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Abstract

The orientalist had a major or noticeable role in developing the soul of translation and establishing relationships between the East and the West through the Saleebi wars. The orientalist reinforce the trade exchange through Seqelia and they help in the Islamic conquer to Al- Ndalus and the extension of the Ottoman State.

During the Saleebi Wars the greatest translation movement was known in the history and lasted for two hundred years. Through this translation movement most of the Arab heritage was transmitted to the west. This gave the chance to the Arabic culture to enter through a wide door to the western civilization. As a result, there was an important effect contributed to highlight the western culture and civilization.

The interest of the orientalist in the East Arab culture extended to the present time. This study sheds some light on the role of the French orientalist in transmission the Arabic culture to the West. The study doesn't analyze the negative sides or it doesn't handle the orientalist view to the East in the negative and positive sides.

This Survey study throws some light on the area which the French orientalist considered for the Arabic culture through three cores:

- 1.The translation of references and Arabic books,
- 2.Studies on the Arabic literature,
- 3.Translation of literature works.

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A Comparative Study between Abu-Dib's and Anani's Translations of *Orientalism*

In my thesis "*Abu-Dib's Translation of Orientalism: A Critical Study*", too many defects and inaccuracies were recorded in that translation; a recommendation was also given of retranslating the book. A new translation of *Orientalism* by M. Anani was issued in 2006. This paper aims to prove, through comparison instances of the two translations, that the criticism and recommendations of the thesis are justified and also that the translation of Anani meets most of the requirements of its recommendations.

Anani defines his method of translation by stating that it is more similar to "domestication", in the Venuttian sense, than to "foriegnization" i.e. his way of translation attempts to endow thoughts and images of the text with familiarity so as to become easily acceptable to the readership. (p.p. 16-17).

What distinguishes Edward Said from other English-writing authors of Arabic origin is that, whilst they used western tools of analysis to understanding problems of the Arab world, Edward Said used those tools for analyzing and understanding the western thought itself, which makes the task of translating certain texts of Edward Said, foremost of which is *Orientalism*, doubly difficult, and in need of many interventions of the translators including additions to the text like comments, footnotes, etc.

Orientalism was translated in no less than 35 languages, including Arabic. The only Arabic translation of the book between 1981-2006 was that of the well-known critic and writer Kamal Abu-Dīb . Today we have a new version of Arabic translation by Anani 2006 which is not yet available to most readers. Undoubtedly, the Arabic translation of Abu-Dib is more faithful than some other translations,

but it was criticized for not being eloquent (, 1991) and for being inexact (, 2004); moreover, no revised edition of the translation has been issued until 2006; the sixth impression (2003) is identical with the original edition (1981), with the same errata and misprints!

This paper aims to prove, through comparison instances of the two translations, that the criticism and recommendations of the thesis are justified and also that the translation of Anani meets most of the requirements of its recommendations.

The inclination of Abu-Dīb to the literal approach in translation, underpinned by his structural convictions, and his over-ambitious goals in that direction are expected to be at the expense of the eloquence () and easiness of comprehension by Arab readership. Such a state of affairs is expected to affect negatively the various linguistic dimensions; the thesis was meant to validate this proposition, by manifesting cases of translation inappropriateness on different levels, interpreting the results and providing alternative forms whenever possible.

The paper cites typical instances of the difficulties in the TT different linguistic dimensions in Abu-Dib's translation comparing it with Annani's translation, that make Arabic readers' efforts in understanding the text or the message it was written to convey neither efficient nor effective; these dimensions are:

- The graphic dimension.
- The word dimension and inconsistency dimension
- The syntactic dimension.
- The semantic dimension.
- The pragmatic dimension.

* * * * *

The Graphic Dimension

Chief among the errors and inaccuracies in the graphic dimension, from which Abu-Dib's translation suffers and from which Anani's translation is almost free, we have the following:

- a) Use of *hamzat ul-katç* instead of *hamzat ul-waşl* in nouns, verbs and articles;
- b) Inconsistency in transliteration and rendering of proper names;
- c) Negligence of punctuation marks and
- d) High frequency of misprints

Table 1

Said's Words (P.L)	Abu-Dib's Translation (P.L)	Annani's translation (P.L)	Suggested Form
Look 32/37	64/24	86/16	
occupation 35/35	67/12	15/90	
, he said, 31/5	.. 63/4	4/83	...
Edgar Quinet 42/26-27, 79/21	106/13 73/14	6/100 10/151	
Xerxes 56/7	86/4	4/119 ()	
"subject races" 36/22	67/34	" " " " 14/91	" "
Raj 42/20	73/9	25/99	/

The Word Dimension

The most serious problems in the Word dimension in Abu-Dib's translation are:

- a) His use of regional (Syrian) words and words he invented by himself;

b) Non-standard words i.e. words whose use is not accepted by classical Arabic due to lexical, morphological or collocational considerations.

Table 2

Said's Words (P.L)	Abu-Dib's Translation (P.L)	Annani's translation (P.L)	Suggested Form
focus 2/27	38/12-13	26/44	
pattern 6/13	41/20	25/49	
credibility 11/7	45/25	18/56	
validity 52/32	82/28	8/114	/
resources 187/38	200/18	1/301	
broadly speaking 284/27	285/1	14/435	
analyses 14/39	49/5	21/61	
Together 41/41	27/72	6/99	
available 73/21	8/101	25/142	
instance 290/6	6/290	3/443	
answer to 134/3	16/154	19/226	

The Syntactic Dimension

This dimension may be considered the main cause of the loss of eloquence in Abu-Dib's translation. The major problems here are:

a) Use of long complex sentences in the TT. For example; the first sentence of the book: "on a visit..... Nerval"

was translated by Abu-Dib in a long whole sentence: "

" ...

the same sentence was divided by Annani into two sentences owing to the fact that Arabic prefers using a series of simple coordinated sentences to long complex ones: " ... "

b) Unacceptable separation of grammatical dependencies ,

c) Not following the familiar order of parts of speech in the sentence

d) Not following the grammatical rules of classical Arabic.

Table 3

Said's Words (P.L)	Abu-Dib's Translation (P.L)	Annani's translation (P.L)	Suggested Form
So unequal are Oriental to European achievements 152/33	169/28	20/251	
Of course 46/22-24	76/32	
replaced with 139/12	158/22	20/233	

younger 299/8	298/8	27/455	
....the better 70/25	... 98/18	... 25/138	...
might have had 7/23	21/42	18/51	
Is continuously being 285/27	27- 28/285	22/436	
and was as much a part 140/40	6/160	1-2/236	
an idea 231/4	5/239	3/359	

The Semantic Dimension

The most important problems in the semantic dimension in Abu-Dib's translation are:

- a) Ellipses which may be whole phrases or even sentences ;
- b) Inaccurate translation especially of foreign words and expressions;
- c) Metaphorical expressions;
- d) Redundancy realized by using two words of different meaning for the same word.

Table 4

Said's Words (P.L)	Abu-Dib's Translation (P.L)	Annani's translation (P.L)	Suggested Form
Since he knows their history 34/37	66/16--		

		8/89	
Access 122/5	144/26	17/210	
Rent 215/4	225/7-8	13/336	
Meted out to him 68/22	96/26	4/136	/
Hold my peace	31/129	17/189	
<i>australes</i> 117/8	140/23	8/203	
"Mahometsgesang" 101/40	" 124/28"	4/181	/ "
Rapporteur 162/28	178/23	21/265 " "	
Qualify 72/18	100/3		/

The Pragmatic Dimension

The most important problems from which the translation of Abu-Dib suffers are:

- a) Difference in intention;
- b) Hedging and
- c) Implicature, where knowledge of the reader of the context is not taken into consideration.
- d) Stress

Table 5

Said's Words (P.L)	Abu-Dib's Translation (P.L)	Annani's translation (P.L)	Suggested Form
Legitimist 124/2	146/9	4/213	(+)
The new historical (as opposed to sacred) consciousness 126/28	148/15	(17/216	((
More or less 4/12	39/28	7/47	
Can't possibly 301/15	300/3	6/459	
Scholiasts 262/5	265/27	403/21	() (<i>Webster</i>)
al-Iji 313/7	312/20	478/26	()
Prester John 63/22	92/23	129/13	(<i>Encyclopedia Britannica</i>)
Xerxes 56/7	86/4	119/8	
<i>away from</i> 171/2	185/24	277/12	

Conclusions and Recommendations:

- 1) This paper adds evidence to the conclusions of my thesis "Abu-Dib's Translation of *Orientalism: A Critical Study*" regarding the failure of Abu-Dib's translation to convey the message of *Orientalism* by Edward Said effectively and appropriately.
- 2) The "Suggested forms" given in my thesis for replacing inaccurate words or expressions in Abu-Dib's translation of *Orientalism* are almost identical to the corresponding expressions in Anani's translation, in the majority of cases in the sample of the study.
- 3) The paper strongly recommends adopting Anani's translation for purposes of reference and research.
- 4) Being true representatives of the foreignization and domestication schools in translation, the translations of *Orientalism* by Abu-Dib and Anani may be duly utilized in teaching translation courses in English Departments in Palestinian universities, which this study strongly recommends.

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