

Simultaneous Interpreting of a Hyperbole

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ABSTRACT

The purpose of this study is to point out the differences and difficulties that may encounter an interpreter while converting hyperbole from English into either Arabic or French, due to the differences in the cultures and, of course, that in the languages of the study. This article uses methods from comparative linguistics and interpreting techniques to analyze several examples of hyperbole that the simultaneous interpreter faces. The analysis shows that the application of these methods will fulfill the objective of this study which is an attempt to provide guidance and methods for the process for interpreting hyperbole and propose further reference in translating it simultaneously. By so doing, the simultaneous interpreter avoids conflicts in cultures that may arise by literal translations or by the drop of the units of the concerned hyperbole rendered in the TL. The study demonstrates the expected lacunae and shortcomings in the simultaneous translations of the hyperbole English/Arabic/French. The studied examples were extracted from the cultures of the three languages of study. In investigating the cultures of the concerned languages and by forwarding a proposal in the findings, as a method for interpreting hyperbole, the future problems of interpreting it will be lessened for interpreters. The findings, also, suggest avoiding shortcomings in interpreting hyperbole, from English into Arabic or French.

Keywords

Hyperbole, simultaneous interpreting, techniques, method, culture, shortcomings

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Introduction

The world of today depends on conferences, the aims of which are dedicated to facilitating the dissemination of exchanges of views, resolve problems, where the communication is ensured, and passed via interpretation. These conferences are normally held at the international, regional, or local levels. In these contacts and conferences, the target audience and the speakers use, mainly, their native languages.

The Importance of the Study

These gatherings and conferences may, also, be scientific, cultural, economic, or international relations. With the huge numbers of people, nationalities, and differences in occupations and cultures where, almost, each community and speaker refer to the concerned conference subject matter in their native languages. Therefore, a need for interpreting services is always greater and necessary, if not a must. The interpreting aspects split conferences into major types and modalities that become devices helping in the exchange of views, as well as means that permit the facilitation of communication between communities. Some types, in particular, the one studied in this article where a hyperbole may be used, is called simultaneous interpreting. It is in the center of conference interpreting all through the Globe. However, a speaker may use a standard of a language higher than the normal one used in ordinary conferences. This speaker may use figures of speech to convey a specific idea. That is why in this study, the author will tackle the use of 'hyperbole' that may occur in a simultaneous interpreting conference and will suggest the techniques and method for converting it, from the English language used as source language (SL) into the Arabic and French languages, (TLs).

Thus, the present study becomes different from other previous ones.

Interpreting a figure of speech such as hyperbole necessitates high qualification, deep experience, and diversified cultures regarding the SL and the TL. The interpreter has to fulfill his/her work accurately and simultaneously.

Literature Review

What is Hyperbole

Hyperbole is one of the rare words read as they were written. It is defined by Oxford Advanced Learner's Dictionary, on the Web as follows: "A way of speaking or writing that makes something sounds better, more exciting, dangerous, etc. that it is." Its synonym is 'exaggeration'. Some authors such as Nolan J. defined hyperbole as: "Extravagant exaggeration used as a figure of speech." (See Nolan, J. 2005). Interpretation, Techniques, and Exercise. Diane Teichman. (ed.) P. 69.

Then, serious concern was expressed by linguists, interpreters, and translators about the literary and linguistic aspects of languages. Nevertheless, figures of speech such as 'hyperbole' are used figuratively. (See Nida A. E). and Newmark P. (1986). Hyperbole, and the cultural features of a language were treated in a way to respect their functions and purposes which vary from one language to another. Others such as Catford (1987), Mounin G., (1963), and others in the other part of the globe in India and China went, as well, in the argument of applying a linguistic theory of translation: meaning and only the meaning counts in translation. As well, the units of a language are considered in their relations with each other.

Therefore, this study tries to draw attention to the simultaneous interpreting of hyperbole, as a type of

figurative language unit that the interpreter may encounter in a booth! The examples given hereunder may illustrate the path to take as well as the technique and method to apply for that purpose.

Hyperbole will be out of effect in case of translating it literally. In simultaneous interpreting, it should be transferred with similar equivalent hyperbole to benefit the target audience and the interpreter. Otherwise, interpreting will produce negative effects and the idea of the SL will vanish.

Interpreting Hyperbole

The present study will try to answer some questions such as the following: How interpreters nowadays interpret hyperbole in conferences? It will try to point out the process that works best and renders hyperbole in the TL. The situations in which an interpreter translates hyperbole, proceeding by cultural equivalences will also be revealed by the study. The author will discuss the literal translations, or any other process of interpretation, used in this study, and try to show if they will match with the purpose, the culture, and the aims of the SL as well as those of the TLs, complying with them to the satisfaction of the three languages in a study. The discussion will be developed to show the process to be taken by interpreters vis-à-vis of cultural translations and cultural differences and the way they manage the process or do they calque on other cultures?

As there is no recording for the examples given herein, they will be illustrated in written forms, but the situation should be imagined as that of a simultaneous interpreter in a booth, using a push-to-talk microphone, headsets, listening to a speech with hyperbole and rendering it into a TL.

By so doing, the study focuses on the comparative and exploratory method to describe, analytically, the aspect of hyperbole and develops its attempt to bridge the gap between the academic procedures and methods taught in the colleges, on the one side, and the other, the interpreters, freelancers, and practitioners in the field of interpreting.

Some interpreters may proceed by literal translation, which means the translation word to word of the units of the SL into those of the TL. Once, an interpreter transfers a unit literally, and in case the unit is a figure of speech such as hyperbole, it loses its purpose. The purpose which the interpreter has to observe according to this definition is as follows:

Hyperbole's purpose is to create an effect on the target audience.

It is not meant to be taken literally.

So, the author of this study will give examples from the English daily life, hereunder, to point out the effect that may occur in case of interpreting hyperbole into French/Arabic.

Some interpreters proceed by literal translation as a solution for any unit that constitutes a difficulty for them. There are arguments of certain others for the uselessness of such a process. (Newmark, 1988). The author disagrees with the attitude of literal translation as a way of finding an exit for translations like that raised by hyperbole.

Simultaneous Interpreting

The author of this study, defines interpreting, in one of his books, entitled 'Theories, Categories, and Processes of Translation ...' as follows:

"In the process of interpreting, the interpreter follows spontaneously and simultaneously the speech of a speaker. The first may be in a booth; the latter delivers his address or speech, in front of the public as in political, scientific, or press conferences. Sometimes, the interpretation takes place with a written text, and, at other times, he may have some data on the subject treated in the conference or the gathering concerned. This feature links this act of translation to the written one." (Author, 2018)

Converting a Speech

Converting a speech simultaneously, means immediately from, generally, a soundproof booth to a target audience, by an interpreter.

An interpreter, is then, a person who works with at least two languages. To convey the message of the SL, the interpreter has to identify himself/herself with the speaker of that certain message, on all levels: tone, intonation, feelings, etc. and before all, convey the meaning. Other qualities help to define the term 'interpreter', but they are either related to the modes of interpreting such as whispering interpreting or the characteristics and qualities of a person working 'retour', 'pivot', or sign language interpreter.

Although simultaneous interpreting is frequent in the big international conferences, it is also practiced as a mode in the smaller ones. Or, sometimes substituted by consecutive simultaneous, translations, etc. But, it remains the most important type for many reasons. As well, chuchotage interpreting which is a modality of simultaneous interpretation may witness the use of hyperbole. The interpreter has to be aware of that.

The gifted qualities of an interpreter and his/her qualifications benefit to simultaneous interpreting work. Similarly, conveying the message of the speaker in its totality, including items such as 'hyperbole', points out the trustworthiness of the interpreter and that he/she merits the trust of the organizers of the event as well as that of the target audience.

Knowing the culture of the two concerned languages leads the author of this article to develop the issue of hyperbole simultaneous interpreting revealed in particular, in some speeches of some speakers aiming at creating a certain effect on the target audience, present at any conference or meeting.

Literary Style in Simultaneous Conferences

In general terms, literary style is that considered not a scientific style (literary Vs Scientific). It is known to be emotional, full of images, broad, with metaphors, figures of speech, etc. It is known that the purpose of interpretation is to deal with any unit of a specific speech and transfers it, simultaneously, into the target language, even in cases of the use of a figurative language. Of course, the purpose of such figurative language is to obtain an effect on the target audiences and to convey a specific message, through sticking in their minds that specific idea. As 'meaning' is the

first objective of interpreting, the rendering of hyperbole becomes a necessity if not a must.

Method

This study aimed to determine how hyperbole is interpreted from English into Arabic and French, according to the process of simultaneous interpreting set out in the study, and thus, try to comply with the cultural rules and the underlying idea of hyperbole said to, intentionally, emphasize exaggeration in the three languages of study. A comparative method was used to answer the discussion and problems of this study

Discussion

4.1. Techniques and Methods of the Usage of Hyperbole: English/Arabic/French

This article determines the interpreting of hyperbole by a simultaneous interpreter, who doesn't have enough time to think over the literary units of the concerned speech: synchronicity and meaning are important.

In listening to a speech of a speaker, the simultaneous interpreter has either to know the equivalent hyperbole in the TL or to proceed otherwise. For this reason, the analysis developed hereunder is an attempt to suggest an exit in dealing with hyperbole.

Hyperbole and Formal Language

Eliminating the meaning of 'hyperbole' used in geometry, hyperbole denotes a device of figures of speech, used, in literary works and speeches, for example, to create 'exaggeration', or to focus on an important issue with strong feelings to draw the attention of the listener to a certain point; or to have a certain effect by drawing a figurative idea, by positive exaggeration or by diminishing the idea. To interpret a linguistic unit containing hyperbole, the interpreter should, also, understand the culture of the SL and that of the TL, as well.

Interpreting Hyperbole: Techniques and Methods Examples

An English speaker may say to somebody:
"I told you a hundred times not to do that."

In this English unit, the number concerned and which constitute 'hyperbole' is represented by the words 'one hundred' (100).

Commencing the analysis by the French language, it is important to underline the concept of equivalences: The cultural equivalent used as hyperbole, in French, for 'one hundred' (100), is 'trente-six', means 'thirty-six' (36).

In mathematics one 'hundred = 100' in English equals in French 'cent = 100'.

However, the interpreter should have the same feelings to underlie the idea of the speaker and say:

"Je t'ai (vous) dit trente-six fois de ne pas faire ça."

In the Arabic language, the equivalent number used in case of expressing hyperbole on which a speaker wants to focus

differs according to the culture of the region or the Arabic country of the speaker: Gulf, or Africa.

Interpreting Hyperbole through Local Cultural Methods and Techniques

Cases of Simultaneous Interpreting or Chuchotage

Chuchotage (French word) means whispered interpreting:

"In certain cases, chuchotage interpreting is done as follows: the whispered interpreter whispers or 'chuchote' in a microphone, the translation is transferred to loudspeakers and then to those, among the audience, who switch on a specific button to receive the interpretation.

Chuchotage is always considered as the process of interpreting that replaces simultaneous interpreting when there is a breakdown in the system or when the latter is impossible to carry out or when there few people who need it. Nevertheless, it is replaced by chuchotage." (See Author, JCR. 2020, Volume: 7, Issue: 12. 4344-4351. DOI: 10.31838/jcr.07.12.622.)

In such cases the interpreter has to proceed as follows:

Interpreting hyperbole or the unit of the speech by linguistic hyperbole equivalent.

Considering the importance of the point or the issue: here the number may be exaggerated and become 'one million'.

(1000 000): مرة مليون لك قلت /qultu laka milyon marāʾi/

If the previous unit is, literally, back-translated into English it will be:

Culturally = One hundred times.

Linguistically and literally = One million times.

The third method is by looking at the difference of the local culture: it may differ according to the Arab State of the speaker.

Referring to the Islamic culture: The traditions of Prophet Muhammad (peace be upon him), or the Holy Quran. (see the examples given hereinafter: hyperbole or the number for emphasis and focusing to make an impact and effect on the listener is 'seventy' (70).

Considering the variability of the situation, in connection to:

A) the importance of the item evoked.

B) The mood, feelings of the speaker: angry, happy, etc.

As regards to the five points mentioned here-above, let us analyze them one by one imagining the situations of an interpreter in a booth, interpreting a specific speech with hyperbole as those stated hereunder:

Considering point 01, given here-above: "I told you a hundred times not to do that",

An interpreter can just render it, in the Arabic language, by the same linguistic equivalent (مائة), /mi'āʾ/.

E.g. In Arabic, one hundred to be rendered by the same linguistic equivalent: 'مرة مائة لك قلت' (100) /qultu laka mi'āʾ marāʾi/

Once the interpreter understands that there is big stress and insistence, focusing on a specific idea, embedded in hyperbole, in the SL, and which is manifested in the tone and feel of the speaker, the simultaneous interpreter has to render it by the following:

(مرة مليون أو مرة ألف لك قلت) /qultu laka 'lf marāʾi aw milyon marāʾi/

Which literally, means: I told you a thousand times or million times ...

Methods for Interpreting a Hyperbole by Considering the Culture

Regarding the point related to the differences in culture: E.g. in Sudan, which is located in Africa, someone may say: "One hundred times = مرة مئة", /mi'f maraʔ/ But another person from the Gulf, in Asia, may say: 'Thousand times' / 'lf maraʔ/ = مرة ألف;

Methods for Interpreting a Hyperbole Extracted from Religious Texts: Describing Hyperbole

Extracting units or referring to the Islamic culture: The Simultaneous interpreter may have two general solutions:

The Holy Quran: The number mentioned as regards to hyperbole is expressed to draw the attention of the listener on the importance of the idea, event or subject matter is 'seventy' 'سبعين' /sab'yn/; (70); (see the Holy Qur'an, Chapter No. 09, verse No. 80). In the Holy Quran the mentioned number, as said above, is 'seventy' (70). The concerning part of the verse reads as follows:

(... مَرَّةً سَبْعِينَ لَهْمُ تَسْتَغْفِرُ إِنَّ ...)
/n tasstağfir laham sab'yna maraʔ/

The specific words of the verse may be translated as follows:

(Whether or not you ask forgiveness for them, even if you ask forgiveness for them seventy times, Allah will not forgive them.)

The purpose of the idea about the number 'seventy' is to emphasize on the situation of that person, by outstripping the idea about which hyperbole is expressed.

In some sayings of the traditions of Prophet Muhammad (PBUH), the number is, also, seventy, sometimes reported as 'one hundred'. But it is not mentioned as hyperbole. (Author (2005). Chapter 47. See also (author on AWEJ for Translation & Literary Studies (AWEJtls), Volume4, Number 3. August 2020.

In other situations, the English hyperbole (one hundred) is rendered, in Arabic, by 'one thousand', as said above:

مرة ألف لك لنت /qult lka 'lf maraʔ/ (1000)

The translation where a simultaneous interpreter uses one hundred (100) or one thousand (1000) is not fixed and doesn't express a literal translation. The interpreter has to assess the degree, the tone, emphasis, etc. sought by the speaker, then chooses either 'one hundred times' (100), once he/she feels that hyperbole talked about is not very exaggerated, or otherwise, chooses the equivalent of the words 'مرة ألف = 1000' /'lf maraʔ/, in case the emphasis on the matter is very important, with great exaggeration.

Of course, the numbers are not intended in themselves, but the aim is to underline the gravity, significance, and seriousness of the idea, carried in the 'hyperbole' of the SL.

Interpreting Hyperbole, Methods Regarding Time and Costs

Some figures of speech that a simultaneous interpreter may encounter and are considered as diminishing or exaggerating units are those that cover the field of time and economics.

Time

Someone may say: "Wait one minute, I will join you. I have finished"

The French language renders it by:

"Attendez une minute, je vais vous rejoindre, j'ai fini",

This is not real-time of the verb.

The morphemes: 'J'ai fini' should mean, really, in French: 'Je vais finir.

This is an aspect = should be converted back in English to express the real idea by the following: I'm going to finish, maybe in one minute.

The idea is to reduce the waiting time. Which may be conveyed in the Arabic language by:

انتدبر دققة ان تظر /intadhir daqyqā s' lhaqu bika 'ntahayt/.

The speaker may not come in one-minute time, but the sentences aim to say that the speaker will hurry up. Such words, once said in a conference, should be interpreted by the cultural equivalences, or at least by rendering, the meaning intended by the speaker.

Costs

In an economic conference, a speaker may talk about costs of items, sophisticated tools, etc. and say: "These items cost a billion Euros", exaggerating, to show that the subject matter is costly.

In French, a simultaneous interpreter may render it by an equivalent sentence: "Ces articles coutent une fortune."

If back-translated literally into English the French units may yield:

These items cost wealth (fortune).

In case of being in a booth translating instantly, into Arabic, and knowing that the target audience is composed of daily life people, the interpreter may use equivalences like the following:

جربك في قرش آخر سد تكل فكم الامواد هذه /hadihi almawad satukalifka 'hir qiriš fy ġaybak/

If, literally, back-translated into English, it will give: These materials will cost you the last penny in your pocket'

Otherwise, the interpreter may render the above-mentioned Arabic sentences by the following:

الاملايين ملاين سد تكلف هذه /hadihi satukalif malyyn almalayyn/

Interpreting Hyperbole: Methods of the Daily Life Expressions in English/Arabic/French

Hereunder are some examples of hyperbole that may encounter the interpreter during an interpreting session:

She is skinny as a toothpick.

This hyperbole can be converted into the Arabic language by:

كالا فشة ذيلة هي /hya nahila k' lqš/

In the case of talking about a 'boy' the cultural equivalence, for gender connotations, maybe:

السد يفك ذيف هو /huwa nahif kassyf/

The word for word of the Arabic sentence can be back-translated into English as followed: 'He is as thin as (like) a sword.'

In the previous example, the image looked for is not of a sick boy; it is of a thin boy, but of strong character, courageous, sharp, etc. like a sword. The Arabic language refers to its culture: The sword is the sign of power. The Arabic language also distinguishes between the two persons spoken about: The 'girl' and the 'boy' by gender. This process is not pejorative. Anyway, the image may have been shifted in the mind of the speaker who moves from the image of 'sickness' to that of the 'one who should be strong', even thin. The equivalence in each case has an underlying idea which is to focus on the character of each person, but not to humiliate one and appreciate the other. A girl who will be a young lady should not be described as a 'sword'. Being skinny is not a problem. She will grow up. The simultaneous interpreter has to bear all these cultural differences in mind. He/she has fractions of seconds to react and interpret the unit, hyperbole, or any other figure of speech according to the situation and surrounding linguistic and other factors. This previous example reveals that, sometimes, hyperbole shares some features with other categories of figures of speech, e.g. proverbs, metaphors, euphemism, etc.

In French, the above-mentioned hyperbole can be rendered, by the interpreter, as follows:

Elle est maigre comme cure dent.

It is to be known that the word 'maigre' indicates that there is something wrong on the level of the health of the person about whom we are speaking: 'Sickness' which is described by another word, in French: 'malade'. Once the French language expresses the admiration of the body: the word 'mince' appears as equivalence, but in a context where a word like 'skinny' is avoided, due to its negative connotations.

Example 2:

This day is the worst of my life.

French : Ce n'est pas mon jour.

This expression or sentence can be rendered in English, literally, as: This is not my day.

Or : Je me suis levé du pied gauche, aujourd'hui. Literally: I got up (of my bed, awoken) on my left leg.

Literally (littéralement): C'est le jour le plus mauvais de ma vie.

We remark that the literal back translations have no meaning In Arabic:

هذه حس يوم هذا /hadh' yum nahs/

ألا يوم هذا شر من يا لله أعوذ /'ud billahi min Šr hd' 'lym/

Both expressions are borrowed from Islamic culture. Otherwise, the simultaneous interpreter can proceed by literal translation as follows:

هذه حياتي في يومها /hdh' 'k' b yum fi hayati/

Literally in Arabic, the sentence can be rendered by:

يومها ليس هذا

We need other surrounding units to make a context to understand such literal sentences.

Example 3:

She is as tall as a house.

In Arabic of Sudan (Eastern Africa), it can be rendered by:

ألا نذلة طول طوي لة /tawyl' twl annahl' /

Back translated literally: She is as tall as a date palm.

Rendered as hyperbole: She is as tall as a house.

ألا نذلة فون عمود (كأنها) زي طوي لة هي /hya ṭawil' zay 'mud' /

The image here is borrowed from the telecommunications field. The word for word it could be rendered by: 'She is tall as a telephone pillar.'

Or, the same English hyperbole, mentioned here-above may be translated as follows:

ي.ال سار م تل طوي لة هي /hiya ṭawyl' mitl alsary/

Literally: 'She is tall like a pole.'

The image is that: a 'pole' may be stuck in a yard of a campus or anywhere, for example, on which a flag is put.

In French:

Elle est quasiment grande et très élancée. Or,

Elle est quasiment grande que sa tête touche le plafond.

Or any sentence that renders that underlying idea of being extremely tall.

Example 4:

The Director is trying to solve a million issue this month.

In Arabic it could be rendered by:

ال شهر ذاه معضلة مل يون حل المدي ر ي حاول

/uḥawil almidir ḥal milliyon mu' dil' hada alŠhr/

In French, the English sentence with the hyperbole 'a million...' may be conveyed by:

- Le directeur essaie de résoudre un million de problèmes, ce mois.

The words 'a million issue' are transferred by their equivalences into French and Arabic: The same idea is found in these two other languages and cultures.

Example 5:

While trying to carry a boy in a certain situation, one may say:

This boy is as heavy as an elephant.

In Arabic: /hda aṭifil taqyl kanhu ḡabal/ ث ق يل ال ط فل هذا ج بل كأنه ال وزن،

The Arabic language uses the image of a 'mountain', and not an 'elephant' as in the English language. Maybe, because elephants are not found in the desert of Arabia: the peninsula. So, the animal to which the Arabic language always refers, is the 'camel', the 'horse', the 'lion', the 'wolf', the 'fox', etc., but equatorial and tropical ones of the wild such as 'elephants', are not found, unless recently in zoos. So, hyperbole should be treated by then interpreter according to the idea, situation and context implicitly searched by the specific speaker.

Example 5 may be rendered in French as follows:

- Ce garçon est lourd comme un éléphant = (on dirait un éléphant)

The French language, proceeds like the English language.

Example 6:

Your shoes weight a ton.

In Arabic: The weight of the shoes will be compared to that of a 'rock' or a big 'stone' informal Arabic:

حجر من كأنهما ث ق يل تان ن علاك /n'laka tqyltan kanhuma ḡaḡr/

The word 'weight' is omitted in Arabic. It is included in the meaning of the term "ث ق يل تان" /taqylatan/ which means 'both heavy'. The term is used as a /al-mutana/ called 'duel'.

In English, the idea of hyperbole focuses on the unit used in weights = 'ton'. The Arabic language has recourse to the surrounding environment and extracts a word which is the equivalent, in English, to the word 'stone'.

In colloquial Arabic: /ḡzmatuk taqyl' kanaha ḡaḡr/ جزمك ث ق يل حجر كأنها ث ق يلة

In French, example 6 may be transferred as follows:

- Tes (vos) chaussures pèsent une tonne.

English Example 7:

The lady, in Hitchcock movie, was scared to death.

Here, due to the comparison between the situation of 'horror' and the 'death fear', hyperbole seems like a metaphor. However, the interpreter should differentiate between the two. A metaphor is a: "Figure of speech in which a word or phrase is used to refer to another through hidden similarities, but without using 'as' which is used in simile." (Author's article, 2019)

In Arabic:

الموت حَتَّى هتَشْكوك ف يلم في المرأة روعت ل قد
almaraf fy fylm htScok hta almawt/

It worth mentioning that in Arabic, one should use /lam al-qassam/ (ال قسم لام), to express the idea of the stress on the thought. Some translators use the Arabic device 'قد' to express the idea of the 'present perfect', and 'ل قد' to the 'past perfect'. In other situations, the doer of the action, in Arabic, is focused on by the use of the device 'أن' /an/. Anyway, the simultaneous interpreter has to be a part linguist and choose the adequate grammatical rule and device, respecting the culture of each of the three languages in the study.

In French:

- La dame, dans le film de Hitchcock a été effrayée a mort.

It is known that in French, as in Arabic, these languages distinguish the feminine and the masculine. In the French translation, the word 'effrayée' comes after the auxiliary past participle of the verb 'être', the equivalent of the verb 'be'. So, there should be what the French language calls 'concordance' (agreeing with), it has to agree with the subject in gender and number. This point shows the importance of the grammatical rules in simultaneous interpreting.

The simultaneous interpreter must be aware of these differences as regards the nature of hyperbole. He/she is bound to comprehend all types of techniques and methods for deviations, solutions, equivalences, etc. of such a figure of speech in the SL as well as in those of the TLs or their equivalencies: linguistically and culturally.

Suggested Solutions

As simultaneous interpreting is done orally and instantaneously or immediately, the interpreter has a few seconds to think over the unit that could have caused the problem to him/her. The author of this article suggests that the interpreter proceeds by using one of the following techniques and methods, in case of not knowing or remembering the suitable equivalent for any hyperbole used by a speaker in the SL:

Contextual Non- Literal Meaning of the Hyperbole

The interpreter has to have a fruitful imagination and to know firmly that hyperbole mentioned while a certain speaker delivers a speech will never be said to suggest a literal meaning. So, it should be interpreted by the adequate equivalent or, at least, a contextual meaning. Thus, the interpreter discriminates between the literal meaning not intended and the figurative meaning looked for by the speaker. In other words, to have Imagination: The interpreter should have a fruitful imagination and resort to

the problem, if any, of hyperbole by identifying him/herself to the speaker and to imagine the purpose of its use, then renders it, at least, by giving the closet meaning.

Elimination

To quickly eliminate any pejorative and negative meanings that may cross the interpreter's mind and look for a suitable equivalent.

The Use of a Non-Figurative Language to Convert Hyperbole

In the case of not knowing a suitable equivalent that will transfer the idea included in the hyperbole of the SL into the TL, as the interpreter should simply think of finding words that convey the message, color, and the situation, he/she has to find words to render only one meaning included in the concerned hyperbole of the SL.

The interpreter has to try to work out the meaning of hyperbole. He/she will have time in case of recording the message or the notes taken in case of other modes or types of interpreting such as consecutive simultaneous interpreting. In new techniques where recording the speech is possible, the interpreter has full time to think over the underlying idea of hyperbole or any other ambiguous unit, proverb, etc. Studies on consecutive simultaneous interpreting, which means having notes or a recorded speech while interpreting simultaneously, dates to the 2000s, for instance, Hamidi and Pöchhacker, (2007), and recently Goldsmith J., (2018). These researchers reported, separately, that the recording technique, used in consecutive simultaneous interpreting, showed fewer shortcomings and deviations. It also enhanced the interpreting process itself and produced satisfaction to the target audience. The author of this study remarks that the method is efficient due to its similarity to the memorization effect. Certainly, if an interpreter highly trained, has support with a recorded speech or notes and once he/she plays back the recorded tape, the consecutive simultaneous output will bring satisfaction to the target audience. (See Goldsmith J. and Holley J. 2018. 'Tablet interpreting'. Translation & Interpreting Studies: The Journal of the American Translation & Interpreting Studies Association. Vol. 13 Issue 3.) It worth mentioning that some interpreters prefer interpreting the speech without the use of notes or texts or recordings, or proceed as in sight interpreting (See Author . The important thing to remark here is that these are modes or modalities of interpreting a speech. Once the message is conveyed and rendered into the TL, all the other issues are neglected or moved to the back scene. Moreover, the solution, by the use of one of these modes mentioned here-above, may be effective as regards to hyperbole or any other type of problem raised by the speech of the speaker.

The simultaneous interpreter has to focus on the underlying idea of the message. If not, this will send negative signals to the target audience. In other words, that means, by rendering hyperbole of SL by a non-figure of speech in the TL or by a mistaken unit, it would be understood that the interpreter has neither a broad culture of the subject matter nor deep linguistic amenability to surpass the situation. However, any researcher could develop his/her techniques and method of

transferring hyperbole, depending on the nature of the interpretation he/she is doing. The important technique and method in simultaneously interpreting hyperbole are by proceeding non-literally, and according to the linguistic rules and culture of each TL. For instance, to explain this process of looking for an adequate method, take the example of the number 'seventy', (70) mentioned in the English sentence here in the section 'Discussion'. It should be conveyed by the figure of speech 'soixante-dix' in French, and 'سد بعون' /sab'un/ in Arabic. Nevertheless, the number 'trente-six', (36) is the cultural equivalent in the French style for expressing exaggeration.

Likewise, the French word 'trente-six' (36), once rendered in English, and to express the exaggeration, should be conveyed by 'one hundred' or 'one thousand'.

Concerning the Arabic language, the interpreter may render the French 'trente-six', (36) and the English 'one hundred' by '100 = مرة مئة' /mia' mara' (for the transcription or the transliteration see also Wikipedia, (2010). There is a similarity as regards to the images between the Arabic language and the English language in this specific case of the number 'one hundred' (100). Of course, in mathematics, accounting, finance, etc. the use of figures is different, because the use of hyperbole may be eliminated by the scientific nature of these fields.

Respecting Interpreting Techniques applicable in the Hyperbole

The interpreter has to identify himself/herself to the speaker. Thus, he/she fulfills a great part of the underlying idea embedded in hyperbole. The following techniques may help him/her to make a short cut in rendering hyperbole, while he/she is isolated in the soundproof booth with the known equipment such as a microphone, headphones, receiver, etc. there should be an eye on synchronicity, the intonation, the tone and to convey the feelings and emotions embedded in hyperbole.

Develop and maintain the Cultural differences that enrich the cultural diversity of his/her working languages and consequently that will enrich his/her vocabulary.

Conclusion

As simultaneous interpreting is done from an SL into one TL only, the author suggested in the analysis the addition of a third language. Knowing that any UN-style interpreter has two working languages and a third called passive language into which, in emergency cases he/she interprets, from one of his/her two major languages, of which one, according to the ethics of the profession, is his/her mother tongue.

This study tackles, with examples, borrowed from the formal and the daily-life English languages, the effect of interpreting hyperbole into Arabic/French, as TLs. It also discusses the means and processes used in simultaneous interpreting, and the ability of the simultaneous interpreter to use hyperbole or an expression that complies with that of the SL, through linguistic, cultural, and interpreting methods and effects.

It demonstrates with examples and suggests techniques and methods to render hyperbole from the SL, into the TLs, immediately, avoiding false or misleading translations.

It also discloses suggested solutions based on traditional and new translation processes. The article encourages the simultaneous interpreter to take the initiative and be a part linguist and arm himself/herself with concepts and hyperbole extracted from the cultures of his/her working languages to resolve the problems of such type's units, once they face him/her. Thus, he/she will exceed literal interpretations, which may constitute confusion for the target audience.

Shortly, studies may be conducted to provide interpreters with more techniques and methods, ideas, and propositions to interpret hyperbole or another type of specific figurative language encountered in conference interpreting.

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