Hidden Meaning and Translation: A Pragmatic View

Waleed Younus Meteab[1]

Department of English, College of Education for Humanities, University of Al-Hamdaniya, Iraq

*Corresponding Author's Email: waleed7_yonis@uohamdaniya.edu.iq

Abstract

Background: Although translation is usually regarded as a simple form of language communication, it involves the decoding and expression of hidden, culturally embedded meanings, called the invisible sense. This is an acute problem stemming from cultural divergence, the specifics of the situation, and the difficulty of understanding the speaker's intent, which can often lead to misunderstandings in intercultural communication. **Aims:** This paper critically examines and synthesises the indispensable role of pragmatics, the study of speaker meaning in context, in enabling translators to effectively address these challenges. It seeks to explore how a pragmatic framework provides a robust analytical lens for identifying, comprehending, and accurately rendering concealed meanings across diverse linguistic and cultural landscapes. **Methods:** The paper employs a theoretical and analytical methodology and synthesises key pragmatic theories, including the Cooperative Principle and Grice's Maxims, Speech Act Theory, and Relevance Theory. It combines the scholarly discussion of the given matter with the application of these frameworks in practice through the analysis of translation situations, such as literary, religious, legal, and audiovisual texts, thereby emphasising feasible approaches to negotiating the implicit meaning. **Results:** The comprehensive analysis reveals that successful interpretation and translation of hidden meaning require a profound pragmatic competence that extends beyond mere linguistic proficiency. The review underscores the critical importance of contextual awareness, inferential reasoning, and strategic pragmatic adaptations in bridging communicative and cultural gaps, thereby ensuring the faithful reconstruction of the intended propositional form and original speaker's intent. **Implications:** This study emphasises the crucial need for integrating advanced pragmatic training into translator education and professional development. It offers valuable insights for both theoretical advancements in translation studies and practical applications, advocating enhanced pragmatic skill sets to foster more accurate, nuanced, and effective cross-cultural communication by empowering translators to expertly mediate between explicit language and implicit meaning.

Keywords: Translation, Pragmatics, Hidden Meaning, Implicature, Presupposition, Indirect Speech Acts, Cultural Adaptation.

Introduction

Considering translation as strictly linguistic is far from reality and truth. To be quite frank, there is no way to detach meaning and interpretation. Numerous works have been dedicated to investigating various phenomena in linguistics, including translation, comparative, and contrastive studies (Abdelkarim and Alhaj, 2023; Almansoob and Awadh, 2024; Nazzal, 2018). Nevertheless, to gain a full grasp of translation, it is important to go beyond the textual level and to consider the complex interrelation among language, culture, and context (Aleknavičiūtė, 2013). This view

highlights the significance of pragmatic competence for the translator, especially in cases of conversational implicatures, where cultural conventions play a significant role in shaping meaning and may create ambiguity unless properly addressed (Francesch and PayratO, 2023). Therefore, the translator should have a deep understanding of the pragmatic structures of both the source and target languages to recreate the original propositional form and maintain the original speaker's intent (Cheikh & Rabab'ah, 2024). This includes not only linguistic similarity but also conscious negotiation of the social and cultural overtones inherent in the source message, so that the message can have an effect on the target audience (Annas et al., 2024). It is a complicated task, and translators may need to do more than a literal translation; in many cases, it is necessary to encode the meaning that was implicit in the source text but explicit in translation, particularly when cultural backgrounds are not closely related.

Sense exists and is ingrained in every culture worldwide (Baker, 1992). Meaning transfer between languages and cultures can be quite demanding in most cases, especially when it comes to implicatures deeply embedded in social norms. To address pragmatic ambiguity in translation, however, one needs to compare pragmatic conventions across the two languages to mitigate potential cultural differences (Bekmurodova et al., 2024). Such a comparative strategy enables translators to detect and navigate the nuances of meaning formation and establishment without losing the original intent of communication and to make the translated text sound culturally appropriate. It is a subtle perception that examines how conventions, developed through grammaticalising, presupposing, or implicating a conversation, are experienced across other languages and cultures (Francesch & Payrató, 2023). The critical analysis helps translators transform the content so it is culturally acceptable and easily readable for the target audience.

One cannot easily detect hidden meaning. In general, translators believe that a sense of invisibility is an obstacle standing in their path. Additionally, they sometimes fail to identify the appropriate counterparts in the target language due to cultural differences. This paper aims to respond to the following question: How does pragmatics assist interpreters in identifying and communicating invisible meaning? What are the key challenges in picking up hidden meaning?

What are the methods that could be employed in a cautious translation of hidden sense? The paper is an intermediary between pragmatic theories and translation practice. It offers a pragmatic understanding of the art of reading between the lines (Alshargabi et al., 2022; Hazem and Kamil, 2019, 2022; Kamil and Hazem, 2019). It claims that a careful study of pragmatic phenomena, including implicature and explicature, is essential in helping translators to overcome the complexity of cross-cultural communication.

Pragmatics, Translation Studies and Hidden Meaning

Pragmatics is simply the examination of the so-called 'invisible' meaning, which involves how interlocutors can identify the intended meaning not conveyed directly through speech or texts. This perception is based on common assumptions and expectations between the communicators. An analysis of these aspects reveals the effectiveness of communication, which always conveys more than it overtly says (Yule, 2010). Pragmatics concerns the meaning that arises in context, especially how speakers use contextual factors to convey information beyond what they actually say. According to Searle (Searle, 1969), the use of indirect speech acts does not follow the literal

meaning of words, and thus translators are forced to find the hidden intended meaning in the indirect speech acts. Irony is usually expressed in a kind of antithesis to what it is about (Clark and Gerrig, 1984). Words that contain cultural particularism also entrench hidden connotations (Newmark, 1988). Nida (1964) furthered the idea of dynamic equivalence, which held that translation should produce similar effects on the target-language listeners as the message did in the original listeners. Baker (1992) claims that the problem of translation arises when implicit senses are directly connected to cultural norms or are pragmatically opaque.

The three main approaches to the interpretation of hidden meaning are explication, adaptation and compensation, which together maintain the integrity of implicit significance. This can frequently involve explicit translation of what was implicit in the source text, which is especially critical when there are major cultural gaps or pragmatic ambiguity. This requires paying close attention to the addressee's cultural conventions, which strongly influence the perception of implicatures and, therefore, the choice of translation procedures (Francesch & Payrató, 2023). The importance of pragmatic competence thus goes beyond linguistic skillfulness and requires a complex interpretation of context, tone, and implied meaning to enhance communication across a wide range of cultural contexts (Smith, 2024). This method of analysis allows translators to address issues such as presupposition, implicature, and speech acts, ensuring that the message relayed is consistent with the original message's communicative intentions (Khamzaev, 2021). This level of understanding of pragmatic phenomena, including the workings of explicatures and implicatures within a particular cultural context, is essential to effective translation to close the gap between what is said and what is not.

Grice's Maxims

The maxims of conversation given by Grice offer a baseline for how speakers and hearers can collaborate to draw implicit meanings, thereby serving as a pivotal key through which translators can interpret and reconstruct intended messages (Grice, 1975). The Cooperative Principle by Grice is the framework for organising conversation, which makes the decoder focus on the speaker's intention to understand the concealed message conveyed in the surface structure to the fullest extent (Estaifo et al., 2023; Estaifo and Meteab, 2025). This regulative principle and its maxims are used to interpret conversational implicatures and inferences about what is said that go beyond the utterance's literal meaning, enabling listeners to fill in information and understand implications based on common communicative purpose (Powell et al., 2020).

The basic assumption in most discussions is that parties will cooperate. This has been formalised by philosopher Paul Grice as follows: Conversational contribution: make your contribution to the conversation as much as is needed, as far as it goes, by the agreed purpose or direction of the talk exchange in which you are engaged (Grice, 1975). Four maxims of Gricean are in support of this.:

- Quantity: Make your contribution as informative as is required (for the current purposes of the exchange), but not more or less so.

- Quality: Do not say what you believe to be false; do not say that for which you lack adequate evidence.

- Relation: Be relevant.

- Manner: Be perspicuous: avoid obscurity, avoid ambiguity, be brief, be orderly.

The conversations are often seen as failing to adhere to these maxims, but the violations produce implicatures that carry hidden meanings. An example of this is when a woman inquires another woman at lunch how she likes her sandwich and gets the answer, "Oh, a sandwich is a sandwich," which blatantly violates the Quantity maxim, since it is not informative. But, under the assumption of cooperation, the listener guesses that the sandwich is not good or bad, but rather mediocre or not good. This is an illustration of how violations of the maxims, in the Cooperative Principle paradigm, allow indirect communication to be subtle and beyond the literal meaning.

Theory of Speech Acts

The Speech Act Theory assumes that utterances carry out acts that are not necessarily literal (Searle, 1969; White et al., 1963). This theory states that speakers can use words with one meaning and intend another, and this will require an interpreter to identify the hidden meaning behind the words, based on the context and intent of the speaker, but not give the literal meaning first (Estaifo, Meteab, 2025; Meteab, Hazem, 2021). This suggests that natural language processing and translation pose major challenges, as algorithms must go beyond the semantic parsing stage to integrate pragmatic reasoning and situational knowledge to capture the full communicative context. This subtle knowledge is essential in activities such as sentiment analysis, where models need to distinguish between explicit utterances and implicitly expressed sentiments, and mostly emanate from violations of Gricean maxims.

We often associate specific syntactic structures with functions, as shown in Table 1:

Table 1. Pragmatic Function Examples

Syntactic Structure	Form	Direct Function
Did you eat the pizza?	Interrogative	Question
Eat the pizza!	Imperative	Command
You ate the pizza.	Declarative	Statement

When an interrogative structure like *Did you...?*, *Are they...?*, or *Can we...?* performs its typical function of questioning, it constitutes a **direct speech act**. For example, *Can you ride a bicycle?* genuinely seeks information about ability.

In contrast, consider *Can you pass the salt?*. Here, the interrogative form is not inquiring about ability but serving as a polite **request**—an **indirect speech act**, as the structure deviates from its conventional function (Yule, 2010).

Indirect speech acts occur whenever a syntactic structure performs a function different from its direct one. For instance, the declarative *You left the door open* typically states a fact. However, said to someone who just entered, it functions as a **request** to close the door, using declarative form indirectly (Yule, 2010).

Misinterpreting indirect speech acts can lead to confusion. Imagine a lost visitor asking a

passer-by:

Visitor   **:** Excuse me. Do you know where the Ambassador Hotel is?

Passer-By   **:** Oh sure, I know where it is.

The passer-by responds literally to the question, treating it as a direct speech act rather than the indirect **request for directions** it was (Yule, 2010).

Although this misunderstanding is amusing, it highlights the importance of pragmatic inference in human communication, where common contextual knowledge can often fill the gap between what is literally said and what is intended. This situation demonstrates that the effectiveness of communication frequently depends on the ability to identify and interpret indirect speech acts, i.e., the use of one speech act to convey another. This difference is paramount, since many indirect speech acts are expressed not by direct affective words but by the presence of the sentiment; thus, it demands a more profound pragmatic analysis to achieve the correct interpretation.

Implicatures and Presuppositions

Implicatures and presuppositions share meaning that is not directly expressed but is inferred by listeners from context (Levinson, 1983). Presuppositions arise when speakers make assumptions about common knowledge in a scenario; for example, with referring expressions such as this, he, or Shakespeare, it is assumed that, due to common knowledge, the audience will recognise with whom (or what) they are referring. In a larger sense, speakers create messages on the assumption of what listeners already know- assumptions which are often correct, but also occasionally wrong. A presupposition is what one speaker thinks is true or known by the listener (Yule, 2010).

Implicatures, on the other hand, are those ideas that are not explicitly communicated by the speakers. Hedging, for example, conveys rather than states; whilst the previous answer, that a sandwich is a sandwich, conveys that the sandwich was not worth discussing. Using the Cooperative Principle and its maxims as guides, listeners infer such "implied" meanings. Consider this example:

CAROL: Are you coming to the party tonight?

LARA: I've got an exam tomorrow (Yule, 2010).

Lara's answer, though not an answer, was a strong indication that she would not attend the party because of her exam soon, which shows the ability of implicatures to convey subtle information indirectly. This is the mechanism of indirect communication, which is essential to human interaction and allows brief yet rich exchanges when meaning is built not only with explicit linguistic elements but also through mutual understanding and contextual clues. These effects highlight the advanced thinking that occurs in natural language comprehension, in which the meaning of utterances goes well beyond their literal semantic meaning to the intentions and convictions of the speaker in a particular communicative scenario.

Presuppositions and implicatures form these pragmatic elements, which are part and parcel of the meaning-making process, facilitate the effective expression of meaning, and are also useful

in terms of background and contextual knowledge. (Giorgis et al., 2024; Ma et al., 2025).

Relevance Theory

In pragmatics, relevance theories concern the mental operations of the process of utterance comprehension, and how listeners infer information that is not argued out (Gil, 2015). According to this framework, communication operates on the assumption of optimal relevance, whereby speakers are motivated to create utterances as relevant as possible to the listener, and speakers interpret utterances in a way that yields the most relevant meaning at minimal processing cost (Fuchs, 2024). According to this theory, each utterance is assumed to be optimally relevant, which helps the listener interpret its contextual implications and effects with minimal cognitive effort (Ruis et al., 2022). It is a process of optimisation in which hearers seek to create the maximum cognitive effect with minimal processing input, which lies at the heart of deriving meaning in communicative interactions (Alrufaiey and Alrikabi, 2024). It is a trade-off between the acquired cognitive effects and the processing cost, with the end objective of achieving maximum relevance (Yuan et al., 2018).

Examples Here are some of the ways in which Speaker A inquires, Is the teacher in his office now? and Speaker B replies, I see his car in the parking lot, and the response by Speaker B although not a direct answer is best as it lets Speaker A use minimal thinking to conclude that because the car is there, then the teacher is probably in the office since the contextual assumption is activated. This instance illustrates the main principle of Relevance Theory, according to which the listener infers the speaker's meaning by weighing cognitive load against contextual impact, thereby going beyond the literal semantic meaning of what is being said (Yuan et al., 2018). It is an alternative to Gricean pragmatics and the founders of Cooperative Principle and its maxims, with a single principle of relevance, suggesting that implicatures are the consequence of the efforts of a speaker to create as relevant utterances as possible with a minimum processing cost (Ruis et al., 2022). Rather than conforming to the maxims of conversation, speakers in Relevance theory use the mode of ostensive communication, in which each utterance is an assumption of relevance, thereby simplifying inference. (Stapleton, 2004).

Implementation of the Pragmatic Approach to Translation

This process highlights how utterances, though often incomplete, trigger inferential mechanisms in hearers to construct a contextually implied answer. This aligns with the notion that both implicit and explicit communications are inferential, demanding pragmatic attention not only to implicatures but also to explicatures as outcomes of inferential tasks in linguistic comprehension.

Literary Translation

In the drama, The Importance of Being Earnest, by Wilde, the truth is never simple, and the truth is rarely pure, so it assumes irony. Literary interpretation into Arabic may not succeed in speculating the ironic meaning. Another pragmatically grounded translation would use words that render the meaning of truth in the target culture (Bassnett, 2003). This shows that literary translation is not simply a matter of linguistic equivalence, but requires a sharp sense of the cultural and cognitive context to convey subtle messages, especially those associated with implicature

(Cheikh and Rabab'ah, 2024). This cultural and cognitive fit requirement highlights the need for the translator to be a cross-cultural communicator who bridges the gap between the source and target cognitive environments to sustain the same intended cognitive impacts. This also emphasises the idea that translation is a collaborative process, and the pragmatics of literary works determine the parameters within which this collaborative effort can take place; otherwise, the text translated does not rightly exist as a new object (Hafdhi, 2023). This is especially relevant in the translation of conversational implicatures: the translator must consider the context, the original linguistic meaning, and whether the author followed the principle of cooperation or failed to convey the message intended. This is essential because, though conversational implicature is a key element in linguistic pragmatics, it may be difficult to interpret, particularly when maxims such as manner are violated. (Rabab'ah et al., 2024; Rappa et al., 2026).

In one more example of Shakespeare's comedy, As You Like It, the popular line "All the world is a stage" suggests that the world is a stage and that people are merely actors. This metaphorical sentence implies that our turns are different in this world, and that we do things in the interests of others, unravelling an invisible meaning about the role of man and society. Some translators may not render this poetic line properly because they may not understand Shakespeare in this context (Bassnett, 2003). This shows the delicate compromise involved in translating literary works, in which the communicative intent of the original author and the cognitive impacts that he/she is seeking to have on the readers and readers may lead to a process that requires a break in literal translation and the results of this would be more practical and interpretative than literal. This would be particularly important when the literary text deliberately violates pragmatic rules to achieve poetic relevance, requiring the translator to be highly creative to render it relevant to the target audience, which might not share the same contextual assumptions as the original readers. (Lahiani, 2024).

One more instance clarifying the notion of hidden meaning in literature is Orwell's famous novel, "Animal Farm". Animal Farm is an allegory, which means it has a hidden, more complex meaning. In this case, the hidden meaning is about Orwell's views on the Russian Revolution. He shows how those in power can be corrupt and can oppress the people they're supposed to help. This allegorical nature necessitates that translators not only convert linguistic elements but also carefully consider how to effectively convey the underlying political commentary and satirical intent to a target audience that may not share the same historical or cultural context (Voltolini, 2021). Therefore, a deep understanding of the source text's historical and socio-political context, coupled with an awareness of the target audience's potential lack of such background, is paramount for successful literary translation of allegorical works. This strategic approach ensures that the allegorical nuances, which often carry significant authorial intent and profound socio-political critiques, are not lost but rather effectively transmitted to the new readership, thereby maintaining the integrity and impact of the original work (Vassilakaki, 2016).

Religious Texts

In this case, the interpretation of The Glorious Quran should correctly convey the so-called religious meaning. This requires an extremely keen eye for the theological connotations of each word and phrase, as even a slight difference in interpretation can lead to significant differences in

doctrine. Consequently, there is a need to translate religious texts through careful explicature, desegregation, and reference solutions to ensure that the translated text accurately presents the ideas and processes of the original text, according to the principles of relevance and low processing cost for the intended reader.

To provide an example, in the Verse (Surah Al-Baqara 2 2), the noun phrase fayh larib (no doubt in it) assumes the saintly origin of the Quran. This assumption should be reflected in authentic English translations that preserve the originality of the Message. The process of translating religious texts is not merely a matter of linguistic conversion; it involves a profound interpretation of the gist of theological overtones and spiritual connotations, which are intrinsic to the original speech. It may be a complex process of operating within a complex semantic space and the cultural undertones, which are intertwined with the roots of the religion such that it became a pressing necessity to make sure that the intended message about the deity is delivered in a proper manner by the translators (Vula & Tyfekci, 2024). The fact that the spiritual and ethical components of sacred texts are difficult to represent and tend to be extended in their psychological and mental significance further complicates the process (Abdo and Manzallawi, 2019). The complication is mostly present when the religious terms and idioms cannot be directly translated, and the translator is under an obligation to use either translation or transliteration based on the cross-cultural equivalence of a certain term. (Asiri et al., 2024).

In Qur'anic translation, phrases like "فيه لاريب" ('no doubt in it') carry presuppositions of sacredness. The translator must reflect these theological assumptions. This requires not only linguistic precision but also a profound understanding of Islamic theology to avoid misrepresentation or alteration of the divine message (Belhassen et al., 2025). This meticulous approach is essential because religious texts, such as the Quran, often employ a rich tapestry of literary and rhetorical devices, including ellipses, metaphors, and polysemous language, to convey profound religious and experiential concepts, thereby inviting multiple interpretations (Abdelkarim & Alhaj, 2025). The inimitable nature of the original Arabic version of the Quran creates a major difficulty for translation, as its sacredness is embedded in this version. This impossibility of translation is the main point scholars focus on, and they must be cautious about how to maintain the desired meaning and communicative purposes without compromising the original's rhetoric and theological influence (Al-Tarawneh, 2025). This complicates interpretation when re-expressing the content in a new language, because pre-phonetic methodology had assumed a universal human nature, which meant translation was not a complex process. Contemporary theories of translation, especially those of the Qurʾān, however, acknowledge the significant cultural and linguistic distance, which requires complex approaches to translation beyond mere word substitution, often supplemented with periphrases, intertextual insertions, and footnotes to fill gaps in interpretation.

Legal Interpreting

The language used in law is highly specialised and varies across jurisdictions. All legal systems have their own unique lexicon that may not have direct counterparts in other languages. As an example, some of the terminology of a common law jurisdiction (such as, but not limited to, the terms plaintiff, defendant, tort or attorney) would have no clear equivalent in a civil law

jurisdiction, which tends to have its own terminology (e.g., litigant or civil party). The translators should be aware of both legal systems to translate the intended meaning. This may require significant research into comparative law to identify functional equivalents or explain what is not directly matched in the lexicon.

Moreover, the accuracy of translating the law is crucial because any uncertainty or misunderstanding may have serious legal consequences, underscoring the importance of specialised legal language skills.

For example, in French law, a notaire is a legal professional who prepares and signs legal documents, and there is no equivalent term in English. It has been translated as "notaire" as "notary public," which may not give a complete picture of the notaire's role in legal proceedings, unlike that of the notary public in common law jurisdictions. Likewise, legal translation frequently involves the transfer of concepts between culturally alien languages and legal systems, raising intricate issues in the precise development of legal equivalents in the target legal system. This challenge arises because legal notions may lack direct counterparts and must be imported into the target language (Al-Tarawneh, 2024). This can even require translation through transliteration or description to convey the exact legal meaning, especially when legal terms lack clear translations and similar words in a legal system can have different meanings (Al-Tarawneh et al., 2024).

Performance actions are found in legal documents; when their meaning is distorted, they lose their original meaning (Cao, 2007). Consequently, legal translation is not only the exercise of linguistics but also a deep interpretive process that involves knowledge of the source and target legal systems, as well as cultural and historical backgrounds (Witczak-Plisiecka, 2020). This involves struggling with the terminology of a specific system, where legal terms are inherently associated with that system and may not have readily equivalent counterparts in another legal system (Giampieri, 2023). To take an example, in English, party of the first part ought to be correctly translated into Arabic as alawal al-tarf to retain the formality and eliminate the mistakes. This accuracy does not apply only to separate words but also to whole phrases and to the grammatical form, since the language of law frequently contains certain syntactic constructions and archaisms, which need to be carefully retained so as to preserve the legal and intended effect and power of the document.

One more example is this legal sentence, "so long as the contract agreement is in effect" which, can be confusing. Some interpreters might render it into "المبرم العقد علي الموافقة شريطة" but the most suitable translation goes like this"مادام المفعول ساري العقد على الاتفاق". This illustrates the critical need for legal translators to possess not only linguistic fluency but also a deep comparative understanding of legal systems to ensure accuracy and prevent any legal ambiguities or misinterpretations that could invalidate the translated document. This rigorous attention to detail is paramount, given that legal texts are often performative and any deviation from precise terminology can alter the legally embedded meanings (Al-Awawdeh & Al-Shamayleh, 2023). The legal system itself, a transition between two languages expressing distinct legal frameworks, necessitates a comparative approach on the translator's part to achieve its purpose. This comparative approach extends to recognising culture-specific and system-based terms, archaic expressions, and specialised jargon, all of which pose significant challenges for accurate translation

between legal systems like English and Arabic (Aqad, 2014; El-Farahaty, 2016). This is particularly true when translating between common law systems, such as those prevalent in English-speaking countries, and civil law systems, which characterise many Arab nations, as these systems possess fundamentally different conceptual underpinnings and legal terminologies (El-Farahaty, 2016; Giampieri, 2025). The absence of equivalent terminology across different legal systems, as observed by Cao, necessitates sophisticated translation techniques to bridge these conceptual gaps. This is further complicated by the fact that legal Arabic often incorporates elements of Islamic and civil laws, while legal English is rooted in common law traditions, creating distinct challenges for translators (BinMasad & Alotaibi, 2025).

Audiovisual Translation

The use of subtitles summarises the conversation, which results in loss of the sense of invisibility unless compensated (Jorge & Aline, 2007). This condensation frequently ignores the shades and cultural peculiarities of the original conversation, which is why it is essential to perform a careful balancing act to retain the main message and emotional charge within very strict spatial and time frames. This may be very difficult when translating legal terms, particularly when technical terms or concepts must be translated to ensure they reflect the original meaning (Dasi, 2025). The natural imbalance between English and Arabic also contributes to these challenges in translating laws, requiring an in-depth understanding of linguistic, cultural, and systemic gaps (El-Farahaty, 2016).

As an illustration, in the comedy Friends, Chandler, in one of his ironic remarks, "Could I BE wearing any more clothes?" uses sound changes heavily. In translation to Arabic, one can consider adding words like [سخرية] before the translation to make the sentence still ironic to the audience. Such literary pieces as The Importance of Being Earnest by Wilde or As You Like It by Shakespeare are entirely dependent on irony and metaphor. It will require pragmatic adaptation to keep the satirical tone or philosophical depth. Tone: pragmatic markers are frequently needed to add tone when subtitling. Indicatively, one may lose sarcasm in Friends unless there are specific contextual cues. This may include the inclusion of explanatory notes or the use of ingenuity with language features to ensure that the desired humour or emotional appeal is conveyed successfully across cultures, even within the limited medium of subtitles.

It is particularly acute in legal audiovisual translation, where the transfer of legal terminology and ideas is crucial, and a failure due to condensation or cultural adaptation can have devastating effects (Al-Awawdeh and Al-Shamayleh, 2023; BinMasad and Alotaibi, 2025). This level of complexity highlights that it requires professional linguists who do not simply possess a well-developed linguistic ability, but also a deep understanding of comparative law and cultural pragmatics to work around such complexities and, when dealing with other legal traditions like the United States and the Arab world, in particular (BinMasad & Alotaibi, 2024). The language disparities that are inherent with both English and Arabic also add to the difficulties, since in most instances the structural and lexical restructuring of the language must be done to maintain the target language intact and proper. The issue of humour translation (especially) presents a combination of difficulties of its own because humour is a culture-specific issue and it is bound to the specifics of a certain language, and thus the final product will not achieve the same effect as it does in the

context of translation. (Al-Jabri et al., 2023; Slamia, 2025).

Conclusion

Interpretive honesty does not merely presuppose the knowledge of language but also pragmatic competence. Invisible sense, which is conveyed either through implicatures, presuppositions, or indirect speech acts, must be identified and deliberated in the target language. Pragmatics provides interpreters with the prerequisites to carry out this complex task and ensure successful cross-cultural and interlingual communication. The presence of different types of texts during translation can fire interpreters. They are not only required to consider the different aspects of language, but also the situational, sacred, sensitive, cultural, cognitive, and other aspects. All these may render translation virtually daunting because of the immense dissimilarities among cultures, languages, laws, literatures and religions. Translation is a bargaining out of meaning. An effective translator needs to look beyond the text to the pragmatic intent concealed within it. Using the theories of implicature and speech acts, the translators make the process of communication not only accurate but also culturally appealing.

Originality Statement

Conflict of Interest Statement

Copyright Statement

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