

## Anticipation of Arabic Idioms in Simultaneous Interpreting A Study Applied to Students of Simultaneous Interpreting Program, Suez Canal University

By

Sameh Mohamed Abdel Wahab Mahmoud  
Assistant Lecturer, Department of English,  
Faculty of Arts & Humanities,  
Suez Canal University

توقع التعبيرات الاصطلاحية العربية في الترجمة الفورية دراسة حالة علي طلاب برنامج الترجمة  
الفورية بجامعة قناة السويس

### المستخلص

تهدف هذه الدراسة الى تقييم قدرة طلاب برنامج الترجمة الفورية باللغة الانجليزية على توقع التعبيرات الاصطلاحية العربية أثناء الترجمة الفورية. و قد أجريت هذه الدراسة على عينة من الطلاب الذين تم اختيارهم عشوائيا من طلاب برنامج الترجمة الفورية باللغة الانجليزية بكلية الآداب والعلوم الإنسانية جامعة قناة السويس. و يقوم المشروع البحثي على اختبارا لقياس قدرة الطلاب علي توقع التعبيرات الاصطلاحية العربية من خلال سياقات منطوقة حتي قبل التلفظ بما الامر الذي يساعدهم علي اداء مهمتهم في الترجمة بصورة أكثر دقة و احترافية. و قد اثبت الباحث من خلال النتائج الاخيرة اهمية نظرية التوقع كاستراتيجية للترجمة الفورية في ترجمة التعبيرات الاصطلاحية العربية. و قد استخدم الباحث المنهج التحريبي التحليلي لجمع البيانات وتحليل النتائج التي حصل عليها من خلال أداء الطلاب في الاختبار المذكور عاليه. و اثبتت الدراسة ان الطلاب يجدون بعض الصعوبة في توقع التعبيرات الاصطلاحية العربية بدون التدريب علي استخدام هذه التعبيرات في السياقات المختلفة. وفي النهاية تقترح الدراسة اضافة مقرر منفصل حول التعبيرات الاصطلاحية العربية تضاف إلى اللائحة الداخلية لبرنامج الترجمة الفورية باللغة الإنجليزية بكلية الآداب والعلوم الإنسانية بجامعة قناة السويس.

الكلمات المفتاحية: التوقع - التعبيرات الاصطلاحية - الترجمة الفورية - برنامج الترجمة الفورية

### Abstract

The objective of this study is to evaluate the simultaneous interpreting students' ability to anticipate Arabic idioms while interpreting simultaneously. The study is applied to sample students chosen randomly from the students of the simultaneous interpreting program at the faculty of Arts & Humanities, Suez Canal University. The research project is built on a test of the sample students in simultaneously interpreting Arabic idioms in spoken contexts. The theory of anticipation as a strategy of simultaneous interpretation is applied to the use of Arabic idioms. The researcher adopts the experimental and analytic methods to collect data and analyze the results obtained by the students' performance in the test mentioned above. The study concludes that the students find some difficulty in anticipating and simultaneously interpreting Arabic idioms without having special training on the use of idioms in both the source and target languages and cultures. The study suggests specifying a separate course on Arabic idioms to be added to the English simultaneous interpreting program by-law at the faculty of Arts & Humanities, Suez Canal University.

**Key words:** Anticipation – Idioms – Simultaneous Interpreting – Interpreting Program

### **Introduction**

Interpreting can be approached as a form of translation in which the process of interpretation to another language is produced as a one-time presentation of a spoken text in a source language (Pochhacker, 2004). Looking at the process of interpreting at the core means that it is an activity in which the interpreter bridges a communication gap between two or more speakers speaking

different languages. Both interpreting and translating mean the acquisition of a certain message in the source language presenting it exactly in the target language. Yet, the translator's job is much easier in comparison as he has a written text and at the same time, he has the opportunity to look up certain words in a dictionary, thesaurus, or any other sources. In contrast, interpreting can be regarded as a one-time presentation of a spoken text in which the interpreter is required to have a higher level of concentration and to be capable of doing his work under any form of stress.

In order to do his job ably and professionally, the interpreter should be able to concentrate well to acquire and comprehend the message in the source language and then reproduce the same message in the target language. To accomplish his task satisfactorily, the interpreter should go through an overlapping set of cognitive processing activities including attending to, concentrating on, comprehending, analyzing, remembering, and finally, reformulating meticulously the same message moving from the source language to the target one.

Here, the interpreter should be ready to start giving the interpretation once the speaker presents a phrase or a clause/short sentence. The interpreter might find it difficult to guess the meaning of a message before fully getting the entire sentence. It could be said that this is the real challenge which simultaneous interpreters really face in their job. They have to present their message fast and accurately while at the same time concentrating on the next one delivered by the speaker.

### **Anticipation**

Anticipation is a major strategy in Simultaneous Interpretation used by interpreters to overcome difficulty in words they may face. Simultaneous interpreting requires a thorough comprehension of source language and production in target language. In order to achieve success, the interpreter has to adopt various strategies to overcome difficulties in simultaneous interpreting, and anticipation is one of the critical ones. The interpreter is always under great pressure due to its extreme conditions. So, he resorts to anticipation to predict the meaning of unseen words, expressions, or the verb of the sentence before it is said by the speaker. According to Lederer: “Anticipation can take different forms: either the interpreter actually says a word (the verb for instance) before the speaker has uttered the corresponding word, or, more commonly, he puts in a word at the correct place in his sentence which, if compared in time, is uttered after the original, but so soon afterwards and at so correct a place in his own language that there is no doubt the interpreter summoned it before hearing the original.” (Lederer 2002, 138-139)

In general, anticipation is seen as a general ability to predict a plausible continuation of the source language speech (e.g. Gile, 1995; Chernov, 1994 and 2004), which is a crucial strategy of simultaneous interpreting functioning on the basis of the interpreter’s preparation for a specific event by means of studying conference documentation, gaining more knowledge about the subject area etc. Van Besien assures that “anticipation should be considered as a general strategy used by interpreters, and not as a characteristic of individual interpreting style” (1999: 253).

Psychologically, anticipation is a state of expectation or excitement about an upcoming event or situation. It is a state of suspense and expectancy. For example, when you know an old friend is going to drop by you probably are in a state of anticipation while waiting for them – you are excited, maybe a little nervous, and filled with expectations about his visit. The issue of anticipation is indispensable to all range of problems of psychological science. When any phenomenon, any process, any mechanism of person's behavior is being studied, the issue of anticipation, advancing, forecasting, forestalling, expectation is inevitably raised. The carried-out analysis of the phenomenon of anticipation shows that the latter permeates all forms and levels of mental reflection of the reality. It arises as a system integral process that is formed in person's actual activity and that is one of the most important components of the mechanism that regulates this activity. (Lomov, 1980) Finally, anticipation is considered as a type of the slip of the tongue. It is a unit in the stream of speech which appears too soon, possibly replacing the unit that should have appeared, for example, "Sad sack" instead of "Bad sack." (Fromkin 1971)

### **Idioms**

The term idiom, In Longman dictionary of language teaching and applied linguistics, is defined simply as "an expression which functions as a single unit and whose meaning cannot be worked out from its separate parts. For example: She washed her hands of the matter means She refused to have anything more to do with the matter" (Richards & Schmidt 2010: 270). A similar definition is given by Seidl and McMordie, who say that "an idiom can be

defined as a number of words which, when taken together, have a different meaning from the individual meanings of each word” (Seidl & McMordie 1988: 12–13). Brenner believes that native English speakers simply use idioms without being aware what constitutes them. He points out that in dictionaries certain confusion and disagreement can be observed regarding the definition of idioms. However, the most common one is “two or more words together that, as a unit, have a special meaning that is different from the literal meaning of the words separately” (Brenner 2003: 4–5). These units sometimes are not only different in meaning from what the words would mean separately but they are also considered more effective or gripping in certain contexts. Baker considers it important to distinguish idioms from collocations. She does this based on the transparency of meaning and flexibility of patterning. According to her, while collocations allow variations in form and are more flexible patterns of language (e.g., deliver a letter, a letter has been delivered, delivery of a letter), idioms are “frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components”. She also adds that there are certain things which under normal circumstances (except jokes or play on words) cannot be done to an idiom: changes in word order, deletion of words from it, adding other words to it, replacement of a word with another, or changes in its grammatical structure (Baker 1992, 63).

Idioms differ from one language to another according to the culture of people speaking this language. Culture plays an important role in

interpreting the meaning of idioms. So, we may find some idioms with equivalents in other languages. But other idioms may not have any similar idioms. According to Baker (1992), "this strategy of finding an idiom of similar meaning and similar form in the target language may seem to offer the ideal solution, but that is not necessarily always the case" (72).

### **Types of Idioms**

Makkai (1972), (cited in Fernando, 1996:3), distinguishes between two types of idioms: idioms of encoding and those of decoding.

#### **Idioms of Encoding (Identifiable)**

According to Makkai, Idioms of encoding are those idiosyncratic lexical combinations that have transparent meanings. This type of idioms could be best identified through making a comparison between different languages by the use of proper prepositions. Therefore, "at" is used instead of "with" in the English expression "drive at 70 m.p.h" (not drive with as in Arabic).

#### **Idioms of Decoding (Non-Identifiable)**

Idioms of decoding, in Makkai's view, refer to those non-identifiable and misleading lexical expressions whose interpretation could not be figured out by using only independently learned linguistic conventions. They include expressions like "beat around the bush" and "fly off the handle." This type of idioms could be classified into lexemic and sememic.

1- Lexemic Idioms include:

- a. Phrasal Verbs: e.g., "to come up with," "to turn off," and "to take part in"
- b. Phrasal Compounds: e.g., "black ice" and "black board"

c. Incorporating Verbs: e.g., “man-handle”

d. Pseudo-Idioms: e.g., “spick and span” and “kit and kin”

2- Sememic Idioms: They convey pragmatic meanings related to a particular culture. They include:

a. Proverbs: e.g., “Chew of something over” and “A bird in hand is worth two in the bush”

b. Familiar Quotations: e.g., “Not a mouse stirring”

McCarthy and O’Dell (2003:06) classify English idioms into different types focusing on their possible combinations, as it is shown in the following examples:

a- Verb+object/complement (and or adverbial):

e.g., “Kill two birds with one stone”

To produce two useful results by just doing one action

b- Prepositional Phrase:

e.g., “In the blink of an eye”

In an extremely short time

c- Simile (as +adjective+as or like+a noun):

e.g., “As dry as a bone”

Very dry indeed

d- Binominal (word + and + word):

e.g., “Rough and ready”

Crude and lacking sophistication

e- Trinomial (word + word + and +word):

e.g., “Cool, calm and collected”

Relaxed, in control, not nervous

f- Whole clause or sentence:

e.g., “To cut a long story short”



To tell the main points, but not all the fine details

### **Characteristics of Idioms**

From a technical point of view, an idiom is a kind of lexical unit in which the whole meaning of the expression is not apparent from the meanings of its components. Bell (1974) specifies certain features which are crucial in the recognition of idioms. Some of these features are:

#### **Alteration of Grammatical Rules**

The idiomatic expression is not always grammatical, but it is established, accepted and used by native speakers of the language with a fixed structure and meaning.

- E.g. 1. It's ages since we met (singular with a plural noun).  
 2. He is a friend of mine (possessive instead of personal pronoun).

#### **Conventional Phrases**

Idioms are special expressions which are almost known and agreed by all the members of a particular community.

- E.g. 1. How are you doing? (Expression used to ask someone about his health).  
 2. Once in a blue moon (rarely, infrequently).

#### **Alteration of Word Order**

Idiomatic expressions in English, usually, do not maintain the English word order.

- E.g. 1. It may be well ahead of time (normal word order).  
 2. It may well be ahead of time (probably): idiomatic expression.

#### **Figurativeness**

The main feature that characterizes idiomatic expressions is that the words are used metaphorically. Therefore, the surface structure plays a little role in understanding the meaning of the whole expression. For example, in “to bury the hatchet,” meaning “to become friendly again after a disagreement.” The meanings of the words “to bury” and “the hatchet” are different from the meaning of the whole expression.

### **Phrasal Verbs**

Phrasal verbs are the most common type of idioms in English. Many of them carry idiomatic meanings that cannot be inferred from the form, unless the phrase is already known.

E.g. 1. After war began, the two countries broke off diplomatic relations (discontinue).

2. Most automobile companies bring out new models each year (to show or introduce).

In addition to all these features that are essential in the recognition of idioms, Baker (1992) identifies the grammatical and syntactic restrictions of idioms. For her, a speaker or a writer cannot normally do any of the following with an idiom:

**a. Addition:** Adding any word to an idiomatic expression would alter its meaning, or remove its idiomatic sense. Thus, adding the adverb “very” to the adjective “red” in “red herring” (\*very red herring) affects the figurativeness of its meaning completely.

**b. Deletion:** Deleting the adjective “sweet” and the article “the” from the expressions “have a sweet tooth” and “spill the beans” would change their meanings totally. Hence, (\*have a tooth) and (\*spill beans) have no idiomatic sense.

**c. Substitution:** Idioms do not accept any replacement of words even if those words are synonyms. For example, “the long and short of it” means the basic facts of a situation. The adjective “long” cannot be substituted by another adjective, like “tall,” although they may nearly mean the same.

**d. Modification:** Any change in the grammatical structure of an idiom may lead to the distortion of the idiom’s meaning. For example, the expression (\*stock and barrel lock) is no more idiomatic because of the altered order of the items in the expression “lock, stock, and barrel.”

**e. Comparative:** Adding the comparative form “er” to the adjective “hot” in the expression “be in hot water” changes the conventional sense of the idiom which has the meaning of “be in trouble.”

**f. Passive:** The passive form “some beans were spilled” has a different meaning from its active form “they spilled the beans,” meaning “they reveal a surprise.” All these restrictions should be taken into account since they affect the degree of idiomaticity of lexical items, and they may remove their main feature of figurativeness.

### **Classification of Idioms**

The basic characteristics that differentiate between the various kinds of idioms to be easily understood or totally opaque is the degree of idiomaticity which an idiom carries. Idioms are classified in a continuum from transparent to opaque called “the spectrum of idiomaticity.” The latter plays an important role in the

comprehensibility of idioms. Therefore, idioms can be divided into two broad categories:

### **Transparent–Opaque Idioms**

This category includes two types:

#### **Transparent Idioms**

In this type, idiomatic expressions have a very close meaning to that of the literal one. Hence, transparent idioms are usually easy to understand and interpret, simply because their meanings can be easily inferred from the meanings of their constituent parts (Fernando, 1996).

- E.g. 1. Fight a losing battle: يحارب في معركة خاسرة  
 2. Stand firm: يثبت علي موقفه  
 3. Back and forth: ذهابا و ايابا:

#### **Semi–Transparent Idioms**

The idiom usually has a metaphorical dimension that could not be understood only through common use. i.e., the meaning of its constituent parts plays a little role in understanding the entire meaning. For example, “break the ice” means “relieve the tension.”

#### **Semi–Opaque Idioms**

This type refers to those idioms in which the figurative meaning is not related to that of the constituent words of the idiom. In other words, the expression is divided into two parts; a part of the phrase has a literal meaning, whereas the other has a figurative one. For instance, “to know the ropes” means “to know how a particular job should be done.”

#### **Opaque Idioms**

Opaque idioms are the most complex type of idioms, because the meaning of the idiom is too difficult to be inferred from the sum of the literal meanings of its constituent parts. In other words, it would not be an easy job to deduce the actual meaning of the idiom from the meanings of its components. This is mainly due to the presence of items having cultural connotations. These culturally specific items have a great impact on the comprehensibility of idiomatic expressions.

E.g., 1. To burn one's boat (to make retreat impossible).

2. Kick the bucket (die).

3. Spill the beans (reveal a secret) (Kharma, 1997: 41-42).

### **Culture-Free and Loaded Idioms**

The fundamental feature that leads to the difficulty in interpreting idioms is their culture specificity. According to the Oxford Dictionary (1983), an idiom is defined as "a form of expression peculiar to a language." In this definition, the term "peculiar" means that idioms are meaningful or they make sense in only one language or culture. Therefore, it is difficult, if not impossible, to find such an equivalent idiom in another different language or culture. However, some idioms, such as metaphors and proverbs, may have direct equivalents and, hence, they can be easily interpreted into other languages. An example of this is the English expression "shoot a line" which has a direct equivalent in Arabic "يتفاخر بنفسه" (to be proud of oneself). The difference between the two expressions is in the degree of transparency. "Shoot a line" is totally opaque (it is very difficult to understand, and its meaning cannot be derived from the meanings of the words "shoot" and

“line,” and therefore it is a loaded culture idiom). Nevertheless, the Arabic expression “يتفاخر بنفسه” is easily understood because it has a transparent meaning, and, thus, it is culture-free. Having a wide knowledge of cultural references, as well as the context of use, is the cue for better understanding and interpreting idioms. In this regard, Ponterotto (1994) says that “it is necessary to understand metaphoricity and its culture-specific connotations in order to correctly interpret even simple texts” (3).

### **Idiomatcity in Arabic**

Arabic language is a distinctively rich and complex language. Idioms represent an important part of it and they have been extensively used in classical Arabic, modern standard Arabic, as well as in all dialects throughout the Arab world. Although classical Arabic dictionaries written in the middle ages have included a fairly large number of idioms with detailed definitions of their meanings, lexicographers did not reach a specific term to identify this linguistic phenomenon. However, in the last few decades, several comprehensive dictionaries of Arabic idioms have emerged such as “A Dictionary of Idioms in Modern Arabic” by Wafaa Kamel (2007); and the term “ta’beerat istelaheya” is now commonly used to describe idiomatic expressions. Ghazalah (2003) describes idioms as basically informal; yet, this might not be a universal feature of idioms.

The Quran, considered by Arabs to be the highest form of Arabic, makes extensive use of idioms. In his book “Verbal Idioms of the Quran,” Mustansir Mir (1989) confirms that “verbal idioms are a significant component of the Quranic vocabulary” (2). The sayings

(Hadith) of prophet Mohammed (Peace be upon Him), which are considered a standard to measure the correctness of language, contain some idioms. For instance, He said “the upper hand is better than the lower hand” meaning that it is better to be a charity giver rather than a beggary receiver who takes it as a habit. However, the features of Arabic idioms are not very different from other languages. First of all, it is not an easy job to comprehend the meaning of an idiom by inspecting its constituent parts. Secondly, Arabic idioms are generally metaphorical. For example, the Quran uses the idiom “يخفض جناحه” which literally means “lower his wing;” yet, the metaphorical meaning is “to be humble and kind”. In addition, Arabic idioms have a fixed structure and the constituent parts cannot be substituted. In the previous idiom, the verb “yakhfodh” cannot be replaced by another verb. Moreover, Arabic idioms contain cultural and historical elements that cannot be understood by people of other cultures. For instance, “رجع بخفي حنين” literally means “he came back with the shoes of Hunian;” whereas, it metaphorically means “he was disappointed.”

To sum up, Arabic idioms cannot be literally interpreted and meticulous attention should be paid to their cultural elements. Although Arabic is a Semitic language, it is not always difficult to find an equivalent for English idioms in it. A large number of Arabic idioms have similar meanings to their English counterparts but they have dissimilar forms. For instance, the Arabic idiom "الحقيقة" (literally: to hit the liver of the truth) is an equivalent to the English idiom “to hit the nail on the head”. Furthermore, some Arabic idioms have the same meaning and the same form as their

English equivalents. For example, the Arabic idiom "يبلع ريقه" has the same form and meaning as the English idiom "to swallow his saliva" which means "to keep silent." Nonetheless, interpreters have to be careful because some idioms in the source language may have a very close counterpart in the target language which looks similar on the surface but is totally or partially different. The best example is the idiomatic expression "to eat your words" which means "to admit that you were wrong about something." Yet, in some Arabic dialects, if someone "eats some letters or words", it means "they speak very quickly" or "they stutter;" that is to say some letters or words are not pronounced. Another example is the idiomatic question "Has the cat got your tongue?" In English, this idiom is used to urge someone to answer a question and contribute to a conversation, particularly when their failure to do so becomes annoying. In French, a similar expression is used with a completely different meaning; "dormer sa langue au chat" (to give one's tongue to the cat), meaning "to give up," for example, when asked a riddle. Consequently, interpreters have to consider these kinds of superficially identical idioms which have rather dissimilar meanings because idioms have individual collocational patterns (Baker, 1991, 79-80). In short, to find a suitable equivalent, which is similar in form and meaning or only in meaning, is not an easy job to do and it requires a deep knowledge of both languages and cultures.

### **Objectives of the Study**

In this study, the researcher attempts to prove that anticipation serves as an important strategy of relieving the interpreter's pressure and avoiding problems of idioms interpretation. The researcher also



explores the factors that help interpreters use anticipation in an effective way to get the meaning of the idiom. Moreover, the researcher is going to explore what is being anticipated according to the different classifications of idioms, and what specific difficulties concerning idioms anticipation may interfere in the process of Arabic-English interpretation. The study takes the students of the English simultaneous interpreting program at the faculty of Arts & Humanities, Suez Canal University as a case study to evaluate their performance in anticipating and interpreting idioms simultaneously and to suggest ways to improve their ability to anticipate and interpret idioms in Arabic contexts.

### **Methodology**

In order to carry out the project upon which the study is built, the researcher adopts the experimental and analytical methods to test how Simultaneous interpreting program students in the faculty of Arts & Humanities, Suez Canal University interpret and anticipate Arabic idioms, and the pitfalls they may face in this process. Case study is the most suitable way to study the students' practice of interpreting in reality, and to collect the needed data so as to analyze them in light of the main objectives of the study. Therefore, case study is the best strategy to be used in this research project.

### **Data Collection and Sampling**

The current study relies on a case study of the simultaneous interpreting program students at the faculty of Arts & Humanities, Suez Canal University. From this program, a number of students are selected randomly to be tested in order to achieve our research objectives. This case study is not meant to include all the students of

the program because a study like that will take a longer time to end up with reliable results. This is mainly inapplicable because the researcher has to move in his analysis from first to fourth year students in order to have a representative sample and to produce meaningful outcomes. Therefore, random students from different grades, especially fourth year, are selected as a sample for this study simply because it is assumed that these learners have an adequate linguistic competence in both English and Arabic together with considerable background of the English culture. The sample is mainly built on fourth year students who have studied translation and interpreting for 8 semesters, and they are supposed to have some knowledge about idioms. A spoken test is given to eighty (80) students. The test is used in this context as the best research tool because it is the most appropriate technique to meet the research objectives.

### **Description of the Test**

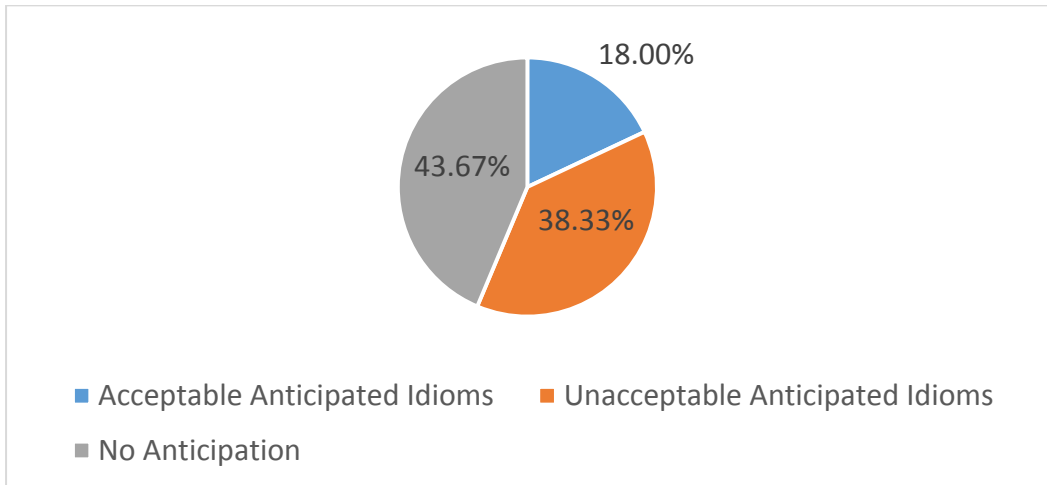
The sample students are exposed to a spoken text made up of fifteen (15) contextualized idioms selected on the basis of their frequency in Arabic use and according to the degree of transparency. The sample students are asked to interpret such text simultaneously. The objective of this test is to identify the number of students whose background of Arabic and English cultures and idioms makes them familiar with such idioms and are able to anticipate and interpret them into English. All the selected idioms represent the different types of idioms used in various contexts. Such idioms are taken from the books of Ghazala (2004), Kharma (1997), and other electronic sources.

## Results of the Test

Idioms in Context	Acceptable Anticipated Idioms	Unacceptable Anticipated Idioms	No Anticipation	Total Percentage of Anticipation
١- بعد وفاة والده عمل أحمد لكي يكمل تربية اخوته و اثبت رجولته عندما "أخذ المسؤولية علي عاتقه"	44	20	16	18%
٢- رغم تفوقه الملحوظ في رياضة الكاراتيه الا انه خسر البطولة الاخيرة و لكننا نتقبل هزيمته حيث ان "لكل جواد كبوة"	12	29	39	
٣- يثور لاتفه الاسباب و يتملكه الغضب و دائما "يعمل من الحبة قبة"	10	41	29	
٤- يجب ان تصدق علي اقاربك اولاف "الأقربون اولي بالمعروف"	13	35	32	
٥- افعل ما شئت ف "كما تدين تدان"	15	26	39	
٦- حاول اللص ان يخدع صاحبه ليسرقه ناسيا ان "الاص لا يسرق لصا" مثله	17	37	26	
٧- لقد نال الميدالية الذهبية في الملاكمة بعد عشر سنوات من فوز والده بالميدالية "فما اشبه الليلة بالبارحة"	13	32	35	
٨- بعد ان فقد وظيفته طلق زوجته و فقد سيارته ف "المصائب لا تأتي فرادى"	10	27	43	
٩- رغم معاناته الشديدة في حياته الا انه تغلب علي ظروفه و نجح بتفوق ف "من الشوكة تخرج الورد"	8	31	41	

١٠- يجب الا نتخدعنا المظاهر الكاذبة ف "ليس كل ما يلمع ذهباً"	16	36	28
١١- من اثار وباء كورونا علي التعليم انه عجل بالاعتماد علي التعليم عن بعد ف "رب ضارة نافعة"	11	27	42
١٢- عندما يظهر اللاعب محمد صلاح في اي مكان في العالم يجذب انتباه الجميع فهو "اشهر من النار علي علم"	9	28	43
١٣- حين تعد شخصا بشئ يجب ان تفني بوعدك ف "وعد الحر دين عليه"	12	31	37
١٤- ينتهز الشرير الفرصة عندما يقع الآخرون في اقل الاخطاء فهو دائما "يصطاد في الماء العكر"	7	28	45
١٥- رغم كل الاخبار الواردة باندلاع مظاهرة قوية للمطالبة بزيادة الاجور الا ان هناك هدوء حذر و لكن يبدو انه "الهدوء الذي يسبق العاصفة"	19	32	29
Total of All Answers	216	460	524
Percentage of All Answers	18%	38.33%	43.67

**Table 1: Percentage of Student's Ability to Anticipate  
Arabic Idioms within Contexts Interpreting them  
Simultaneously into English**



**Figure 1: Total Percentage of Students' Ability to Anticipate Arabic Idioms within Contexts Interpreting them into English**

### Analysis

Anticipation of Arabic idioms is complementary to the task of the simultaneous interpreter. This accounts for allotting a separate test to evaluate the sample students' performance in anticipating Arabic idioms as a source language interpreting them simultaneously into English as a target language. After executing the test, the results shown in table 1 reveal that their performance in anticipating Arabic idioms and interpreting them into English is so limited as the percentage of the acceptable anticipated idioms is (18%). In comparison, the percentage of the unacceptable anticipated idioms is (38.33%), whereas that of the students who have not anticipated the idioms they heard is (43.67%) (figure 1). The reason behind these results is that the sample students' inability to anticipate and transmit their anticipation into idioms of the target language goes

back to the fact that they do not find the suitable idiom ready in their minds quickly. This may account for the high percentage (43.67%) of those who have not offered answers at all. Anticipating the Arabic idioms may be easier as Arabic is their mother language; yet, it may be more difficult for them to transmit these anticipated idioms into English as a target language because their background in English idioms is not enough for them to do their job simultaneously.

### **Conclusion**

So long as idioms are an indispensable part of our daily use of language, interpretation of such idioms is basic to any attempt to transmit ideas properly from one language into another. Anticipation should be one of the skills required by those who are interested in simultaneous interpreting to do their work efficiently. To put a clear-cut picture of the more efficient simultaneous interpreters, the research project is executed to know the present situation of the program's students and to foreshadow what might be done to better the situation. The test is designed in which the sample students selected at random from the program students are exposed to a set of Arabic idioms. The idioms are presented within contexts to help students do their job, especially they have such a test for the first time in their professional life. The results show that the number of students who are familiar with Arabic idioms and have the ability to anticipate and interpret them simultaneously into English is so limited. The results confirm the hypothesis that students' ability to deal with idioms, Arabic and English, will not be

improved unless they are exposed to a separate course on Arabic idioms.

Throughout the study conducted on the simultaneous interpreting program students in the faculty of Arts & Humanities, Suez Canal University, it becomes quite clear that anticipation skills could not be acquired without having a considerable cultural background about the topic of the spoken text being interpreted and its language. Simultaneous interpreters should also be aware of the nature of idioms: their types, problems, and strategies adopted to overcome such obstacles. The study also reveals that the ideal simultaneous interpreters should have wit and the ability to anticipate the possible idioms that might be used in various contexts because their job is simultaneous without delay; everything should be ready in their minds to be used at once.

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