



## **Investigating Osloob al-Hakeem (Equivocation) with Reference to Arabic- English Translation**

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### **Abstract**

“Osloob al-Hakeem” which means Arabic equivocation, or in English “Equivocation”, is an Arabic term referring to a kind of eloquent style of speech or writing. It is a frequently used style in the literature of Arabic whereas in English we have similar terms namely , equivocation and double speak. It has many rhetorical goals . The study attempts to identify this style, its types and objectives, with reference to the possibility of translating it into English. Further, it aims at finding the difference between this style and its equivalent in English. The study has showed that Arabic equivocation has eight objectives and has a special meaning that depends on changing the course of the dialogue to what suits the addressee and the speaker. It is found that Arabic equivocation differs from English equivocation in that the usage of Arabic equivocation is usually for positive reasons while English equivocation is usually for negative reasons. It is also found that couplet procedure in translation is the most appropriate in translating this style.

**Keywords:** Arabic equivocation, double speak ,the round meaning, foreignizing translation, couplet procedure

## استقصاء اسلوب الحكيم مع الاشارة الى الترجمة من العربية الى الإنكليزية

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### المستخلص

تتناول هذه الدراسة موضوع أسلوب الحكيم. و هو أسلوب كثير الاستعمال في أدبيات اللغة العربية بينما يوجد في اللغة الانكليزية مصطلحان مشابهان له وهما المراوغة والالتفاف.. و هذا الاسلوب له أهداف بلاغية عديدة. تحاول الدراسة التعرف على هذا الأسلوب و انواعه وأهدافه مع الإشارة الى الترجمة الى اللغة الإنكليزية. وكذلك إيجاد الفرق بين هذا الأسلوب و ما يقابله في الإنكليزية . و قد أظهرت الدراسة ان أسلوب الحكيم في اللغة العربية له ثمانية اهداف وهي التعديل و الايجاز والاستثارة و تغير اولوية السؤال والتهرب من المواجهة اللفظية و الفكاهة و السخرية والمعاندة .وله معنى خاص يعتمد على تغيير مسار الحوار الى ما يناسب المخاطب و المتكلم. وظهر ان اسلوب الحكيم يختلف عن اسلوب المراوغة في اللغة الانكليزية في ان استعمال اسلوب الحكيم في اللغة العربية علدة مايكون لاسباب ايجابية بينما المراوغة في اللغة الانكليزية تكون لاغراض سلبية .وتبين ان الاجراء الثاني في الترجمة هو الأنسب في ترجمة هذا الأسلوب.

الكلمات المفتاحية: أسلوب الحكيم, المعنى الدائري, أسلوب التغريب في الترجمة, الكوبلييه او الاجراء الثاني

## 1. Introduction

This is a semantic study of equivocation in Arabic with reference to Arabic-English translation. It is one of the rhetorical Arabic styles ,having its own forms and objectives frequently used in Arabic literature. It is a very high style in standard Arabic in particular and is much related to meaning aspects of rhetoric.

Meaning has been the common point of attraction to linguists in all domains of language study due to the fact that it is involved in the various aspects of human life. So life cannot be imagined and construed without a sense of meaning. It means communication.

See the following sentence:

“I allow for the hyperbole that their infatuation prompts, but by and large I believe them.” (Fodor, 1987: ix)

It is not possible to understand a speech without paying attention to the context in which it occurred. The English sentence above is out of context. Its meaning can only be detected through the linguistic and non-linguistic context in some cases, so that the meaning becomes clear and there is no room for uncertainty. Providing the context for the abovementioned English sentence the meaning will be clear that the author is talking about his smart cat “Greycat” and its cleverness . He says that he believes the exaggeration of having cats with such behaviors. The following Arabic translation is not identical with its English literally but communicatively is identical with reference to the context.

"و أنا اغض الطرف عن مبالغتهم التي دافعها الافتتان بهذه القطط و لكنني  
أصدقهم فيما يقولونه عموماً"<sup>1</sup>

And I turn a blind eye to their exaggeration motivated by their  
fascination with these cats, but I generally believe them in what they  
say about their cats.<sup>2</sup>

That was a linguistic context. But there are other kinds of context which are crucial  
in grasping the meaning of a text. A cognitive context is among other types to deal  
with the issue of meaning. Actually, meaning is the goal of all linguistic studies in  
general and the main drive of language.

## 2. Meaning

According to Ogden & Richards (1923:11), there are three concepts: the  
signifier, the meaning, and the signified . These three concepts are different from ,  
but related to each other. The earliest of them is the signified, i.e. the referred to,  
the thing precedes the existence of the word, then the word comes to refer to the  
thing and at the same time is related to the word meaning indicative of the referred  
to (See also Saussure (1959:102)).

Language is a network of relationships that are organized among them  
based on special structural rules. Recognizing them is a main condition for  
determining the meaning of the text (Bingrad, 2018:10).

The differences between the intended and unintentional signs on the one  
hand, and what is natural and what is traditional or symbolic of signs on the other

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<sup>1</sup> The researchers' translation depends on the linguistic context.

<sup>2</sup> The researchers' back translation.

hand, play a main role in the theoretical investigating of meaning (Lyons, 1982:10).

According to Lyons, theorists have discussed the problem of meaning, with specific orientation to language, for more than 2000 years but no reasonable response has yet been produced to it. One of the many reasons may be that the problem, due to the way it is presented, is insoluble. It poses two questionable presumptions as follows:

1. Our reference to anything by the term ‘meaning’ must have some sort of presence.
2. Everything referred to as meaning is alike and can be matching in nature. These presumptions can, correspondingly, be called the presumption of “existence” and the presumption of “homogeneity” (Lyons, 1981:5).

Cherry states that the meaning of words cannot be predicted except through the context of their occurrence. The function of pun or wordplay can be utilized through the context delicately. This process is highly dependable on all the elements of the situation, i.e., the addresser, the addressee, their levels of whole knowledge and education, the extent of their relationship with each other, the topic they are dealing with. He adds that expressions are not codes with fixed meanings that can only be understood in one way. Expressions are pragmatic symbols, not duplicates or prototypes of something. Sounds of things and signals often give the impression of likeness of their source, but this likeness does not represent their real meaning precisely. (Cherry, 1957:10).

## **2.1 Types of Meaning**

Leech (1985:9) states that expanding the study of meaning may lead to the deep valley that includes the description of everything that could be the subject of human knowledge and its belief. He adds that it is possible through precautions differentiation of the types of meaning, to show how these types harmonize with the comprehensive influences on the linguistic communication process. He also shows how the methods of studying meaning that fit with some types may not fit with others. He divides meaning in general into seven types giving priority to the logical meaning that he prefers to call the conceptual meaning that is related to “semantic competence”. The types are: conceptual, connotative, social, affective, reflected, collocative, and thematic meanings.

#### 1. conceptual meaning

The principal or central meaning is sometimes called the denotative meaning, or the cognitive meaning. This meaning is the main factor of linguistic communication, and the true representative of the basic function of language, which is understanding and transference of ideas. It is a condition for speakers of a particular language that they should share the basic meaning. This type of meaning has a sophisticated complex organization of a kind that can be compared with similar organizations on the phonological and grammatical levels (Leech, 1985:9).

#### 2. connotative meaning

Connotative meaning or implied meaning is the meaning that the utterance possesses by means of what the side of its purely conceptual meaning indicates. This type of meaning is in excess of the basic meaning and does not have the attribute of stability and comprehensiveness, but rather changes in culture, time or experience. If the basic meaning of the word(woman) is determined by three features (+ human - male + adult), these three features

provide the criterion for the correct use of the word. But there are many additional meanings, which are non-standard qualities, and are subject to change from time to time, and from society to society. These additional meanings reflect some organic, psychological and social characteristics, as well as some characteristics that are associated in people's minds with women (such as gossip and good cooking, not a specific type of clothing), or that are linked in the minds of a particular group depending on their individual or collective point of view, or the point of view of society as a whole (Using crying - emotional - irrational - unstable) (Leech, 1985:12-13).

### 3. social meaning

The social meaning is the meaning which can be reached through awareness of the different dimensions and style within the same language. It is possible to identify through words or pronunciation the dialect of the speaker, his geographical and social origin, and his relationship with the listener. By studying the usage according to the case, the social and stylistic diversity of the language is identified: formal, literary, colloquial, vulgar, familiar, street language, fetc. Through the variation in dialect, geographical area, social class, time (the language of a particular century for example) and modality, the language of notes and lectures is differentiated. Match can rarely be found in words with respect to both conceptual and stylistic senses. Accordingly, the idea of synonyms is not acceptable to many people. The dimensions of stylistic and social diversity include many variations at the local dialect, social status, time, the level of the cultural status of the speaker and the field of knowledge. If synonym is meant to be similar at the conceptual level, it is not possible to compare synonyms at the changing stylistic level. So the word **horse** in the English language varies according to these dimensions with regard to the form

of the word: “steed (poetic), horse (general) nag (slang) gee-gee (baby language)” (Leech, 1985:15).

The social meaning can include the so-called stimulating force of speech, where a phrase is interpreted in one of the situations as an affirmative, a request, a threat, or an apology (Leech, 1985:14-15).

#### 4. affective meaning

The emotional meaning describes the speaker's feelings towards the addressee, either directly or indirectly. For example, in the direct way, when saying: “you are evil”, in an indirect way, saying: “sorry for the interruption. I wonder if you prefer to lower your voice.” So the tone of the voice can reverse the meaning of a polite sentence by changing the tone of the voice. The emotional meaning can depend on the conceptual or implied meaning. Exclamations like, Uh, shah, are used to express feelings. When these sounds are used, feelings are expressed without using further semantic function (Leech, 1985:15-16).

#### 5. reflected meaning

It is the meaning that arises in cases of multiple basic meanings, as the most familiar meaning often leaves its suggestive effect on the other meaning. The reflected meaning becomes clearer in words with taboo meanings, such as words related to sex, defecation, death, etc. It has become difficult in English to use the word intercourse, for example, without provoking its sexual associations. The English word “undertaker” is no longer used, although it was not shame to use the verb in the past, because it was common to the burial function. In such cases, euphemism should be used, which practically a



reference to something objectionable or an undesirable meaning in a way that makes it more acceptable and palatable (Leech, 1985: 16).

#### 6. collocative meaning

It contains the associations that a word has on the basis of the meanings of the words that tend to fall with it and is exemplified by the words *pretty* and *handsome*, which share a common meaning and are distinguished from each other by their usual conjugations (the first is collocated with *girl*, *woman* and *flower*... .. and the second with *boy* and *man* and *coat*...)

#### 7. thematic meaning

It is usually associated with choosing between permissible grammatical combinations, such as choosing between the active and passive sentences. It is also related to the way the speaker or writer organizes the message by arranging words and highlighting or emphasizing them (Leech, 1985: 19).

### 3. Arabic equivocation : definition

Equivocation style is defined as an addresser's style which informs the addressee with what s/he does not expect, by treating the latter's words contrary to what s/he intended, directing the attention of the addressee to the fact that s/he had better pay intention to the addresser's new proposition. Or it is answering the questioner with an answer for another question not the one asked by the questioner alluding to him or her that that question (which is not asked) is better and more important to him (Qazwini, 2003: 84).

#### 3.1 Arabic equivocation as unique type of meaning

A person may be asked by a questioner about a matter, and he finds himself inclined to refrain from going into the subject of the conversation, or answering the question for many purposes, including: that the questioner is unable to understand the answer in the correct manner. You think that it would be better for him to turn away from that question to consider what is more beneficial and more useful to him. Another reason is that you disagree with your speaker in the opinion and do not want to confront him with your opinion about that question. So, in such a case you, out of tactfulness, change the subject into another topic you consider more worthy and more appropriate.” (Al-Jarim &Ameen, 1999:295)

From the statement of the purpose of that style, the aspect of wisdom is clear in it. Insight necessitates that the addressee, who is distancing himself from being drawn into the course of an unwanted dialogue, should withdraw tactfully from it to a more important topic without embarrassing the questioner. Thus, he keeps himself with his questioner away from the prohibitions of responding harshly to a question that the questioner should not ask. Instead, he, the questioner, should ask another question which is more appropriate and more fruitful.

Insight may also dictate the same style by asking a convincing alternative to that question posed, provided that the meanings of insight in both ends of the style are present. Its presence on one side does not mean that it is denied from the other in any way.

Thus, there is some sort of meaning in this style which is created by readdressing the issue in hand changing the whole proposition into another course which is suitably to be addressed. Here, the style rearranges things in a way which suits both parties of the conversation. It is a kind of moving around the dialogue, transforming it into a neo-meaning that satisfies the needs of both replier and

questioner. It can be named as “**round meaning**”. This new kind of meaning can be added to the other types of meaning already stated by scholars.

(Al-Jarim & Ameen, 1999:295)

### 3.2 Types of Arabic equivocation

According to the abovementioned definition, Arabic equivocation can be divided into two types:

#### A. Arabic equivocation of unexpected address

It is a style in which the addressee is provided with unexpected information, for example, a prince said to man threatening him with shackles:

1. "قول القبعثرى للحجاج بن يوسف الثقفى وقد قال له الحجاج  
متوعدا له بالقتل: «لأحملنك على الأدهم»: «مثل الأمير من  
يحمل على الأدهم والأشهب»" (Qazwini, 2003: 84).

“I shall carry you on the adham”.

[Black color is one meaning of adham in Arabic. Here, he means I will keep you on chains which are black in color].

The man said: “a man like you, your highness, carries on the adham [a black horse] and the ashhab [a grey horse]”. The man means to say: “you are a generous person, your highness.”

It is clear the man understood the threatening, but he tried to evoke the good character of the prince by reminding the prince of generosity which is more appropriate in this case. Further, when the prince told him that he meant by “adham” the chains and shackles by saying “it is “hadeed””. Here , “hadeed” is a polysemous expression meaning either “iron or chains” on the one hand or “keen”

on the other hand. Then the man said, pretending to grasp the latter meaning: “to be keen [ “hadeed”, the second sense ] is better than to be dull” (Qazwini, 2003: 84).

## B. Arabic equivocation of unexpected answer

It is another style in which the questioner is provided with an answer for a question other than asked by the questioner, e.g. :

2. "يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ" (سورة البقرة 189)"

“They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful (AL-Hilali & Khan, 1998:39). (Chapter 2: AL-BAQARA:189)”

Here, people asked about the essence of crescents and the answer was a statement of their benefits (Qazwini, 2003: 84).

Here are other examples:

- i. a man was asked “How much capital do you have?”, he answered “ I am honest and people trust me very much”.
- ii. Also, an old man was asked “how old are you”, and he said, "I am blessed with good health."

In the first question, the merchant distracted the questioner from the topic, who was asking about the merchant's capital, with a statement of his faithfulness and the great trust of people in him, as an indication to the fact that these two qualities and their likes bring profit and guarantee the success of the trade.

In the second question, the old man avoided answering the question directed to him distracting his questioner from it gently. He told him that he enjoyed a good health denoting to him that asking about health was better and more appropriate (Ateeq, 1985:182).

### 3.3 The objectives of Arabic equivocation

It is a normal thing that the answer of a question be identical to it. Sometimes, the answer shuns the question to achieve some objectives as follows:

1. **Adjustment of the question** in the first place to be compatible with the answer already given (AL-Suyuti, 1996:573).
2. **Intransigence** on the part of the questioner, as in the Qur'anic verse (AL-Suyuti, 1996:574):

3. "وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا"  
(الأنعام: 85)

" And they ask you (O Muhammad صلى الله عليه وسلم) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little (AL-Hilali & Khan, 1998:381).""  
(AL-ISRA, Chapter 17: 85)

3. **Brevity**, especially if the question requires a long explanation that the listener may realize through this style easily (Khalil, 1998:16).
4. **Evoking of the faculty of curiosity** when not answering the question posed to lead to the curiosity of the listener, as the Qur'an was the first Arabic book when it was revealed to the Messenger Mohammed (peace be upon him) at that time. The Quran appreciates the feelings of the Arabs by its wording. It is content with glimpsing and pointing in order to provoke the ability to look beyond these signs and to discern what these words were evidence of (Khalil, 1998:16).
5. **The inability on the part of the questioner to grasp the answer correctly**, so he is distracted to what is more beneficial and more serviceable to him (Al-Jarim &Ameen, u.d.:295).
6. **Verbal confrontation evasion**, if the opinion of the speaker is contradicting his listener's view he tends to use this style to distract the attention of the listener tactfully from the subject discussed to another one which is regarded as suitable and not problematic (Al-Jarim &Ameen, u.d.:295).
7. **For Humor**: this style can be used to demonstrate humor which is one of the aims of the style of the wise-man, and it is a kind of politeness in joking. It is intended to spread joy among the attendees, or to entertain the addressees. On occasions and gatherings at weddings. An example of this purpose is what was reported about Ibn Sirin who used to joke and laugh of the intensity of joking, and on one day he was asked about a man? He said: "He died yesterday." So when he saw the alarm of the questioner, he read:

"اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ." (سورة الزمر: آية 42)

It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply (AL-Hilali & Khan, 1998:624).

And he said: I meant with death to sleep (Al-Dinori, u.d.:15).

## 8. For Ridicule

This type is illustrated in the Qur'anic verse:

"وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ( 71 ) "وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ" آية: (72) سورة النمل

71." And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you (AL-Hilali & Khan, 1998:513)."

What is meant by the promise is what they were warned against the punishment, (and the question about its time, which is a question that judges them by the presumption of His saying: "If you are truthful." So He met their sarcasm with sarcasm like it in the answer with the presumption: "that which you wish to hasten on, may be close behind you." His delay is a mercy to you, but you do not deserve this mercy, for the punishment will come to you soon. Ibn Ashour says: "The answer is based on the Arabic equivocation and their questioning leads to the reality of the question, warning that they have the right to ask about the time of the warning in order to precede it with faith." (Ibn Ashour, 1984:20-27)

This style can be used smoothly due to the fact that the Arabic sentence has different connotations because it contains, for example, a polysemous word or expression. Further, the Arabic sentence is of two types with regard to meaning: one with a definitive meaning, denoting one meaning that cannot be construed otherwise. The other type of Arabic sentences can have more than one meaning due to certain reasons; among those reasons is polysemous nature of words and expressions (Al-Samarrai, 2002:13 - 14). The following examples are illustrative:

4. "قال الحجاج للمهلب أنا أطول أم أنت؟ فقال : أنت أطول وأنا

أبسط قامة."

(Al-Jarim &Ameen, 1999:297)

Al-Hajjaj said to Al-Muhallab, "Am I taller than you, or you are than me?"

He said you have the upper hand and I am extended in stature.

Here, the Arabic word "أطول" has two possible meanings either the derivative adjective of the noun "الطَوَّل" |transliteration: Al-TOWL" meaning "**grace, richness, ability**" or the derivative adjective of the noun "الطَوُّ" | transliteration: Al-TOOL" meaning "**opposite of shortness or breadth**". So the man is telling the prince, out of respect, that the prince is more powerful and dominant than himself who is just extended in length.

5. "سُئِلَ احد العمال ما ادخرت من المال؟ فقال: لا شيء يعادل الصحة"

(Al-Jarim &Ameen, 1999:297)

"A worker was asked once how much money did you make? He said:

"nothing is equivalent to good health."



In this example, the man was asked about the amount of money he had collected, but, unexpectedly, he started talking about good health by saying “nothing” which may be related to collected money or to the equivalence of good health. It may be a manoeuver of the man so as not to state how much money he had collected.

6. "قال ثَقُلْتُ إِذْ أَتَيْتُ مُرَاراً      قُلْتُ ثَقُلْتُ كَاهِلِي بِالْأَيَادِي  
قال طَوَّلْتُ قُلْتُ أَوَلَيْتُ طَوَّلاً      قال أَبْرَمْتُ قُلْتُ حَبْلٌ وَدَادِي"

(Al-Jarim &Ameen, 1999:295)

He said: I have been heavy- going (boring) visiting repeatedly

I said: you was heavy with generous hand

He said: I have been long (staying)

I said: you have been long gracious

He said: I have been boring

I said: you have been boring through my heart (out of passion)<sup>3</sup>

Again, there are polysemous words in the abovementioned verses to give the different meanings for each polysemous words intentionally to achieve Arabic equivocation. The expression “ثَقُلْتُ”, “transliteration |thaqqal : being heavy” has two indications: a. **boring**, b. **being very generous** according to both meanings involved in the context abovementioned. The second expression “طَوَّنٌ” “transliteration |tawwal : being long” has two indications: a. **staying for a long time**, b. **being very influential and helpful** according to both senses intended in the abovementioned text.

#### 4. Equivocation (doublespeak) definition in English

According to Merriam-Webster online dictionary (Merriam-Webster, 2021), equivocation means “deliberate evasiveness in wording: the use of ambiguous or equivocal language.”

<sup>3</sup> The researchers’ translation

The myth of equivocation happens when a important word or idiom in an dispute is utilized in an equivocal manner, with one implication in one part of the dispute and then another implication in another part of the dispute (Hanks, 2021).

For example: *“The laws imply lawgivers. There are laws in nature. Therefore there must be a cosmic lawgiver.”* (ibid)

Doublespeak language acts as if it is communicating but in reality it is not. It changes things into the opposite of their proper states. The bad appears good, the negative turns to positive, the unpleasant is modified into attractive or acceptable. It also shirks responsibility. It tries to cover or avert thought and confines it.

Doublespeak can be recognized the following questions: Who is the speaker? What is s/he saying? Who is the addressee? What are the conditions and settings of the dialogue? What is the purpose of the dialogue? What are the outcomes of that dialogue?

Responding to such questions reveals whether certain dialogue or talk involves doublespeak or not (Lutz, 2015: 10).

Four categories of doublespeak can be discussed at least.

Euphemism is the first. It is a kind of softening the expression, embellishing speech, or beautifying it by using another word or phrase in place of another if it is believed that the other is offensive or obscene.

It can also be a diplomatic word or phrase that evades straightforwardly revealing a raw truth, or it can be a way of respecting the feelings of others or to avoid taboos. In such a case, it is not regarded as doublespeak and nobody is deceived. It is just a matter of regarding the social taboos (ibid).

Doublespeak, however, is achieved when deception is intended through euphemism. Using the expression “unlawful or arbitrary deprivation of life,” instead of “killing”, for example, is considered as a euphemism establishing

doublespeak. As such, it is aimed to distort reality, to shield up the disagreeable (ibid: 11).

Jargon is the second kind of doublespeak. It is the particular linguistic means of almost all kinds of professions and alike groups. Jargon plays an important role within a group as linguistic shorthand to be utilized for communication effectively and fast. It is the “trademark” of belonging to a particular group (ibid: 11).

But jargon, likewise, might be doublespeak. It may be used to pretend, be unclear or mysterious to expose insight, power, and esteem on the part of the talkers and their topic. Jargon when exploited as doublespeak habitually creates complexity out of the simplicity, thoughtfulness out of familiarity, insightfulness out of clarity. In such a case, it is used to complicate things not to clarify them. Hence, such expressions as the following can be used in doublespeak: “organoleptic analysis,” to mean smelling, “fused silicate,” to mean glass, etc. (ibid: 11).

Nonetheless, when a jargoning person addresses somebody who is an outsider, knowing that he does not comprehend the jargon, doublespeak is then accomplished deliberately. An example for this kind of doublespeak, the expression “*the involuntary conversion of a 727*” is used by an Airlines company for describing a National Airlines 727 airplane crash in a footnote in its annual report to its stockholders to account for the loss and in the same time it did not talk directly about its crashing airplane and the casualties (ibid: 11-12).

Gobbledygook or bureaucratese is the third type of doublespeak. Fundamentally, this type is a matter of heaping of words to engulf the audience with as much talk as possible. The following is Alan Greenspan, then chair of President Nixon’s Council of Economic Advisors testimony:

“It is a tricky problem to find the particular calibration in timing that would be appropriate to stem the acceleration in risk premiums created by falling incomes without prematurely aborting the decline in the inflation-generated risk premiums.” (ibid:12)

Mr. Greenspan comments on his testimony saying, ““I guess I should warn you, if I turn out to be particularly clear, you’ve probably misunderstood what I’ve said.”” Occasionally gobbledygook could look striking, but in reality it is mere nonsense (ibid: 12).

Inflated language is the fourth type of doublespeak. It is planned to exaggerate things. It is used to aggrandize issues, situations and individuals unjustifiably. This type of doublespeak is easily identified. So, car mechanics can be termed ““automotive internists,”” operators of elevator may be called as members of the ““vertical transportation corps,”” used cars can be named as “experienced cars,” etc. (ibid:12).

Conversely, it may be troublesome to understand that, when a company ““initiates a career alternative enhancement program,”” which in fact means sacking plenty of workers. “Negative patient care outcome” is that the sick person passed away, etc.(ibid:13).

The doublespeak of magnified language can have grave significances. For example doublespeak in military situations may have such expressions as: “pre-emptive counterattack” which can be construed as, “the forces attacked first” and the expression, “engaged the enemy on all sides” indicates that “troops were ambushed” (ibid:13).

## **5. Translation of Arabic equivocation**

In translating literary texts, there is not a suitable description of translation that is able to escape some of the plain problems. Particularly in the translation of poems, the strain found in connection with form and content on one hand and the eternal clash between formal correspondence and dynamic equivalence on the other, are permanently existent. Nevertheless, it is a stated fact nowadays that faithfulness to the author of the original text could certainly destroy the soul of the message rendered to the target language. The trend these days in the field of translation is towards paying more attention to the content of the message and the spirit of the text than to the form of the text and its aesthetic dimensions. (Venuti, 2012:146).

William Cooper (1928: 484) treats the issue of form and content with respect to translation in a realistic way to some extent. He argues that when the original text is paying a great attention to the form of the message in terms of stylistic devices and esthetic and emotional aspects, which makes the translation task even harder since the translator has to strike a balance between form and content, it is favorable, in his opinion, to stick to the gist of the original text and put the suitable form of the target language which has to be devoid of clumsiness and vagueness. This, according to Cooper, is called a translation from one culture to another.

In this study of Arabic equivocation (equivocation/ doublespeak), the strategy that should be adopted is just the opposite to what Cooper (1928) suggests, i.e., to keep the form intact by using the transliteration procedure to the problematic part of the original text to keep the point of the style active since it is the core of the style and in the same time to compensate for the lost meaning by utilizing either footnote or explanation procedure.

## **6. Model of translation of Arabic equivocation**

In view of the subject-matter, the model of foreignizing translation by Venuti (1995) is adopted to discuss the translation of Arabic equivocation in this paper. This is a term to describe the type of translation in which target conventions are purposely broken to maintain the foreignness of the SLT. In such a strategy, the translator is leaving the SLT in peace, as far as possible, and transfers the readership towards the original Text. (Venuti 1995:19).

Venuti (1995:20) describes foreignizing translation as an “ethnodeviant pressure”. Thus, he views the role of foreignizing translation as maintaining the culture and language of the foreign text. (1995:20). This strategy necessitates not only the liberation of linguistic and textual restrictions but also to adopt a vague, oblique style if necessary. Also, It is the considered addition of SL reality. The collective outcome of such actions is to give the TL readership an exotic reading familiarity (1995:20). However, since the production of ST hinges on local national resources (1995:29), Venuti argues that a foreignizing translation is similarly fractional as the domesticating strategy in its interpretation of the foreign text. Nevertheless, he indicates that it inclines to display their bias and not conceal it instead (1995:34).

The researchers see that foreignizing translation is necessary when the foreign text is loaded with unmatched content in the target language and the translation is an attempt to transfer that content into the target language.

## **7. Conclusion**

The current study arrived at the following conclusions:

1. Arabic equivocation is an Arabic rhetorical unique style which can be divided into two types: unexpected address and unexpected answer.
2. Arabic equivocation has eight objectives: adjustment, intransigence, brevity, evoking, changing question priority, verbal confrontation evasion, humor, ridicule.
3. Arabic equivocation has a special meaning we called in this paper “**round meaning**”. It is a kind of meaning that changes the course of the dialogue transforming it into a neo-meaning that satisfies the needs of both the replier and the questioner.
4. Arabic equivocation differs from English equivocation in that the usage of Arabic equivocation is usually for positive reasons while English equivocation is usually for negative reasons.
5. Translation of Arabic equivocation is concentrated on the form as a primary procedure due to the crucial aspect of transferring form in culture-specific texts. Then the content is cared for through explanation or footnote procedures, secondly in what is called **couplet procedure**.
6. Foreignizing translation is the most appropriate strategy to account for the linguistic phenomenon in question.
7. The “**round meaning**” reached at in this paper can be added to the seven types of meaning stated by Leech (1985).

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