivalence and convey the intended meaning, while the (3) of the rest did not attempt to translate accurately or convey the same effect. Subjects NO (5,6,7,8,9) have followed the dynamic strategy that contains (Paraphrasing, Function-Oriented, Naturalization, Restructuring, and Cultural Substitution because of the introduction "صوت العقل", as we hear nothing. While the subjects (1,2,3,4,10) have adopted the formal equivalence that contains (Literal Translation, Grammatical Correspondence, Minimal Cultural Adaptation, Formal Retention, and calculus. Minute details are displayed in the following table:

**Sample Translation Analysis Table No. (3)**

SL Texts	Model of Translation	iate Tran	te Tran

		Formal Equivalence	Dynamic Equivalence		
"If we amplify everything, we hear nothing."	1	✓		-	+
	2	✓		-	+
	3	✓		-	+
	4	✓		-	+
	5		✓	+	-
	6		✓	+	-
	7		✓	+	-
	8		✓	+	-
	9		✓	+	-
	10	✓		-	+

#### The Suggested Translation:

إذا علت أصوات الجميع، ضاع صوت العقل

#### Context 4:

Trump's comments represent a notable shift from his earlier, more conciliatory approach toward Russia. Since returning to the office in January 2025, he has attempted to mediate peace between Russia and Ukraine. However, the recent intensification of Russian military actions and the Kremlin's withdrawal from potential peace talks have led to increased frustration from the U.S. president.

#### SL Text (4):

“What Vladimir Putin doesn’t realize is that if it weren’t for me, lots of really bad things would have already happened to Russia, and I mean REALLY BAD.

**He’s playing with fire!”**

**TL Texts:**

1. ما لا يدركه فلاديمير بوتين هو أنه لولا، لكانت أشياء سيئة جداً قد حدثت بالفعل لروسيا، وأعني سيئة جداً. **إنه يلعب بالنار!**

2. فلاديمير بوتين لا يفهم أي كنت السبب في منع كوارث حقيقية عن روسيا. أقصد كوارث كبيرة جداً. **إنه يخاطر كثيراً!**

3. لا يعرف بوتين أي منعت الكثير من المآسي عن روسيا، وأقصد بذلك مصائب كبيرة! **إنه يتصرف بطريقة خطيرة للغاية!**

4. بوتين لا يفهم أي منعت انهياراً كان سيضرب روسيا بشدة، وأعني بذلك دماراً شاملاً! **هو الآن يغامر بمستقبل بلاده!**

5. إن فلاديمير بوتين لا يدرك أنه لو لم أكن موجوداً، لكانت أمور فظيعة قد أصابت روسيا بالفعل، وأعني بذلك أموراً فظيعة حقاً. **إنه يتلاعب بالنار!**

6. إن ما لا يدركه فلاديمير بوتين هو أنه لولا تدخل، لكانت روسيا قد واجهت أزمات خطيرة بالفعل، وأعني بذلك أزمات مدمرة بكل ما تحمله الكلمة من معنى. **إنه يتعامل مع النار!**

7. بوتين لا يدرك أنه لولا، لكانت روسيا قد وقعت في مشاكل خطيرة بالفعل، وأعني بذلك مشاكل مدمرة. **إنه يسير على حافة الهاوية!**

8. لولا وجودي، لكانت روسيا الآن في وضع مأساوي، وهذا ما لا يفهمه بوتين. **إنه يضع بلاده على حافة الهاوية!**

10. بوتين لا يعي أنني منعت دماراً محققاً عن روسيا، وأقصد بذلك انهياراً كاملاً. **هو الآن يهدد استقرار بلاده بيده!**

11. ما لا يدركه فلاديمير بوتين هو أنني لولاي، لكانت كوارث حقيقية قد حلت بروسيا، وأعني كوارث بكل معنى الكلمة. إنه يشعل النار تحت قدميه!

### **Linguistic Analysis:**

The above source text has a purely pragmatic nature of an idiomatic expression.

An idiom is a fixed phrase whose meaning cannot be deduced from its words. It is lexicalized and conventionalized in the language. The idiomatic expressions "He's playing with fire" carry an implicature that can be interpreted as "He is taking a dangerous risk". It is a classic example of figurative language that generates conversational implicature. Grice proposed that effective communication relies not just on the literal meaning of utterances, but also on inferences that listeners draw. When a speaker uses a figurative or indirect expression like "He's playing with fire", it suggests a deliberate flouting of one or more maxims, prompting the listener to infer additional meaning, and these flouting maxims are:

#### 1. Maxim of Quantity:

Flouted, because the speaker provides less information than required to understand the context fully. The phrase does not explain what the danger is, how the fire metaphor applies, or why it's serious.

#### 2. Maxim Quality:

Flouted, depending on the speaker's intention. If the speaker exaggerates for rhetorical effect (e.g., to dramatize), it may bend the truth.

#### 3. Maxim of Relation:

Not flouted: The statement is contextually relevant, especially if it follows a discussion of risky or provocative behavior (in politics, diplomacy, or war).

#### 4. Maxim of Manner:

Flouted, because the expression is idiomatic and non-literal. The speaker does not provide a clear or explicit description of the situation.

### Discussion:

Subjects are of two groups. The first group includes subjects No. (2,3,4,7,8,9,10) Captured the intended meaning of the idiomatic expression by using the approach of dynamic equivalence in their translations to convey the same effect. The first group of seven succeeded in reaching the contextual meaning of the idiom using the characteristics of the dynamic approach, which are (Naturalization, Paraphrasing, Function-Oriented Translation, Cultural Substitution, and Restructuring), while three of the second group subjects No. (1,5,6) have followed the formal equivalence approach (Literal Translation, Grammatical Correspondence, Calque), which did not capture the intended meaning of the idiomatic expression and did not reach the contextual meaning of the idiom, and, as a result, did not achieve the same effect. Minute details are displayed in the following table:

**Sample Translation Analysis Table No. (B-4)**

SL Texts	Subjects	Model of Translation		Appropriate Translations	Inappropriate Translations
		Formal Equivalence	Dynamic Equivalence		
He's playing with fire!	1	✓		-	+
	2		✓	+	-
	3		✓	+	-
	4		✓	+	-
	5	✓		-	+

	6	✓		-	+
	7		✓	+	-
	8		✓	+	-
	9		✓	+	-
	10		✓	+	-

### The Suggested Translation:

ما لا يدركه فلاديمير بوتين هو أنني لولاي، لكانت كوارث حقيقية قد حلت بروسيا، وأعني كوارث بكل معنى الكلمة. إنه يشعل النار تحت قدميه!

### 10. Conclusion

The study concludes that Grice's (1975) Theory of Conversational Implicature is effective in analyzing and translating idioms, figurative language, and irony in English media texts. The selected texts demonstrate how speakers flout Grice's maxims—quantity, quality, relation, and manner—to generate implied meaning, with context playing a key role. Eugene Nida's (1964) dynamic equivalence proves more effective than formal equivalence in translating pragmatic elements. While formal equivalence may result in rigid or unclear translations, dynamic equivalence better preserves meaning, emotional tone, and cultural relevance in Arabic media translations.

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