

**An-Najah National University
Faculty of Graduate Studies**

**Abu- Dīb 's Translation of *Orientalism*:
A Critical Study**

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I offer this thesis, to the noble faces who love the twinkling stars and the breezing fields.

**Abu-Dib's Translation of *Orientalism*:
A Critical Study**

First to my lovely dad, his little princess and son, me still as his perseverance baby who is looking for the best.

And to that warm bosom who carried me a small baby, held my hand as an adult and clapped after my every name.

Prepared by
Nadia Ali Khalil Hamad

I want to dedicate this thesis to the one who made it possible to appear to my beloved, my Alex.

This Thesis was defended successfully on 23/11 /2006. and approved by

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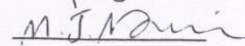
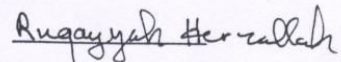
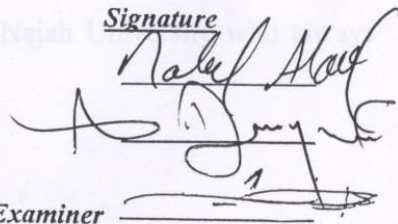
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Dedication

I offer this thesis, to the noble faces who love the twinkling stars and the breezing fields.

First to my lovely dad who always saw me as his little princess and sees me still as his perseverance baby who is looking for the best.

And to that warm bosom who carried me a small baby, held my hand as an adult and clapped after my speech, to my lovely mum.

I want to dedicate this thesis to the one who made it possible to appear to my beloved, my Alaa'.

I dedicate this work to my teachers at An-Najah University who always encouraged me and promised me happy ends.

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Thanks To

I want to thank all those angelic faces that supported me, so thanks to:

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Dr. Abdelkarim Daragmah who encouraged me to do better.

Thank You

Abstract

Despite the flourishing movement of translation in the Arab world throughout the 20th century, few studies, if any, were produced, as hoc, on criticism and evaluation of such translations.

Among these translations, the translation of Edward W. Said's Orientalism deserves special attention: it was translated into 36 languages including Arabic. The Arabic translation by the famous poet, critic and translator, Kamal Abu-Dib, was reprinted many times after its first edition in 1981. yet, concern was shown regarding some problems in the translation of this excellent work by some readers and translators.

Drawing on the progress, achieved in the last few decades, in linguistics studies, especially in text-linguistics and related studies in translation, this study aims to ascertain salient problems in the Arabic translation of Orientalism, on the graphical, lexical, syntactic, semantic and pragmatic levels, and to suggest solutions where possible.

The study will also investigate the consistency of the methodology adopted by the translator, evaluated the translation, and give recommendations that may benefit new Arabic editions of the book and Arabic translation, in general.

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X
Phonetic Description

| The Arabic Symbol | The English Symbol |
|-------------------------|--------------------|
| ء | ʔ |
| ب | b |
| ت | t |
| ث | <u>t</u> |
| ج | g |
| ح | h |
| خ | <u>h</u> |
| د | d |
| ذ | <u>d</u> |
| ر | r |
| ز | z |
| س | s |
| ش | š |
| ص | ʃ |
| ض | ḍ |
| ط | ṭ |
| ظ | ẓ |
| ع | c |
| غ | g̣ |
| ف | f |
| ق | q |
| ك | k |
| ل | l |
| م | m |
| ن | n |
| هـ | h |
| و | w |
| ي | y |
| فتحة قصيرة - طويلة | a - ā |
| كسرة قصيرة - طويلة | i - ī |
| حركة كسرة مماله - طويلة | e - ē |
| ضمه - طويلة | u - ū |
| ضمه مماله - طويلة | o - ō |

Introduction

It can be said quite reasonably that Edward Said's *Orientalism* is the most revealing work on the nature of the relationship between the Western culture and Western imperialism in the Arab world during the last three centuries. The main theses of the book, concerning *Orientalism* in its imaginative, academic and dominative forms, are:

- The 'Orient' was a European invention; Europe built its self-image in contrast with the image it had of the East in itself.
- The East was considered essentially inactive, irrational and incapable of governing itself.
- Orientalism – a consistent, self-sustained, growing discourse – played an important role in justifying and consolidating Western imperialism in the East.

It was no surprise that *Orientalism* with such a revealing thought and its author, being of Palestinian Arab origin, were met with ferocious hostility, disguised in the form of critique, by advocates of imperialism and anti-Arab feelings (e.g. Bernard Lewis); the surprise was that the revelations of Said were not met with due consideration by Arab academics and Arabic academic institutions, let alone becoming part and parcel of the political consciousness of these academics and institutions.

Orientalism was translated in no less than 35 languages, including Arabic. The only Arabic translation of the book is that of the well-known critic and writer Kamal Abu-Dīb . Undoubtedly, the Arabic translation is more faithful than some other translations, but it was criticized for not being

eloquent (خميس, 1991) and for being inexact (سعيد, 2004); moreover, no revised edition of the translation has been issued until now; the sixth impression (2003) is identical with the original edition (1981), with the same errata and misprints!

The way Said wrote, as witnessed by the translator himself, in his *Orientalism* in particular, is characterized by: sophistication of thought, complexity of style, and novelty of terms and expressions. The translator, possibly because of his belonging to the structuralists, the method he applied in analyzing some Arabic poems in his book "جدلية الخفاء والتجلي" (Abu-Dīb ,1979), spared no effort to imitate the source-text (ST) structurally; this is clearly seen even in the first paragraph of the target-text (TT), in a way, he called "exploding the structures of Arabic" (سعيد, 2003:10). In practice, he sometimes succeeded but at others, he did not, where understanding the TT put great demands on the Arabic readership.

The main aim of this study is to explore the difficulties in the TT different linguistic dimensions, that make Arabic readers' efforts in understanding the text or the message it was written to convey neither efficient nor effective; these dimensions are:

- 1) The graphic dimension.
- 2) The word dimension.
- 3) The syntactic dimension.
- 4) The semantic dimension.
- 5) The pragmatic dimension.

6) The inconsistency dimension.

For each of the five dimensions of comparison, the study gives, first, a theoretical introduction defining the terms used and the topic studied, followed by possible expected non-equivalences, then a table with a sample of comparisons between linguistic units in ST and TT showing non-equivalence in the given dimension, and lastly conclusions drawn from the tables or the more general tables given in the appendixes.

I singled out as a special dimension which is the process of inventing and applying neologisms by the translator throughout the TT, I trace Abu-Dīb's neologisms which may sometimes lead to inconsistencies, and I compare them with those employed by Abu-Dīb in his later translation of *Culture and Imperialism* in 1995.

As for the utilized resources, the study benefited from: text – linguistics (Beaugrande and Dressler) in analyzing texts, Basil Hatim, Peter Newmark and other scholars in general translation studies; Anani, Beeston and others in defining problems in translating from English into Arabic and vice versa. Lastly, I refer to the French translation of *Orientalism*, encyclopedias, dictionaries of translation and linguistics and general dictionaries, the internet, and many other sources of knowledge in attempting to investigate the message of specific structures in the target text.

Historical Background

Two schools of Arabic translation flourished in the Abbasid period, especially during the reign of al-Ma'mūn (786-833 A.D.): one was that of Yahya Ibn-ul-Biṭrik which may be dubbed literal and the other

predominant one of ḥunain Ibn-Ishāk which was more concerned with the meaning of the text (د.ت. البستاني); ḥunain wrote two works on translation from Greek into Arabic: *Risala Ila Ali Ibn-Yahya* and *Iḥkam AL-Iṣṣrab ʿla Madḥab Al-Yunaniyyeen*; his views on translation may be summarized according to (الديداوي, 2000) in the following: giving regard to the meaning and content of source text; respecting the spirit and syntax of the target language; paying attention to metaphors and idiomatic expressions; rereading the target text in itself for refinement purposes; and inventing Arabic neologisms for foreign technical terms.

The issue of literal or free translation, together with other dichotomies of philosophical nature, like translatability or intranslatability of certain texts, and the nature of translation being a science or an art, dominated translation studies since the Renaissance and until the 20th century, without achieving real progress in the theory or practice of translation. Examples of this scientific trend of translation may be found in the rules given by Abu-Dīb in his introduction for the formation of correspondence to certain English word forms, e.g. scientisim → علمويّة.

In the first three or four decades of the twentieth century, writings on translation, though abundant, were limited to discussions of literary translation, but translation studies, theoretical or applied, progressed, by leaps and bounds in the following decades, due to many factors of different nature including: studies related to translating the Bible into many languages in the 1960s, the administrative need for translation in countries like Canada, the emergence of machine translation, and the great advances in linguistics and other disciplines related to translation.

The main contribution of text linguistics, in the second half of the twentieth century and at present, is defining and solving problems of translation in the syntactic, semantic and pragmatic levels, but the newly emerging studies of culture in translation are also giving their own contribution by making manifest many ideological and social connections that were kept in the dark for a long time before. The share of Edward Said in these cultural contributions is undeniable and his criticism is considered an indispensable part of modern cultural criticism as manifested in *Orientalism; The Word, The Text and The Critic*; and his other writings.

In the nineteenth century and the first half of the twentieth century, the main trend in Arabic translation was free translation, especially of foreign literary texts, as manifested in translations of French novels by Al-Manfalouṭi and others; in the latter half of the twentieth century translation types were varied depending on text-types and translators, but they may be generally distinguished from earlier translations by using Standard Modern Arabic more freely than earlier ones which adhered to a large extent to Classical Arabic.

Theoretical Paradigms

Equivalence of aspects (semantic, syntactic, etc) in the ST with corresponding aspects in the TT was crucial to the formulation of many definitions of translation:

A) Formal equivalence

Formal equivalence involves adhering closely to the linguistic form of the source text. Nida and Taber (1982: 201, 202) describe formal equivalence as one "in which the features of the ST have been mechanically reproduced

in the receptor language", which may lead to distortion of the grammatical and stylistic patterns of the receptor language, and is often in need of including explanatory notes to help the target reader.

Definition (1): Catford (1965:1) defined translation as "an operation performed on languages: a process of substituting a text in one language for a text in another."

B) Dynamic equivalence

In dynamic equivalence, "the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptor." (Nida and Taber, 1982:200).

Definition (2): Translating, according to Nida and Taber, consists in reproducing in the receptor language the closest natural equivalent of the source – language message, firstly in terms of meaning and secondly in terms of style" (Nida and Taber, 1982: 12).

This method of translation involves certain adjustments like ironing out structural differences, establishing semantic harmony, adding or taking away information, etc. (Hatim, 2001).

C) Pragmatic equivalence

Koller (1989) insists on a wide-ranging type of equivalence: denotative, connotative, text-normative, pragmatic and formal–aesthetic equivalence, and gives the following definition of translation (1995: 196)

Definition (3): The result of a text-processing activity, by means of which a source–language text is transposed into a target–language text. Between the

resultant text in L2 (the target–language text) and the source text in L1 (the source–language text) there exists a relationship, which can be designated as a transnational, or equivalence relation.

D) Text-based equivalence

Beaugrande (1978) defines equivalence relations in terms of translation being a valid representative of the original in the communicative act in question, and gives the following basic assumptions regarding the status of textuality in translating and in the assessment of translations (1978: 13):

- The text, and not the individual word or the single sentence is the relevant unit for translating.
- In addition to studying similarities and differences between ST and TT, the process of interaction between author, translator and reader should be taken into consideration.
- The interesting factors are not text features in themselves but the underlying strategies of language use as manifested in text feature; these strategies must be seen in relation to the context of communication.
- Several sets of strategies signalled within the text guide the act of translating:
 - The systemic differences between the SL and TL (e.g. in the area of grammar)
 - The type of language use found in an individual text (e.g. in the area of register or genre)

- The selection of equivalent items within their relevant contexts (e.g. denotative or connotative equivalence).

Definition (4): (Wilss, 1982:112) translated

"أسلوب يؤدي، انطلاقاً من نص اللغة المتن المكتوب، إلى نص في اللغة المستهدفة على أكبر قدر من التكافؤ وهو يتطلب من المترجم الاستيعاب التام للنواحي التراكييبية والدلالية والأسلوبية والبراغماتية النصية للنص الأصلي". (بيوض، 1999:32)

The nearest definition to the purpose of this study is that of Wilss, which stresses the importance of syntactic, semantic and pragmatic (and stylistic) equivalences between ST and TT.

The above given definitions of translations are source–text oriented definitions, in that they expect certain ST features to be present in the TT. We find the most extreme example of them in "Foreignization": a term given by Venuti (1995) to denote the type of translation in which a TT deliberately breaks target conventions by retaining something of the foreignness of the original. Venuti sees in this a kind of rectification of the 'injustice' done in subjugating ST to English cultural and linguistic norms. (Shuttleworth, 1999)

A new trend in translation studies is trying to underestimate the role of equivalence – between specific features of ST and corresponding ones in TT in translation, labelling 'old' definitions of translation prescriptive, and advocating descriptive, text–oriented definition such types include:

Translation as a Metatext (Popovič, 1976); translation as Rewriting (Lefevere, 1992), (Bassnet and Lefevere, 1990); translation as a

Polysystem (Toury, 1985); translation as a Skopos act (Nord, 1991a); (Vermeer, 1989).

There are many different typologies of translations; one of the most commonly used is that of Newmark (1988) containing the seven following types:

1) Word-for-word translation: The SL word order is preserved, words are translated by their most common meanings and cultural words are translated literally. For example; in “since nowhere does Hamady cite generally available evidence for her observations.” (Said, 2003:310) is translated by Abu-Dīb as "ذلك أن حمادي لا تقتبس في أي مكان أدلة عامة قريبة المتناول" (سعيد, 2003:308) Abu-Dīb preserved the word order "generally available" (modifying adverb, adjective) in his translation "عامة قريبة المتناول" instead of applying the TL rules of putting the modifying adverb after the adjective (قريبة المتناول بوجه عام/ بعامة/ عامة).

2) Literal translation: The SL grammatical constructions are converted to their nearest TL equivalents, and the lexical items are translated out of context. e.g., “Sacy later became the teacher of nearly every major Orientalist in Europe,” (Said, 2003:83) is translated as "وأصبح ساسي ، فيما بعد" (سعيد, 2003:109). The order subject-adverbial-verb “Sacy later became” is changed in the TT to verb-subject-adverbial "أصبح ساسي ، فيما بعد".

3) Faithful translation: It attempts to reproduce the precise contextual meaning of the SL text within the constraints of the TL grammatical structures, preserving the SL grammatical and lexical abnormalities and transferring cultural words. e.g., “the Biblical imagery of death, rebirth,

and redemption is evident in this prescription.” (Said, 2003:115) is translated as "وفي هذه الوصفة العلاجية تبرز بوضوح الصور الكتابية* للموت، والولادة والخلاص." (سعيد, 2003:139); Abu-Dīb succeeds in transferring the cultural word “Biblical” by giving "الكتابية" as an equivalent.

4) Semantic translation: It attempts, like faithful translation, to reproduce the precise contextual meaning of the author, within the bare syntactic and semantic constraints of the TL, but it is more flexible, and it takes more account of the aesthetic value of the SL text, and cultural words may be replaced by culturally neutral terms. It takes pains to render the author's original thought processes than to appropriate the ST for the target setting; a semantic translation will treat the original words as sacred, as well as other contexts, where the language of ST is as important as the content (Shuttleworth, 1999). In general, Abu-Dīb can be classified as a literal and faithful translator and not semantic or communicative translator.

5) Communicative translation: The translator attempts to produce the same effect on the TL readers as was produced by the original on the SL readers (Newmark, 1988: 22). Emphasis is put on "conveying the message of the original in a form which conforms to the linguistic, cultural and pragmatic conventions of the TL" (Shuttleworth, 1999). The translator may smooth over irregularities of style, remove ambiguities, and even correct the author's factual errors.

6) Adaptation: This is the freest type of translation; considerable changes are made to make the text more suitable for a specific audience: the text is re-written.

Text – types and Translation

Despite the problems facing the investigation of the relationship between text-types and translation, including the multiplicity of typology of texts and the possibility of difference in text-types between ST and TT, yet such a relationship does exist; the ST and the TT are governed by the general relationship of intertextuality among texts.

One typology of texts as actual systems (Beaugrande, 1981: 35, 184) gives the following three types:

(i) Narrative texts, i.e. those texts that would be utilized to arrange actions and events in a particular sequential order; these exist in the form of quotations given as examples of the imaginative form of *Orientalism* by Flaubert, Nerval, Lane, and other travelers and tourists, as a means to support Said's argument, and;

(ii) Descriptive texts, i.e. those texts that would be utilized to enrich knowledge spaces whose control centers are objects or situations, examples of which are found in the same places mentioned in the narrative texts.

(iii) Argumentative texts, i.e. those texts that would be utilized to promote the acceptance or evaluation of certain beliefs or ideas as true versus false, or positive versus negative. The argumentative text treatment is the most relevant to our study since *Orientalism* belongs mostly to this type. These include the arguments and propositions given by Said himself and also those given in the Orientalist discourse told by Orientalist scholars, writers and novelists.

Argumentative texts usually involve conceptual relations like reason, volition, value and opposition, and their surface text often manifests

cohesive devices for emphasis and insistence like recurrence and paraphrase, cleft sentences; vocabulary also has to be highly emotive. (Beaugrande, 1981). e.g.,

“To look for a conscious, fair, and explicit judgment by Lewis of the Islam which he has treated as he has treated it is to look in vain. He prefers to work, as we have seen, by suggestion and insinuation. One suspects, however, that he is unaware of doing this (except perhaps with regard to “political” matters like pro-Zionism, anti-Arab nationalism, and strident Cold-Warriorism), since he would be certain to say that the whole history of Orientalism, of whom he is the beneficiary, has made these insinuations and hypotheses into indisputable truths”. (Said, 2003:320).

"أن نبحت عن حكم واع ، عادل ، وصريح للويس عن الاسلام الذي عالجه بالطريقة التي بها عالجه ، هو أن نبحت دون جدوى . فهو يفضل أن يعمل ، كما رأينا ، بالايحاء والاشارة الغامزة . بيد أن المرء يشك في أنه يفعل ذلك عن وعي (باستثناء محتمل هو <موقفه من>القضايا السياسية"مثل تأييد الصهيونية ، ومعاداة القومية العربية ، والروح الجامحة للحرب الباردة) إذ أنه سيقول دون شك إن تاريخ الاستشراق بأكمله ، الذي هو متلق وارث له ، قد جعل هذه الاشارات الغامزة والفرضيات حقائق لا جدال فيها . (سعيد، 2003:317)

Literal translation is appropriate for the most detached or non-evaluative texts e.g. legal texts, but for evaluative and emotive texts like the argumentative texts things become different and literal translation may not satisfy the convincing and persuasive nature of such texts (Hatim, 1997).

Translation evaluation (TE) has long been a very subjective exercise, and only recently with the FIT (Federation Internationale Traduction) (International Federation of Translation) congress (1959) did we hear calls for quality, objective criteria and systematic methods to be used in translation evaluation.

Traditionally, the commonest and most basic notion used in (TE) was fidelity or faithfulness: a faithful translation is one which bears strong resemblance to its ST either in its literal adherence to source meaning or in its successful communication of the spirit of the ST. More recently, fidelity has been replaced by 'equivalence' and other methodologies.

Whatever the methodology used, the aim of (TE) is to judge a translation, to discuss its merits and demerits, and sometimes to propose solutions. Hence, problems and errors, as assessment criteria in translation will be identified and duly discussed. These categories are very diverse, and are of differing degrees of usefulness and levels of analysis; yet, there is still no operative model of analysis for translation evaluation that is capable of bringing together textual, contextual and functionalist criteria, and that has been sufficiently validated by empirical experimental research. This study though concentrating on the first four proposals (technical, dynamic, situational, contextual proposal) for evaluation may benefit from any other proposal for translation evaluation.

Abu-Dīb 's Methodology in Translating *Orientalism*

Abu-Dīb considers translation an arena of conflict between two cultures: invaded Arabic culture and an invading foreign culture; some translators choose the easiest way and introduce foreign terms into the (TT) without hesitation, while others (like Abu-Dīb) prefer to fight and only grudgingly consent to such an attitude. Abu-Dīb quotes Said in support of his revivification of some traditional Arabic terms, considering this a language-internal sort of resistance against the invasion (سعيد, 2004).

The principles and rules adopted by Abu-Dīb in translation, were given in the translated text of *Orientalism* and repeated verbatim in (سعيد, 2004):

(i) The relationship between Arabic language and Arabic culture is not sound; not only should culture be changed but language also for the benefit of both. This change which he names revolution or explosion (possibly Adonesian terminology) should take place in both surface and deep structures encompassing all language levels: phonetic, morphologic, syntactic, etc.

Abu-Dīb considers translation as having two main dimensions:

- a) Complete assimilation of the (ST), grasping all of its structural features (not being satisfied with the message of the text).
- b) Representing the (ST) with maximal realization of those features.

This definition of (or restrictions on) translation seems more inclined towards literal translation than free translation as represented in the scales of procedures of translation by Darbelnet and Vinay (بيوض, 2002). Abu-Dīb rejects the usual translation methods that adapt the structures of the (ST) to those of the (TT), and proposes the opposite; i.e. exploding the (TT) to make it suit the structures of the language of the (ST).

(ii) Problems / Difficulties of Translation:

Abu-Dīb gives four kinds of problems facing those who try to fulfill the requirements of (his) required translation, regarding terminology:

- (i) potential of the target language to give for a word (or rank – for – rank, in general) a corresponding word that has the properties of accuracy, conciseness, consistency (in different contexts) and density of relationships with other words, e.g. → مفارقة لاذعة is semantically accurate but lacks conciseness.

(ii) Liability to take different morphological forms e.g. irony, ironic, ironical, etc.

(iii) Finding correspondents for the many different affixes in English words e.g. "ويّة" is suggested as a corresponding suffix for istic – scientific علمويّ، علمويّة

(iv) Recurrent constant expressions e.g. say, as it were → بوجه من القول، لنقل. 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 (سلاسة) and easiness of comprehension by Arab readership. Such a state of affairs is expected to affect negatively the various linguistic dimensions; this study will try to validate this proposition, by manifesting cases of translation inappropriateness on different levels, interpreting the results and providing alternative forms whenever possible.

In the first chapter, I deal with the graphic dimension centered around the graphemes in Arabic: the letters, punctuation marks, proper noun transliteration and other devices used in writing, including those specified by the translator in the index of the translated text with the most prominent graphic problems which I encountered in the TT and the conclusions drawn from the data related to these problems.

The second chapter deals with a special denotation “of the word” i.e. regional use or special terminology adopted by the author contrasted with the common standard terms used in contemporary Arabic. I also study words that are considered as errors from the view point of Classical Arabic and words with morphemic deviations. The conclusions in this dimension

are restricted to those three problems according to the examples encountered.

The third chapter treats the syntactic dimension drawing the differences between Arabic and English as reflected in the build up of the two languages as well as the grammatical study of both languages. Syntactic errors were found in the different grammatical levels: the word, the phrase, the clause, the sentence and the paragraph. The adherence of the translator to rank-bound translation was a major cause of the lack of cohesion in the text.

The fourth chapter treats the semantic dimension with a special attention to the two types of meaning: denotation and connotation. The main problems discussed in this chapter are ellipses that are detrimental to the meaning, incorrect translation whether in word connotation or denotation and the inexact rendering of foreign words.

The fifth chapter was limited to four aspects of pragmatic difference: intention, hedging, stress and implicature as reflected in negligence of giving explanations to proper names where such explanations are relevant to proper understanding of the text.

The second chapter treats also inconsistency in a particular sense: indeterminacy in choosing a word that corresponds to a word in the ST. The indeterminacy is reflected in using different words in similar contexts. I cite my examples from three sources: the index of *Orientalism, Culture and Imperialism* and the translated text itself.

Before going on to the detailed study of each of the five dimensions, I would like to note that the division was not exclusive, and, in fact, there were cases where deviations in more than one dimension co-occurred; this overlapping was more common between the semantic dimension and other dimensions, but it may be present between any two of the five dimensions.

Chapter One
The Graphic Dimension

Introduction

Texts are generally presented in the written form, which makes it imperative to utilize all writing devices and means to make the written text as clear and as free from ambiguities as possible. This is more true of the Arabic text, which suffers from many deficiencies e.g. lacking the short vowel signs (َ). This may cause serious problems in understanding the text, especially when its subject matter is not easy to understand, which is the case in the text of our study.

The notion of the grapheme is very useful in this part of our study, and worthy of a brief description here, along with its corresponding manifestations in Arabic writing.

The grapheme is defined as "the minimum distinctive unit of the writing system of a particular language." (Hartmann and Stork, 1976). The grapheme is an abstraction and has the allographs as variants, in the way the phoneme has allophones or the morpheme has allomorphs as variants, e.g. the grapheme <m> has the allographs M,m,ℳ and others.

Graphemes include letters, Chinese ideograms, numerals, punctuation marks, and other symbols (*Wikipedia*).

Arabic Graphemes

The Arabic list of graphemes contains the following:

- a) The consonants (? ,b,...,y) → (أ،ب،...،ي)، including the semivowels (w,y) → (و،ي), (28 elements in all).
- b) The vowels: long *fatha*, short *fatha*, long *damma*, short *damma*, long *Kasrah*, short *Kasrah* (6 elements in all).

- c) The *Shaddah* (sign of a doubled letter) (ّ)
- d) The *Maddah* (sign of a long *fathāh* with the *hamzah*) (◌~).
- e) The Punctuation Marks.
- f) The comma (،) with a special use given by the translator.
- g) Nunnation (*tanwyn*) (sign of a short vowel plus /n/).

Graphic Problems

The following notes appear to have special importance in analyzing the text in the graphic dimension:

- a) Differentiation between the two graphemes <أ> (*hamzat ul-katṣ*) and <ا> (*hamzat ul-waṣl*). This is very important since each of the two graphemes has a different linguistic function. Using one instead of the other is one of the most widespread pitfalls in Arabic writing. For example, using *hamzat ul-katṣ* (أ) in the formation of the imperative of trilateral verbs (in the past) such as (أَنْظِرْ) instead of the correct form (انظُرْ); the word (انظُرْ) as an imperative form (means *see*) is pronounced /ʔwnḍur/, while أَنْظِرْ may be pronounced /ʔnḍir/ or /ʔandara/ (which means respite or delay). A similar mistake is using *hamzat ul-Katṣ* with verbs of more than four letters or their verbal nouns (*maṣādir*) for example using لِلْإِحْتِلَالِ instead of للاحتلال. In cases other than verbs and verbal nouns *hamzat ul-waṣl* is limited to about ten words (ابن، ابنة، امرؤ، امرأة، اسم، ابنان، ابنتان، اثنتان، اثنتان، است،

(ابنم), all the other nouns have *hamzat ul-katç* instead, like إنسان, etc. see the following table:

Table 1:1 Misuse of Hamzat ul-katç in nouns

| ST (p.l) | TT | (p.l) | Suggested form |
|--|--------------|--------|----------------|
| look 32/37 | أنظر | 64/24 | انظر |
| occupation 35/35 | للإحتلال | 67/12 | للاحتلال |
| human freedom and knowledge? 327/40 | الانسانيتين. | 324/14 | الإنسانيتين؟ |

b) Mixing up the short vowels that are used with *hamzat ul-katç*. For example, the word (إِنَّ), and not (أَنَّ), is used in certain cases such as after the verb قال, and the adverbs حيث and إذ; this misuse overlaps with the syntactic dimension; the following table illustrates this problem.

Table 1:2 Misuse of Hamzat ul-katç with "إن"

| ST (p.l) | TT | (p.l) | Suggested form |
|---------------------|-----------|-------|----------------|
| , he said, 31/5 | قال.. أن | 63/4 | قال.. إن |
| that I believe 3/27 | بحيث أنني | 39/9 | بحيث إنني |
| for 13/40 | إذ أن | 48/11 | إذ إن |

c) Punctuation signs of the source text may not be taken into consideration in the target text, like quotation marks, square brackets, parentheses, italicization, dashes, commas and slashes. Table 1:3 gives some examples of the negligence of the punctuation marks in the original text.

Table 1:3 Disregard of Punctuation signs in ST

| ST (p.l) | TT | (p.l) | Suggested form |
|-------------------------------------|-----------------------|----------|-------------------------|
| "subject races" 36/22 | العروق الخاضعة | 67/34 | "العروق الخاضعة" |
| [all of which] 132/21 | جميعاً | 153/9 | [جميعاً] |
| <i>De la Religion</i> 137/11 | عن الدين | 157/1 | عن الدين |
| "must 163/6 | وعليه | 179/4 | "وعليه |
| (as... called) 265/38 | كما يسمى أحياناً | 268/27 | (كما يسمى أحياناً) |
| (especially... Massignon) 269/22 | خصوصاً... ماسينيون | 272/1-2 | (خصوصاً... ماسينيون) |
| advanced/backward 207/6 | المتقدم المتخلف | 218/9-10 | المتقدم/المتخلف |

d) Punctuation signs suggested by the translator may not be strictly observed in the TT, e.g. the special use of the comma (،) after the last item in a series of nouns followed by a common modifier to modify them all and not only the last one.

(سعيد, 2003:16) In "أخرجوا إلى الضوء لغات، وتواريخ، وأعرافاً، وثقافات منسية" the word (منسية) modifies all the four preceding nouns; hence it should be preceded by a comma in accordance with the above given rule to become: "، وثقافات، منسية"، as is the case in the ST but in the target text this comma is not used. Table 1:4 gives some examples of the infringement of the translator's rule.

Table 1:4 Disregard of Special Punctuation signs introduced by the Translator

| ST (p.l) | TT | (p.l) | Suggested form |
|--|---|---------------|--|
| Darwinian anthropologists and phrenologists, 99/6 | علماء الإنسان (الأنثروبولوجيين) و علماء الفراسة الداروينيين | 123/11 | علماء الإنسان (الأنثروبولوجيين) و علماء الفراسة، الداروينيين |
| human history and destiny 121/1-2 | التاريخ والمصير الإنساني | 143/31 | التاريخ والمصير، الإنسانيين. |
| the Orient with orderly civilization, port cities and plots, perspectives, | للشرق وكل تطويفه بالحوطية، وصور، والمبكرات المنظمة | 108/30- 30 | للشرق وكل تطويفه بالحوطية، وصور، والمبكرات، المنظمة |

| | | | |
|--|--|--|---|
| and moods of Orientalism that I have been describing. 104/18-19 | المحافظة، وأحوال الاستشراق التي ما فتئت أصفها. | | المحافظة، وأحوال الاستشراق، التي ما فتئت أصفها. |
|--|--|--|---|

- e) Misprints like mixing up or omission of necessary short vowels (ُ), mixing up letters or omission of letters in words, sometimes make the understanding of the text ambiguous or even impossible. Some examples of these misprints lead to mistakes of morphological nature and could be corrected by the reader though with difficulty, e.g. (يعطي) in (يعطي المرء انطبعا عن تجربة), which in fact should be printed (يعطى) in the passive voice and this is also the case of سَيْسُدَى which should be printed سَيْسُدَى (see table 1:5); but the majority of misprints leads to mistakes of lexical or semantic nature and it is almost impossible to figure out the right word without referring to the ST, e.g. the word “Raj” which means a young Indian prince was printed as (رجلا) while the correct form should be (مهرجا) or (راجا), another example of this type is the word (المتناهي) which is given as the meaning of (labyrinthine), the true form should be (المتاهي) from (متاهة) in Arabic which corresponds to (labyrinth), the following table illustrates this conclusion:

Table 1:5 Misprints including incorrect or lacking use of short vowels

| ST (p.l) | TT | (p.l) | Suggested form |
|---------------------|------------------|--------|-------------------|
| Viciousness 36/14 | بطبيعة آثمة شرسة | 67/25 | بطبيعة آثمة شرسة |
| to come 37/22-23 | سَيْسُدَى | 68/27 | سَيْسُدَى |
| Raj 42/20 | رجلا | 73/9 | راجا / مهرجا |
| monstrous 45/23 | الخفية | 76/3 | المخيفة |
| given 142/41 | يعطي | 161/27 | يعطى |
| filial 148/26 | النسبية | 166/11 | النسبية / البنوية |
| labyrinthine 221/11 | المتناهي | 230/19 | المتاهي |
| Investment in 271/2 | انعتاق | 273/11 | اعتناق |

- f) The absence of a special methodology for transliteration of foreign names. This may confuse the reader making him think that the two forms of transliterating the proper noun denote two different entities, e.g. "Edgar Quinet" once had the form ادوارد كوينت and in another page it had the form ادغر كوينت, this is also true of some famous names like, Homer and Byron (see table 1:6). In addition, the translator was not consistent in translating the proper nouns in paying regard to the pronunciation of the foreign names (French, German, etc), e.g. the name "Quinet" quoted above is a French name and should be transliterated as كينيه (see table 1:6).

In addition to these deviations the translator neglected famous adaptation of proper nouns in Arabic like Xerxes (pronounced in English /zɜrk-sēz/ (*Webster*) which is well-known by the name of كسرى in Arabic) and also Darius well-known as (دارا) in Arabic.

دار الزمان على دارا ودولته وأمّ كسرى فما آواه إيوان.

Table 1:6 Absence of a special methodology of transliteration

| ST (p.l) | TT | (p.l) | Suggested form |
|------------------------------|----------------------------|-----------------|----------------|
| Edgar Quinet 42/26-27, 79/21 | ادوارد كوينت ادغر كوينت | 73/14 106/13 | إدغر كينيه |
| Homer 11/34 | هومرس | 46/12 | هومروس / هومير |
| Xerxes 56/7 | كسیركسیس | 86/4 | كسرى |
| Darius 56/15 | داریوس | 86/11 | دارا |

Conclusions

- 1- Many examples were encountered where the graphic deviations, especially misprints, are so serious that the (average) reader either misunderstands the text or has to consult the English text to discover the right graphic form.
- 2- The translator did not present any methodology for transliteration; many foreign names were not duly vocalized when transliterated in Arabic, and many errors were found especially in French or German names. The errors include cases of using more than one corresponding element to the original element in transliteration (Gibb → جب Gibbon → غيبون) and in some cases no due consideration was given to the English way of pronouncing names.
- 3- The misprints of “*hamzah*” are the most frequent type of mistakes; the frequency of the “*hamza*” in table no.1:1 doesn’t reflect the true state of affairs; in fact, only few examples of this type of errors were inputted in the sample, owing to the very large number of this type of error (apparently one error per page at least). It is a pity that the sixth impression of the book is identical with the first edition with this huge number of misprints.
- 4- In many examples, the punctuation of the original text was not duly observed; this is also true with regard to Arabic rules of punctuation (omission of brackets, exchange of punctuation marks, etc).

- 5- The special punctuation devices (especially the special use of the comma) set up by the translator were not observed in certain cases where they should have been adopted. This deviation is chiefly noticed with the relative pronouns "الذي، التي", etc.
- 6- Cases of ellipsis were also found; here they are limited to letters or graphic symbols, ellipsis of whole words is cited in the analysis of the semantic and pragmatic dimensions in this study.
- 7- Few examples of overlap – among the dimensions of analysis – were recorded; these belong mostly to the word dimension. Many examples that might be assigned to the word dimension were assigned exclusively to the graphic level; this option is largely informed by the authority of the translator (owing to due confidence in the proficiency of the translator), but the deviation remains a deviation, be it in the graphic dimension or the word dimension.
- 8- It seems that cases of mixing up "haa" (h) with taa-marbūṭah are not present in the translated text. The "shadda" (ˆ) was used, generally, in cases where it seemed necessary for disambiguation, few such deviations were noticed.

Chapter Two

The Word Dimension

Introduction

Many attempts were made to define “the word” but none of them seems to be inclusively or exclusively complete (see حسان , 1955): (Larousse Dictionnaire de Linguistique, *Webster*).

Words may be classified into kinds, in accordance with their morphemic structure(Hartmann and Stork, 1976):

- a) Simple or primary words i.e. the words constituted of one morpheme e.g. cat, dog, green, etc.
- b) Complex words i.e. the word is made up of one free morpheme and one or more bound morphemes: e.g. homeliness; or of two or more bound morphemes e.g. receive.
- c) Compound words: words made up of two or more words; these are generally two nouns like typewriter, apple-tree...but other parts of speech may occur in compound words, like flyover, forget – me – not, etc.

Some linguists maintain that it is impossible to construct a definition of the word that fits all languages. This is true, but we may add that this is truer when one thinks of two languages with a multitude of differences as Arabic & English, belonging to two different families: Indo–European and Semitic, analytic and synthetic, with a large proportion of new words and the opposite.

One–to–one correspondence between English and Arabic words many not exist; an Arabic word may correspond to more than one English word e.g.

أعطيتمونيها (you gave it to me); this is also true of some English words e.g. reconstruct (يعيد تشكيل).

This chapter lists and analyze problems of Abu- Dīb's translation at word level. It also includes two topics relevant to the word dimension: Arabization and inconsistency.

Word Problems:

I will employ two criteria to evaluate these problems in *Orientalism*: standard versus classic language and morphologically incorrect usage.

- 1- Non-standard words: these include specific regional words which are used in Syrian teaching books –the cultural background of the translator- and words introduced by the translator with or without common equivalents in standard Arabic (neologisms given in the index). A well demonstration of this problem is given in Mona Baker's book *In Other Words*, where she writes: "Difference in form: this includes the presence of certain suffixes and prefixes which convey propositional and other types of meaning in English often have no direct equivalents in other languages. ... Arabic, for instance, has no ready mechanism for producing such forms" (Baker, M. 1992:24). Abu-Dīb used special morphemes which are not familiar to the Arab reader like A HISTORICAL) → (لي-تاريخي) (سعيد, 2003:13). The word "محرق" means "focus", a regional word used in Syria, and is rarely understood in other parts of the Arab world which use "بؤرة" instead. The phrase "جدارتها بالقبول" "credibility" is given as "مصادقية" in *al-Mawrid* by Rawhi El-Baa'labaki. The word "pattern" is translated by Abu-Dīb as "نسق" while it is translated today "نمط" in (*al-Mawrid & Badawi, 1978*).

"Validity" is given as "سريانية" in the index, while it is generally translated into "سلامة منطقية" this word was used by Abu-Dīb himself. The word "resources" was translated as "مصادر" while it is commonly translated as "موارد"; the word "مصادر" is reserved to "sources". The translation of "broadly speaking" as "بصورة عريضة" was an example among the excessively literal translations of Abu-Dīb , it is commonly translated nowadays as "بوجه عام". (Oxford)

Table 2:1 Non-standard words

| ST (p.l) | TT | (p.l) | Suggested form |
|-------------------------|-----------------|----------|-----------------|
| focus 2/27 | محرقتها الرئيسي | 38/12-13 | بورتها الرئيسية |
| pattern 6/13 | نسق | 41/20 | نمط |
| credibility 11/7 | جدارتها بالقبول | 45/25 | مصداقيتها |
| validity 52/32 | سلامة | 82/28 | سريانية |
| resources 187/38 | مصادر | 200/18 | موارد |
| broadly speaking 284/27 | بصورة عريضة | 285/1 | بوجه عام |

2- Using common errors as defined in Classical Arabic, related to words or chunks of words: for example, "instance" is translated as "مَثَل", the correct form in classical Arabic is "مثال" (مثل corresponds to proverb); "quantified" is translated as "مقاسة" which is morphologically incorrect, the correct form in classical Arabic is "مقيسة" from the verb "قاس" and not "أقاس". "Avaliable" was translated by Abu-Dīb as "متوفر", the correct form is "متوافر"; "متوفر على" correspond to "keen on" in English. "الإجابة على" was used for "answer to" by Abu-Dīb while the correct form in classical Arabic is "الإجابة عن". In classical Arabic we use "وكان ما يضم هذا الملف بعضه إلى" and not "وكان ما يضم هذا الملف بعضه بعضاً" as given by Abu-Dīb .

Table 2:2 Common errors as defined in Classical Arabic

| ST (p.l) | TT | (p.l) | Suggested form |
|-------------------|---|--------|---------------------------------------|
| together 41/41 | وكان ما يضم هذا الملف إلى بعضه بعضاً | 72/27 | وكان ما يضم هذا الملف بعضه إلى بعض |
| available 73/21 | متوفر | 101/8 | متوافر |
| answer to 134/3 | الإجابة على | 154/16 | الإجابة عن |
| instance 290/6 | مثلاً | 290/6 | على سبيل المثال |
| quantified 298/40 | المقاسة | 298/2 | المقيسة |

3- Errors due to morphological considerations like errors in the formation of the plural, dual of the noun or the form of the verb: some of these errors affect negatively the understanding of the text, but for such a text as *Orientalism* any errors are unacceptable irrespective of their degree of seriousness. Examples of this type are the following: use of "شرق" for the Orient instead of "المشرق" which causes ambiguity with the East الشرق. Use of "أومن" as a present tense of "آمن" instead of the correct form "أومن"; use of "وضعيته" for "positivistic" (adjective form) instead of compound word "وضعيته الإيجابية" which may cause ambiguity with position or situation. The use of the singular form "تحليل" for the plural form "analyses" which means "تحليلات". Use of the plural form "الأزمات" for "crisis" which means "الأزمة", and the singular form "وصف" for "descriptions" which means "أوصاف", and also used the noun form "المؤسسات" for the adjective form "institutional" which means "المؤسسية". Abu-Dīb used the plural form "حجج" for "argument" which is the singular form "حجة". Use of plural form "أصدقاء" for <two> "friends" instead of the dual form "صديقين".

Table 2:3 Morphological errors

| ST (p.l) | TT | (p.l) | Suggested form |
|-----------------------|-----------|--------|------------------|
| Orient 1/5 | شرق | 37/4 | المشرق |
| Believe 6/18 | أؤمن | 41/24 | أومن |
| positivistic 8/33-34 | وضعيته | 43/23 | وضعيته الإيجابية |
| Analyses 14/39 | التحليل | 49/5 | التحليلات |
| the East 32/41 | المشرق | 64/26 | الشرق |
| descriptions 39/10-11 | وصف | 70/15 | أوصاف |
| institutional 109/10 | والمؤسسات | 132/11 | والمؤسسية |
| argument 128/4 | حجج | 149/19 | حجة |
| friends 244/9 | أصدقاء | 250/22 | صديقين |
| crisis 317/6 | الأزمات | 314/17 | الأزمة |

Arabization

There are no less than three different definitions of the word “Arabization”. Arabization may refer to the utilization of Arabic expressions in all fields; in the second sense, it means translating a term into Arabic. The narrowest sense of the term involves merely transliterating a foreign term according to Arabic characteristics (Arabicised borrowing with adaptations to Arabic forms and patterns of words). (Beaugrande, et al, 1994), and (خسارة, 1994)

Arabization will be used in this chapter in a sense similar to that adopted by Khasarah (1994) i.e. with the meaning of finding or creating a word in Arabic having the same meaning of a foreign word irrespective of the word formation of the method. In this sense Arabization is part of translation in general, it was adopted owing to the abundance of technical terms in *Orientalism* and the novel devices used by Abu-Dīb in giving corresponding terms to them in Arabic.

Methods of Arabization

The methods of Arabization used today include the following:

1) Translation: this happens when the translator finds a corresponding term in Arabic giving the same significance to the foreign term in Arabic dictionaries and references.

2) Generation: in this case, the translator generates a new Arabic term to correspond to the foreign one. This may be realized by one or two techniques: derivation and metaphors;

- Derivation: means the formation of a word from one base with similar meaning and sounds. It has three main kinds which are:

- Morphological derivation: one word is formed from another by change of pattern. For example, Bana—> Istabna. (سعيد, 2003)

- Telescoping (blend): the intimate fusion of words e.g. جيوسياسي →(geopolitic) (سعيد, 2003)

- Compound word: the combination of two or more words to form a new word e.g. railway سكة حديد, capital رأسمال. (Hartmanm and Stork, 1976).

- Metaphor: assigning an already known word, a new figurative meaning related to the old meaning; for example, قطار meant "drops of rain" or "a caravan", while now it gained a new sense which is equivalent to "train". Another example is the word "mouse" which means now a part of the computer.

3) Borrowing: in this case Arab speakers borrow the foreign term perhaps with some adaptation to make it obey the Arabic phonotactic and

morphological rules, which make it easy to pronounce and use. The Arabic sound system has the following three determinants of the form of a word borrowed from a foreign language:

- Specific Arabic sounds and letters used for certain foreign ones, for example, G → ج، غ، گرام, جرام, غرام for gram.
- Word morphological patterns: Arab speakers prefer giving a borrowed word a form that belongs to a pattern common in Arabic; for example, تلفاز is preferred to تلفزيون (خسارة, 1984).
- The sound structure of the Arabic word:
 - Word length: The Arabic word generally consists of three to seven letters.
 - Harmony of the sounds; for example, some sounds do not come consecutively, for example "n" is not followed by "r" e.g. نرجس is of foreign origin.
 - Consonant clusters are not permissible in Arabic utterances excepting the final two consonants of a word like خبز, unlike English words, for example, spring, speak.

Major problems in Arabization:

- 1) Uncertainty over applying traditional Arabic terms to modern concepts.
- 2) The coexistence of several equivalents for the same term, these may be of different roots or different forms with the same root, e.g. /kimmaawiyy/ or /kimiyy/.

- 3) Non-uniformity in Arabization when using Arabic characters to approximate certain foreign sounds, e.g. هر خرونج، هر غرونج for Hurngronje.
- 4) Indecision about whether to use translation or Arabization (transliteration).
- 5) The practice of recording the foreign term alongside its Arabic equivalent, e.g. علم الإنسان anthropology.
- 6) The failure of many terms proposed by the Arabic Language Academies to gain circulation, e.g. مرناة for television.
- 7) Use of one Arabic term for more than one foreign term, e.g. shape, figure, diagram, form, all correspond to شكل in mathematics.
- 8) The translation of affixes, e.g. hypersonic فرط صوتي / فرصوتي (المورد، منير البعلبكي 2006).
- 10) Preservation of the connotations of the words or the shades of meaning of foreign words.
- 11) Different regional translations. e.g. محرق/ بؤرة for focus.
- 12) The structured differences between Arabic and English. For example; Arabic words depend in their meaning, in general, on one morpheme constituting the meaning of the same word. This problem is partly solved by telescoping which is rarely used in Arabic. Such as: supergreat→فوعظيم، socioeconomic→اجتماعية (سعيد، 2003).
- 13) A foreign word is translated as a sentence or clause.

14) Existence of more than one meaning of the translated term in the source language. e.g. discourse may mean any of the following (in addition to إنشاء):

(1) Synonymous to parole (كلام)

(2) Utterance (قول أو مقال)

(3) Discourse as a significance becomes clear in opposing impersonal narration and oral conversation on which one addresses his words to the one with whom he talks and arranges them in manners used in conversation (خطاب). (Beaugrande, 1994), and (Hatim & Mason, 1994).

15) Lack of accepted and sufficient principles about how to ensure that Arabization of foreign terms will be genuinely useful for Arabic readers.

1. Inconsistency

Inconsistency is used here in a particular sense: indeterminacy in choosing the word (words) that corresponds to a word in the source text.

Inconsistency may be manifested in any of the following cases:

a) Two words or more (of different meaning) are given for the same word in the same occurrence in the text

Table 2:1:1 Different meanings of a word in the same occurrence

| English word(s) page/line | Arabic word(s) Page/line |
|---|--|
| scrutiny a)32/26 b)41/6 c)83/35 d)150/3 | a) الاكتناه المتقصي 64/16 b) التحليل المدقق 72/1 c) التحليل المتقصي 110/2 d) التمحيص والاكتناه 167/15 |
| complexity a)41/28 b)100/8 c)55/40 | a) تعقيد 72/17 b) معقد 124/8 c) معقد متشابك 85/30 |
| Fabulous a) 64/15 | a) الرائع الخارق 93/14 (suggested: الخرافي) |
| Well-being a)249/10-11 | a) كينونته وعافيته 254/26 (suggested: رفاهه) |
| Reintegration a) 280/1 Reintegrating b) 280/13 | a) إعادة استيعاب... ودخلتها 281/2-3 b) يعيد استيعابه 281/11 |

b) Two words (of different meaning) are given for the same word in two occurrences, with similar contexts, one of the two words given in the index [of neologisms] in the book

Table 2:2:1 Non-adherence to neologisms proposed by the translator himself

| English word(s) page/line | Arabic word(s) Page/line | Arabic word(s) Page/line |
|-------------------------------|--------------------------|------------------------------------|
| Argument a)36/6 | منظومة (index+p33) | a) أطروحة 67/19 |
| portrait a)18/41 | 52/18 تصوير | a) صورة وجهية (index) |
| exotic a)1/9 b)39/25 | b) غريبة 70/24 | a) غريبة مدهشة 37/7+ index p.29 |
| paradigms a)43/21 b)142/25 | a) منطلقات 74/6 | b) مناسق 161/17 (index) منسق |

c) Two words (of different meaning) are given for the same word in two occurrences, with similar context; neither of the two words is given in the index (of neologism) in the book.

Table 2:3:1 Different meanings of a word in similar contexts

| English word(s) page/line | Arabic word(s) Page/line | Arabic word(s) Page/line |
|---|-----------------------------|--------------------------------|
| Parliament a) 34/20 b) 35/10 | a) مجلس العموم 66/4 | b) البرلمان 66/25 (see Oxford) |
| "subject races" a) 36/22 b) 36/24 | a) العروق الخاضعة 67/31 | b) العروق المحكومة 68/2 |
| Upanishades a) 77/5 b) 98/35 | a) اليوبانيشادز 104/11 | b) اليوبانيشادا 123/3 |
| Talisman a) 101/37 b) 139/32 | a) الطلمسان 125/7 | b) الطلمسم 159/5 |
| Consecrated a) 179/3 b) 179/6 | a) تكرسه 192/20 | b) مؤسساً 192/22 |

d) Two words are used for the same word one in the translation of *Orientalism* and the other in *Culture and Imperialism*

Table 2:4:1 Different neologisms in *Orientalism* and *Culture and Imperialism*

| Edward Said's expression | The translated expression in <i>Culture and Imperialism</i> (Index) | The translated expression in <i>Orientalism</i> (Index) |
|--------------------------|---|---|
| Fiction/s, fictional | مختلقات/ مفتريات (see page 22) | اختلاق / اختلاقي |
| Take for granted | استبدده/ أخذ الأمر بداهة | اعتبرها - |
| Esoteric | عويصة إسرارية | اقتصاري |
| Estate | إقطاعية | اقطاعية |
| Illusion / illusory | استيهامي خُلب | الإيهام |
| Topography | تكوين (تشكيل) تضاريسي | البنية التضاريسية |
| Schematic | خطائط <خطيطة> | تخطيطي |
| Lore | مخزون المأثورات الشعبية | تراث الخبرات / خبرات موروثية |
| Hierarchies | التراتبية | التركيبات السلالية |
| Persona | شخصية | ت شخص |
| Codes | مرمزات/ تقنيات/ نظم ترميز | تقنيات |
| Tautology | جملة لا تقدم ولا تؤخر | جملة إجمالية |

| | | |
|--------------|---|--------------------|
| Ethos | روحية/ روح القيم الجمعية | الروح الجمعية |
| Valid | ذات سريرية | سار / سارية |
| Native | أصلائي | السكان الأصليون |
| Orthodoxy | السُّنَّية | السنية |
| Version | نُسخة | صورة معدولة |
| Ethnic | سلالي/ أقوامي/ أعراقي | عرقى |
| Ethnography | علم الأعراق الوصفي/ (عرقغرافيا) | علم الأصول العرقية |
| Ethnology | علم الأصول والسمات العرقية (الأعراقيا) | علم الأصول العرقية |
| Occult | سحرية/ غيبوية | الغيبوية |
| Dynamics | فواعل الحيوية/ المحركات الحيوية | فواعل الحيوية |
| Superiority | تفوقية | فوقية / تفوق |
| Learned | متفقه (في العلم) | متفقه |
| Ambivalences | التضاد الشعوري/ تلابس المشاعر | المتلابسات |
| Catalogue | دليل (كما في معرض فني) | مُسْرَدَة |
| Apercus | لمحات خُلاصية | مسلمات عرضية |
| Spectacle | معجبية (الترتيب العربي) | معجبة |
| Setting | إطار مشهدي | وضعية إطارية |

e) One Arabic word is used to correspond to more than one word with non-identical meaning

Table 2:5:1 Different meanings for one word

| | | | | |
|------------------|--------------|--------|----------------------|----------------------|
| attitude 70/28 | موقف 98/21 | 38/11 | position 277/8 | |
| alternated 58/10 | تناوب وتناوس | 88/4 | Vacillation 38/17 | Dialectal variety |
| Activity 238/15 | نشاط وفاعلية | 245/18 | Action 238/19 | فاعلية |
| Effective 36/39 | فاعلية | | | |
| Play 272/40 | الفاعلية | 275/1 | | |
| kind 165/11 | نمط 181/5 | 53/26 | Type 20 | نمط 53/26 |
| types 168/11 | 183/11 | | | |
| sort 165/21 | 181/5 | | | |
| type 114/31 | 138/19 | | | |

This criticism of inconsistency does not call for using one and only one word in translating a word wherever this occurs; the point is that in similar contexts this condition should be respected.

Inconsistency reflects hesitation and indecision that may be due to in-acceptance of a common corresponding term in translating a word, but also to indecision in choosing the right term from two or more alternatives.

Inconsistency, particularly in using two terms in the same occurrence may be a cause of great disturbance of comprehending a text, since it may make the reader believe in the existence of two concepts instead of one; this gains more acceptance when followed by supporting syntactic structures like referring dual forms to the related words.

Conclusions

- 1) “Regional” words and words introduced by the translator with common equivalents in standard Arabic were grouped together, owing to the difficulty in separating the two subgroups; the whole group was found to contain a substantial number of words in the sample.
- 2) Non-standard use of words and expressions, or what is called common errors was also present with repetitions in some cases.
- 3) Among the morphological deviations, use of the plural instead of the singular form or vice versa was of special notice.
- 4) Inconsistency was present in many cases, whether in using words other than those mentioned in the index (pp.21-34), or in using any other words, in similar situations.
- 5) Overlapping with other dimensions of analysis was present, especially the syntactic and the semantic dimensions. This is most natural if we take into consideration the nature of the Arabic syntax and its relation with words.
- 6) There are enough instances of inconsistency, of different kinds, to justify our hypothesis about the indecision of the translator in assigning equivalents to certain terms of the ST
- 7) The most recurrent kind of inconsistency was found to be the kind 'c' i.e. Two words (of different meaning) are given for the same word in two occurrences, with similar context, neither of the two words is given in the index (of neologisms) in the book.

- 8) The least recurrent kind of inconsistency was found to be the kind 'e' i.e. one more category belonging to inconsistency is the case where one Arabic word is used to correspond to more than one word with non-identical meanings.
- 9) In comparing the two indexes given by Abu-Dīb in his translations of *Orientalism* and *Culture and Imperialism* only few instances were not identical, these few cases are given in the table no.6:4
- 10) Though kind 'a' of inconsistency is less numerous than kind 'b' this does not lessen its importance since in many such cases the reader may conclude the existence of two different meanings instead of one.

Chapter Three
The Syntactic Dimension

Introduction

The subject of syntax is the dependencies between words and their relatedness in a sentence or between sentences (الجرجاني، 1331هـ). The way such relatedness is manifested in English, being an analytical language, is mainly through word order, while in Arabic, which is a highly inflectional language, it may be expressed through many other means. In addition to this structural difference between the two languages, the way in which classical Arabic grammarians studied Arabic syntax was disproportionately concentrated on the changes that words undergo in different constructions at the expense of larger constructions i.e. the phrase, the clause and the sentence. (النوري، 1993)

The following are some of the main contrastive features of sentences in the two languages

English Sentences

- 1) Order of elements: SVO
- 2) Frequent use of periods to separate sentences in a paragraph.
- 3) A separate sentence is marked by beginning with a capital letter.
- 4) A pronoun may refer to a following noun or entity.
- 5) Order of words is a decisive factor in distinguishing syntactic categories.

Arabic Sentences

- 1) Order of elements: VS(agent)O (especially in Classical Arabic)
- 2) Frequent use of the coordinator "و" to join sentences.
- 3) No such marking for the beginning of a separate sentence.
- 4) Such usage is generally disapproved.
- 5) Inflection lessens the necessity of word order in distinguishing syntactic categories.

- | | |
|--|--|
| 6) Complex sentences are freely used. | 6) Consist generally of coordinated simple sentences. |
| 7) More flexible in inserting grammatical constructions (phrase,...) between dependent elements. | 7) Many restrictions in inserting such constructions: high preference of proximity between dependency elements (modified and modifier, governing and governed words, etc). |
| 8) Contains a wide variety of tenses. | 8) Few tenses. |

Among the major structural differences is that of verb tenses: English has many kinds of verb tenses while Arabic contains two grammatical times: the imperfect (المضارع) and the past perfect (الماضي), yet it can express the whole variety of English tenses by employing certain words (سوف، لم، س، قد، كان) and utilization of the relationship between sentences in the text.

Cohesion means belonging together or connectedness between word expressions (words, phrases,...) in what is termed grammatical dependencies in the surface text. Cohesion may exist between components of a sentence as well as sentences in a text.

Many devices are utilized to realize cohesion both within a sentence and between sentences; these include: recurrence, parallelism, pro-forms, junction, etc. (de Beaugrande, 1981:49)

Grammatical dependencies within an Arabic sentence include: subject-predicate, verb-agent, verb-object, modifier-modified, noun-noun (in

apposition), verb-adverb, preposition-(governed) noun, etc. (Hameedah, 1997:163)

Grammatical dependencies in Arabic imply proximity of their components; this is important in the following three consequences:

- a) Exclusion of separation of the components in certain cases e.g. between the annexed noun and its amplification in the construct case, and also between the modified (noun) and its adjective. (الشرتوني, 1986)
- b) Change of order when the first element in a dependency pair is amplified. (Beeston, 1970).
- c) Separation of a functional from a component of a dependency may change the meaning altogether e.g. أزيد قام؟ أقام زيد؟

A very well-recognized rule in Arabic consecutive constructions (including sentences) is that when they are in very close association (كمال الاتصال) or with no association whatever (كمال الانقطاع), they should not be linked by any connector in the surface text, but in other than these two extreme cases they are explicitly linked by certain connectors. (for more detail, see حميدة, 1997)

Among the different ways of linking sentences, junction is worthy of mentioning here; major types of junction are (de Beaugrande, et al, 1994:107)

- (a) Conjunction الوصل mainly with "و" (and)
- (b) Disjunction الفصل mainly with "أو" (or)
- (c) Subordination إبتاع mainly with "لـ (أن)، أن"

(d) Contrajunction **وَصَلَّ النَّفِيضُ** mainly with "بِئْسَ أَنْ"

Syntactic Problems

1- Grammatical errors generally arising from differences between Standard Arabic and Classical Arabic: this category comprises many types including inflection errors, e.g. “have” was translated "ما إن يمتلكوا" the correct translation should be "ما إن يمتلكون" because "إن" represents the indicative mood and not the subjunctive (إن زائدة لا جازمة). Mixing up the indefinite with the definite, e.g. “a long tradition” was translated "التراث الطويل" instead of the indefinite form "تراثاً طويلاً"; misuse of Arabic prepositions, e.g. “Sacy’s... were now being replaced with something new” was translated " ... يستبدل بها الآن بشيء جديد" the correct translation is " ... يستبدل بها الآن" since the preposition (بـ) is joined to the replaced object in Arabic; “younger, that is, than” was translated "الأصغر سناً من" instead of the correct form "من هم أصغر سناً من" since the definite article "ال" is not used with "من" in Arabic. Inaccurate use of the noun cases, e.g. “each other” which was translated "بعضهم بعض... حضور بعضهم بعضاً" while the correct form "بعضهم أعمال بعض... بعضهم حضور بعض" This is an Arabic grammatical rule for the use of (بعض).

Table 3:1 Grammatical errors

| ST (p.l) | TT | (p.l) | Suggested form |
|----------------------|---|---------------|--|
| a long tradition 4/7 | والتراث الطويل | 39/24 | وتراثاً طويلاً |
| have 34/4 | إن يمتلكوا | 65/26 | إن يمتلكون |
| replaced with 139/12 | تستبدل الآن بشيء جديد | 158/22 | يستبدل بها الآن شيء جديد |
| each other's 210/3 | أعمال بعضهم بعض... وأحسوا حضور بعضهم بعضاً | 220/31- 32 | عرف الباحثون بعضهم أعمال بعض وأحسَّ بعضهم حضور بعض |
| younger 299/8 | الأصغر سناً من | 298/8 | من هم أصغر سناً من |

2- Separation of dependencies: these include separating the modified and its modifier, e.g. “a later transposition” was translated "نقل باتجاه الشرق،" instead of "نقل متأخر، باتجاه الشرق"; the separation between the verb and its subject, e.g. “what may have” was translated "فاستحال ما كان ربما مجموعة" while it should be "فاستحال ما ربما كان مجموعة"; separation between verb and its object, e.g. “pine for what in their drab (or harried) bourgeois” was translated "تنوق إيما بوفاري وفرديك مورو في حياتهما البورجوازية الرتيبة المضجرة (أو "تنوق إيما بوفاري وفرديك مورو إلى ما لا المنهكة) إلى ما لا يملكانه" "يملكانه في حياتهما البورجوازية الرتيبة المضجرة (أو المنهكة)". The presence of misleading dependencies, e.g. “one of its deepest and most recurring images of the Other.” was translated as "وأحد صورها الأكثر عمقاً وتكرار حدوث" instead of "وإحدى صورها، الأكثر عمقاً وتكرار حدوث، للآخر" ; because "للآخر" is dependent on "إحدى صورها" and not on "تكرار حدوث".

Table 3:2 Separation of dependencies

| ST (p.l) | TT | (p.l) | Suggested form |
|---|---|--------|--|
| one of its deepest... the Other 1/28 | وأحد صورها الأكثر عمقاً وتكرار حدوث للآخر. | 37/19 | وإحدى صورها الأكثر عمقاً وتكرار حدوث، للآخر / إحدى صورها للآخر، الأكثر تكراراً وحدوثاً |
| a later transposition 51/22 | باتجاه الشرق، متأخر، | 81/23 | متأخر، باتجاه الشرق، |
| Mahomet 64/39 (French) | "مذهب ماهومت الشاذ" | 93/29 | "مذهب ماهومت، الشاذ" / "المذهب الشاذ لماهومت" |
| what may have... 65/28 | كان ربما | 94/17 | ربما كان |
| what in their drab... 190/6 | في حياتها... المنهكة) إلى ما لا يملكانه | 202/17 | إلى ما لا يملكانه في حياتها... المنهكة) |
| so unequal are Oriental to European achievements 152/33 | درجة من التفاوت بين منجزات الشرق ومنجزات الغرب عظيمة | 169/28 | درجة عظيمة من التفاوت بين منجزات الشرق ومنجزات الغرب |

3- Difficulties in translating the circumstantial attendant (الحال) or adverb (الظرف), especially with modifiers (عنانى, 1995): these modifiers generally follow the modified words in Arabic, though they may behave differently in English, e.g. "almost a European invention" was translated "تقريباً، اختراعاً" instead of "اختراعاً أوروبياً، تقريباً"; sometimes this misplacement of the adverb causes misunderstanding of the text, e.g. "I mean not only..." was translated "أعني بذلك وحسب أن شركات النفط..."; the correct translation "أعني بذلك أن شركات النفط... وحسب".

Table 3:3 Word order of the adverb in the sentence

| ST (p.l) | TT | (p.l) | Suggested form |
|----------------------------------|------------------------------|--------|--------------------------------|
| almost a European invention, 1/8 | تقريباً، اختراعاً غريباً، | 37/6 | اختراعاً أوروبياً، تقريباً. |
| of course 46/22-23 | طبعاً يتحدث | 76/32 | يتحدث طبعاً |
| always dominating 57/16 | أبدأ مسيطر | 87/10 | مسيطر أبداً |
| I mean not only 324/29 | بذلك وحسب... الأميركي؛ | 321/14 | بذلك... الأميركي وحسب؛ |

4- Tenses of the verb. Not all the general corresponding Arabic expressions are standardized in Arabic, the present perfect continuous is translated by Abu-Dīb by using (ما فتئ) or (ما زال); but he was not consistent in that use, e.g. "I have been calling" was translated "ما أسمىه" instead of "الأمر الذي ما فتئت أسمىه".

Table 3:4 Tenses of the verb

| ST (p.l) | TT | (p.l) | Suggested form |
|------------------------------|-----------|-----------|--------------------|
| might have had 7/23 | قد يشكّل | 42/21 | ربما يكون قد شكّل |
| I have been 69/36 | ما أسمىه | 97/29 | الأمر الذي ما فتئت |
| is continuously being 285/27 | التي يحشر | 285/27-28 | التي ما يزال يُحشر |
| and was 140/40 | جزءاً | 160/6 | كما كانت جزءاً |

5- Cohesion deficiencies. These include incorrect use of pronouns and other reference words, e.g. "that they frequently refer to each other" was

translated "ما يشير أحدها" instead of the correct translation "ما تشير إحداها" since it refers to (نص) which is masculine. Wrong use of connectors of word expressions, e.g. "that created consistency, that regular constellation" was translated "الاطراد المخلوق وتلك الكوكبة المنتظمة من الأفكار" instead of the proper translation "ذلك الاطراد المخلوق، تلك الكوكبة المنتظمة من الأفكار" ; the two expressions refer to the same idea and not to two different ideas. Omission of necessary connectors, e.g. "nor is it representative and expressive" was translated "كما أنه ليس معبراً عن، وممثلاً لمؤامرة" ; it should be "كما أنه ليس معبراً" since "مثلاً" is also negative.

Table 3:5 Cohesion deficiencies

| ST (p.l) | TT | (p.l) | Suggested form |
|-----------------------------------|-----------------------------------|--------|-----------------------|
| nor is it representative 12/17 | كما أنه ليس معبراً عن، وممثلاً | 46/28 | ليس معبراً ولا ممثلاً |
| They refer to 23/23 | ما تشير إحداها | 56/14 | ما يشير أحدها |
| had not 25/7 | لكن لم يكن | 261/20 | لم يكن |
| ... the better 70/25 | كلما كان...، كلما كانت | 98/18 | كلما كان...، كانت |
| an idea 231/4 | فكرة | 239/5 | وهي فكرة |
| There is 304/16 | ليس | 302/29 | فليس |

6- Overuse of "قد"، "كان"، "إن"، "و"، "إذ"، e.g. as is clear in the first paragraph of the book "it had once... French readers" was translated as

"لقد بدت ذات يوم كأنها تنتمي إلى... شرق شاتوبريان ونرفال"(1). ولقد كان على حق، طبعاً، فيما قاله عن المكان، خصوصاً من وجهة نظر الأوروبي. فقد كان الشرق، تقريباً، اختراعاً غريباً، وكان منذ القَدَم الغابر مكاناً للرْمَسَة <رومانس>، والكائنات الغريبة المدهشة، والذكريات والمشاهد الشابحة، والتجارب الاستثنائية. وكان الآن في سبيله إلى التلاشي؛ وبمعنى ما، فإن الشرق كان قد حدث، وانقضى أجله. وربما لم يبدو علائقياً أنه كان للشرقيين أنفسهم سهم من المصلحة خلال <هذه> العملية، وأنهم حتى في زمن شاتوبريان ونرفال عاشوا هناك، وكانوا الآن هم الذين يعانون؛ فقد كان الشيء الرئيسي بالنسبة للزائر الأوروبي تمثيلاً أوروبياً للشرق ولقدَره المعاصر، اللذين كانا دَوِيّ دلالة جماعية مرموقة لدى الصحفي ولدى قرائه الفرنسيين." (سعيد، 2003:37)

Suggested translation (Depending on the French text).

في زيارة لبيروت، في أثناء الحرب الأهلية الرهيبة في 1975-76، كتب صحفي فرنسي معبراً عن أسفه لما لحق بمركز المدينة التجاري من دمار: "ذات يوم، بدت جزءاً من شرق شاتوبريان ونرفال." وفيما يتعلق بالمكان، كان هذا الصحفي محقاً، على الأقل، بصفته أوروبياً. كان الشرق اختراعاً غربياً تقريباً، مكاناً يرتبط منذ القدم بالاستيهادات، والكائنات المدهشة، والذكريات والمشاهد الطبيعية الملازمة للذاكرة، والتجارب غير العادية. إنّ هذا الشرق في طريقه إلى الاختفاء الآن. لقد كان، وانقضى أجله. وربما يبدو أمراً غير ذي بال أن يكون للشرقيين أي شأن كائناً ما كان، وأن يكون الشرقيون في زمن شاتوبريان ونرفال قد عاشوا هناك، وأنهم هم الذين يعانون الآن: فالأمر الجوهري، في نظر الزائر الأوروبي، هو التمثيل الذي تكونه أوروبا للشرق ومصيره الحالي؛ وهما أمران نوا أهمية قومية خاصة تماماً لدى الصحفي وقرائه الفرنسيين.

Conclusions

- 1) Long complex sentences with separation of dependency elements may be considered the main syntactic problem that weakened the cohesion of the target text.
- 2) There were many cases of not using the right connector between sentences; these include also the overuse of "و" at the beginning of sentences in a paragraph as is usually the case in Classical Arabic.
- 3) The adherence to rank-bound translation was a major cause of the sense of unfamiliarity of the language in the TT.
- 4) Overuse of "أن", "إن", "كان" "قد" in the same sentence or paragraph was another cause of making the language of the TT seem unfamiliar to the Arab reader.
- 5) Special problems were encountered with adverbs modifying adjectives or other adverbs.
- 6) Many usages that are common in Standard Arabic but unacceptable in Classical Arabic were met, some usages were unacceptable.
- 7) Few errors were found in inflectional symbols; this is also true in the misuse of the dual feminine and masculine (كلا، كلتا) and plurals.
- 8) There were some mistakes in the references of pronouns.

Chapter Four
The Semantic Dimension

Introduction

Semantics is generally defined as the study of meaning. Linguists differentiate between two types of meaning: the denotation of a word or an expression which is based on a clear reference to a given section of the observable world and connotation which is based on the feelings or ideas the word or expression arouses in the mind of the receivers. (Hartmann and Stork, 1976). Connotation differs with culture, time or experience (عمر, 1998:38) e.g., "liberalism" has a positive connotation in the minds of the adherents of globalization, while it has a negative connotation in the minds, of the people of the third world. So translating it by "تحررية" does not seem acceptable to the Arab reader.

A language is the product of the way of living of its people and its culture in specific places and moments in history which are not identical among different peoples; so neither denotations nor connotations of what we call synonyms or equivalent terms are completely equivalent (عمر, 1998), (Lyons, 1977), (Ullmann, 1973). Hence the proficiency of the translator lies in choosing the nearest equivalent term or expression/text in the TT to the corresponding one in the ST.

A point of paramount importance is the fact that the meaning of an expression, may not be identical to the combination of meanings of its particular words or components; this is most evident in metaphors, idiomatic expressions, collocations, and phrasal verbs (عنانى, 1995).

Another important point is the multiplicity of meanings a word may have in the language and hence not keeping an eye on the context and cotext may lead to grave errors in translation.

Semantic Problems

1) Ellipsis constitutes a major problem in understanding the meaning of a sentence, the TT suffers from a very large number of ellipses that range from a word to a whole line which either distorts the meaning or makes it impossible to be figured out, the following table gives some examples:

Table 4:1 Ellipsis

| ST (p.l) | TT | (p.l) | Suggested form |
|---|-------|--------|---|
| that orient2/12 | للشرق | 38/2 | لذلك الشرق |
| June 31/22 | 1910 | 63/16 | حزيران 1910 |
| since he knows their history 34/37 | - | 66/16 | ما دام يعرف تاريخهم واعتمادهم |
| more or less 37/7 | - | 68/18 | بدرجة ما |
| from resistant hostility into obliging, and submissive, partnership 92/12 | - | 117/13 | من عدائية مقاومة إلى شراكة لطيفة وخاضعة |

2) Difference in meaning: this may be due to changes in meaning in terms of standard Arabic, or to inaccuracy of translating foreign words and expressions (French or German) or to other reasons. The word “races” was translated "شعوب" while it had a definite different meaning given in dictionaries (المورد) أجناس/أعراق / عروق; the same is true of “access” translated "فائضاً" (excess?) which means "توصل"; examples of foreign origin words are *agrable* (French) (المنهل), and *Indier* (German)(شراجله, 1977), the first was translated "مرضية" while the exact meaning is "ممتعة", the other was translated "الهند", while the true meaning is "الهنود". The word “animadverted” was translated "أشار إلى", the exact meaning is "انتقد انتقاداً قاسياً" as given in Oxford dictionary and the French translation of *Orientalism*.

Table 4:2 Difference in meaning

| ST (p.l) | TT | (p.l) | Suggested form |
|--------------------|----------|--------|-----------------------|
| races 105/6 | شعوب | 128/17 | عروق / أعراق / أجناس |
| access 122/5 | فائضاً | 144/26 | توصلاً |
| agrèable 65 /2 | مرضية | 93/31 | ممتعة |
| animadverted 80/11 | أشار إلى | 107/1 | انتقد انتقاداً قاسياً |
| Indier 137/17 | الهند | 157/4 | الهنود (وحكمتهم) |

3) Difference in collocation. It is a rare event that two equivalent words in two different languages have the same range of words that collocate with them. This is more true of languages of very widely different cultures like English and Arabic especially classical Arabic (أبو شنب، 1999). Examples of difference in collocation include “first cause” the proper translation should be "العلة الأولى" rather than "السبب الأول", which is a well-known philosophical expression; “the fate meted out to him” was translated as "المصير الذي قُيِّضَ له / قُدِّرَ له" it should be "خصَّ به". The word “rents” was translated with the general meaning "أجور" but being used with "أرض" the proper translation should be "ريوع" and not "أجور"; “diverge from” was translated "تشذ من" the proper preposition with تشذ is عن and not من, yet the right translation should be "تنحرف عن" because شذَّ is usually used with persons which is not the case in the example.

Table 4:3 Collocation

| ST (p.l) | TT | (p.l) | Suggested form |
|------------------------|-------------|---------|-------------------------|
| first cause 21/2 | السبب الأول | 54/9 | العلة الأولى |
| meted out to him 68/22 | خُصَّ به | 96/26 | قُيِّضَ له / قُدِّرَ له |
| "doing" 84/17 | "عملهم" | 110/178 | "صنعهم" |
| rents 215/4 | أجور | 225/7-8 | ريوع |
| diverge from 216/2 | تشذ من | 225/30 | تنحرف عن/تخرج عن |

4) Metaphorical uses and idioms including phrasal verbs, e.g. “hold my peace” was translated "احتفظ بسلامي" (سعيد، 2003:129/31) while the proper

translation of this metaphorical expression is "التزم الصمت" as is given in *المورد*.

5) Cultural specific terms and words of foreign origin. In demonstrating such inaccuracies in translation we utilized various relevant references: English, Arabic, French, German, Hebrew, Italian dictionaries, encyclopedias, etc. examples of this problem include: "Morgenländische" (German word) was translated "الأجنبية" the correct translation is "الشرقية"; the proper noun "Amadis of Gaul", which was not translated or explained, is the name of a heroic Portugal or Spanish novel (see Encyclopedia Britannica); the French word "australes" was translated "الاسترالية", the correct meaning is "الجنوبية". Also, the Orient "tout court" was translated "الشرق كله", the correct meaning "الشرق بلا زيادة" (see *المنهل*). The German word "Mahometsgesang" was translated "نهضة محمد", the true meaning is "تراتيل/تسبيحات محمد".

Table 4:5 Foreign words

| ST (p.l) | TT | (p.l) | Suggested form |
|----------------------------|-------------------|--------|---|
| Morgenländische 43/25 | الأجنبية | 74/10 | الشرقية |
| Amadis of Gaul 93/5 | Amadis of Gaul | 118/3 | Amadis of Gaul (رواية بطولية برتغالية أو إسبانية) |
| "Mahometsgesang" 101/40 | "نهضة محمد" | 124/28 | "تراتيل / تسبيحات محمد" |
| <i>australes</i> 117/8 | الاسترالية | 140/23 | الجنوبية |
| <i>tout court</i> 129/19 | الشرق كله | 150/24 | الشرق بلا زيادة |

6) Redundancy (giving more than one meaning to one word).such examples include; "is" which was translated "هو كائن" the appropriate translation is either "هو" or "يكون"; "qualify" was translated "يسوغها أو يدعمها"

which are also semantically inaccurate, the proper translation should be either "يخصصها" or "يقيدها"; "rapporteur" was translated "موقِّق ومقرَّب", the proper translation is the standard Arabic term "مقرَّر".

Table 4:6 Redundancy

| ST (p.l) | TT | (p.l) | Suggested form |
|-------------------|--------------------|--------|-----------------|
| is 72/14 | "هو كائن" | 99/28 | "هو" / "يكون" |
| qualify 72/18 | يسوِّغها أو يدعمها | 100/3 | يقيدها / يخصصها |
| rapporteur 162/28 | موقِّق ومقرَّب | 178/23 | مقرَّر |

7) Under-translation involves generalization or loss of detail when translating a term or an expression, an example of which is the translation of the French expression "grandes et des plus décisives" by "أخطر" while the appropriate translation should be "أعظم وأكثر حسماً".

Conclusions

- 1- There is a very large number of ellipses, most of them are words (especially adverbs), but there are larger units including whole sentences.
- 2- There is also a large number of cases where the Arabic word corresponding to an English word in a sentence does not convey the exact sense of the translated word.
- 3- Many German or French words in the original were not translated correctly; it seems that no due regard was given to the original French or German words in determining the exact meaning of the terms.
- 4- In many cases, the same English word was given two different Arabic words with different meanings in the same sentence (over-translation).
- 5- Few deviations were found in translating idiomatic expressions in the original text.

Chapter Five
The Pragmatic Dimension

Introduction

Pragmatics is generally the study of natural language understanding, and specifically the study of how context influences the interpretation of meaning; context here must be interpreted as a situation as it may include any imaginable extra-linguistic factors, such as social, environmental and psychological factors (*Wikipedia*).

Among the topics that pragmatics includes we have: hedging, deixis, implicature, presupposition, speech acts, etc.

Pragmatics and semantics are seen as two complementary disciplines dealing with meaning from different perspectives: the first concentrating on the speaker's meaning, the latter on the sentence meaning, the literal meaning of the sentence; or as Yule puts it “pragmatics is the study of how more gets communicated than is said.” (Yule, G., 2000:3).

Since the ST is generally different from the TT in the speaker, receptors, and context, it will be challenging to the translator to produce a message equivalent to that of the producer of the original text. Both linguistic and cultural differences add to the difficulty of the problem; this is obviously the case in translating from English into Arabic.

Pragmatic Problems

1) Difference in intention, where the writer's intention from the text is not conveyed totally or partially in an efficient and effective manner, either due to ellipsis or incorrect rendering. Problems in intention due to ellipsis include the following examples: “his Jesus, his Marcus Aurelius, his Caliban, his solar god” was translated "مثل يسوع، وماركس أورليس، وكاليبان، واله

"مثل يسوع، وماركس أورليس، وكالبيان، واله الشمس كما يتصورهم instead of الشمس" رينان; Examples of inexact rendering include: "debunking project," was translated as the past participle "مشروع عار مفضوح زيفه" instead of the correct translation, the present participle "نوع من المشاريع الفاضحة الزيف", another example of this type is "legitimet" which was translated "من أنصار" while it should be "من أنصار الملكية" in order to convey the spirit of the text. (see المنهل) Since "legitimet" in the historical context after the French Revolution gives the meaning of republican, while in fact it means a royalist or a partisan of the old monarchy. Another example of difference in intention due to inexact rendering is "But the very structure of Scott's prose shows intertwining" translated as "ثم لأن بنية نثر سكوت ذاتها لا تجلو تشابكاً" where "لا" in "لا تجلو" negates the verb "تجلو" while the "تجلو" adds more stress to the assertion and the intended meaning is rendered by "تجلو" in the affirmative or "لتجلو" stressing the affirmative form.

2) Table 5:1 Difference in intention

| ST (p.l) | TT | (p.l) | Suggested form |
|---|---|--------|---|
| But the very structure of Scott's prose shows intertwining 102/9 | ثم لأن بنية نثر سكوت ذاتها لا تجلو تشابكاً | 125/30 | لتجلو / تجلو |
| legitimet 124/2 | من أنصار الشرعية | 146/9 | من أنصار الملكية |
| The new historical (as opposed to sacred) consciousness 126/28 | الوعي التاريخي في مقابل الوعي المقدس الجديد | 148/15 | الوعي التاريخي الجديد (في مقابل الوعي المقدس) |
| his Jesus... god 147/7 | / | 165/5 | كما يتصورهم رينان |
| and movements guided and held in check by the white Man: expert tutelage 245/36 | والحركات التي تهديها وتضبطها تحت وصاية | 252/2 | التي ترشدها وتضبطها وصاية |
| ready to be disposed of by the European Powers 178/38 | تستعد الدول الأوروبية للتخلص منه | 192/17 | مهياً لأن تتخلص منه القوى الأوروبية |

- 3) A hedge, or hedging in general involves the use of words or phrases that express some degree of qualification or uncertainty; their use and their specific meanings are likely to be highly context – dependent, e.g. sort of, kind of, perhaps (Swan, J. et al, 2004)

Hedges are sometimes used by speakers to:

“mitigate what otherwise seems too forceful” and to “manifest politeness or respect to strangers and superiors” and also to “mark that they may be in danger of not fully adhering to the principles of Grice: quality, quantity, relevance and manner" (See Yule, 2000:38-39).

In certain scientific fields, hedges are more frequent than others (linguistics and philosophy compared to natural sciences because of the need for convincing in these fields) (Markkaner and Schroeder, 1989). The role of hedges in scientific texts is that they seem as modifiers of the writer's responsibility for the truth-value of the propositions in the text or as modifiers of the weightiness of the information therein or even of the writer's attitude. This is usually realized by many devices: the use of certain pronouns and impersonal expressions, the passive and other agentless constructions, modal verbs, adverbs and particles which are usually included in the hedges.

Hedging is not conveyed, through ellipsis, lack of exact rendering, or non-conforming to norms of the target language.

Table 5:2 Hedging

| ST (p.l) | TT | (p.l) | Suggested form |
|----------------------------|--------------|--------------|------------------------|
| more or less 4/12 | ما لا نهائية | 39/28 | ما لا نهائية تقريباً |
| nearly every.. 14/12 | كان كل كاتب | 48/19 | كان كل كاتب... تقريباً |
| to a certain extent 292/16 | إلى حد بعيد | 292/6 | إلى حد ما |
| can't possibly 301/15 | لا يمكن | 300/3 | ربما لا يمكن |
| often 267/24 | - | 270/8 | كثيراً |

- 3) Stress represented by italicized words or expressions, or other means like cleft sentences or pseudo-cleft sentences (Quirk and Greenbaum, 1976) or otherwise, is not represented in the translation (by word order, stress, etc).

Table 5:3 Neglect of stress represented by italicizing

| ST (p.l) | TT | (p.l) | Suggested form |
|---|--|--------|--|
| It is not <i>merely</i> , ... <i>there</i> either 4/36 | فهو ليس وجود <i>ثمة</i> ... وجود <i>ثمة</i> | 40/12 | فهو ليس وجود <i>ثمة</i> ... وجود <i>ثمة</i> |
| <i>being able to do that</i> 32/23 | امتلاك القدرة على القيام بذلك | 64/15 | امتلاك القدرة على القيام بذلك |
| <i>characters</i> 66/26 | شخصيات | 95/6 | شخصيات |
| <i>religion</i> 279/10 | الدين | 280/14 | الدين |
| the East was <i>only</i> a career 5/25 | أن الشرق صنعة وحسب | 40/25 | أن الشرق صنعة وحسب |
| <i>He</i> spoke 6/6 | قام هو | 41/16 | قام هو |
| <i>intellectual</i> 27/30 | فكرية | 59/31 | فكرية |
| <i>any</i> 39/15 | أية | 70/18 | أية |
| <i>creates</i> 40/26 | تخلق | 71/19 | تخلق |
| <i>internal</i> 47/5 | داخلي | 77/16 | داخلي |
| <i>before</i> 47/25 | قبل | 77/31 | قبل |
| <i>characters</i> 66/26 | شخصيات | 95/6 | شخصيات |
| <i>true</i> 67/20 | الحقيقي | 95/29 | الحقيقي |
| <i>like</i> 67/33 | مثل | 96/7 | مثل |
| <i>because</i> 70/31 | لأنها | 98/23 | لأنها |
| <i>outside</i> 71/8 | خارج | 98/33 | خارج |
| <i>before</i> 83/16 | قبل | 109/19 | قبل |
| <i>away</i> 92/10 | بعيدا | 117/12 | بعيدا |
| <i>create</i> 94/20 | يخلق | 119/9 | يخلق |
| <i>emplot</i> 95/21 | يحبكون | 120/6 | يحبكون |
| <i>watched</i> 103/25 | يُشاهد | 127/8 | يُشاهد |
| <i>types</i> 119/17 | الأنماط | 142/20 | الأنماط |
| <i>for</i> 122/26 | للشرق | 145/7 | للشرق، من أجل الشرق |
| <i>spoken for</i> 122/29 | من يتحدث | 145/9 | من يتحدث باسمه |
| <i>least</i> 133/25 | أقل | 154/4 | أقل |
| <i>library</i> 141/34 | المكتبة | 160/29 | المكتبة |
| <i>away from</i> 171/2 | تتأى عن | 185/24 | تتأى عن |
| <i>now</i> 250/30 | الآن | 256/4 | الآن |
| <i>reason</i> 255/29 | السبب | 260/11 | السبب |
| <i>to see</i> 258/36 | لرؤية | 262/29 | لرؤية |
| <i>Religious</i> 260/34 | الديني | 264/22 | الديني |
| <i>resistance</i> 263/6 | مقاومة | 266/20 | مقاومة |
| <i>philosophie</i> 271/18 | وفلسفته | 273/21 | وفلسفته |
| <i>within</i> 280/25 | ضمن | 281/19 | ضمن |

- 4) Implicatures are "aspects of meaning which are over and above the literal and conventional meaning of an utterance and they depend for their interpretation on a recognition of the Co-operative Principle and its maxims [of Grice]." (M. Baker, 1992:227). Grice gives a number of factors that are important in figuring out implicature; these include the identity of any references that may be involved in the text. These references, including proper names or other entities un-known to the reader, may disrupt the continuity or coherence of the text. (M. Baker, 1992:228-230).

In fact, most of the proper names whether of persons, books or places mentioned in *Orientalism* are not familiar to Arab readership and ought to be dealt with in any suitable strategy. Abu-Dīb himself confessed that he wasn't able to figure out some of these references (سعيد, 2003).

Table5:4 Implicature, unexplained proper names

| ST (p.l) | TT | (p.l) | Suggested form |
|---|-----------------------------|--------|---|
| Paracelsus 19/6 | باراباراسيلسوس | 52/23 | Swiss alchemist and physician (<i>Encyclopedia Britannica</i>) |
| Amadis of Gaul 93/5 | Amadis of Gaul | 118/3 | أماديس أوف غول Amadis of Gaul (a Portuguese or Spanish heroic novel) (<i>Encyclopedia Britannica</i>) |
| Xerxes 56/7 | كسركسيس | 86/4 | كسرى |
| <i>Archaeology of Knowledge and in Discipline and Punish</i> 3/20 | علم آثار المعرفة وأدب وعاقب | 39/5 | حفريات المعرفة و المراقبة والعقاب: two books by Foucault in the thought of Edward Said |
| Benthamite | البانوبنتيكون | 148/32 | البانوبنتيكون البنتمامي: معمار |

| | | | |
|-------------------------|------------|---------------|---|
| Panopticon 172/15 | | | لسجن ابتدعه جبريمي بنتام تسهل فيه مراقبة السجناء |
| Shilluks 37/5 | الشيلوكين | 68/16 | قبائل في جنوب السودان (<i>Encyclopedia Britannica</i>) |
| Avestan 51/10 | الأفيسية | 81/14 | لغة إيرانية قديمة (كتبت بها نصوص زرادشت) |
| Prester John 63/22 | برسترجون | 92/23 | ملك صليبي أسطوري (<i>Encyclopedia Britannica</i>) |
| Teratology 144/12,15 | تراتولوجي | 162/25, 27 | (علم المسوخ) القاموس الطبي (حتي) |
| Mencius 254/18 | مونشيوس | 259/8 | (فيلسوف صيني، ونص له) (<i>Encyclopedia Britannica</i>) |
| Scholiasts 262/5 | المدارسيين | 265/27 | (شراح، مفسرون) خلط مع Scholastic (<i>Webster</i>) |
| al-Iji 313/7 | العجي | 312/20 | الإيجي (المنجد) |

Conclusions

- 1) Stress represented by italicized words or expressions in the original text was not duly adhered to by the translator; in the majority of cases, emphasis was not manifest in the Arabic text.
- 2) In addition to the many cases of the violation of intention caused by ellipsis, there are also cases caused by inexact rendering of the text.
- 3) Implicatures related to lack of knowledge of the Arabic reader of foreign cultural names, works, etc were disregarded to the detriment of the reader.
- 4) There were cases of neglect of hedgings; these consist usually of adverbs or adverbial expressions that restrict the truth of the statements.

Conclusions and Recommendations

The study concludes and recommends the following regarding the Arabic version of *Orientalism* and translating similar works into Arabic:

- 1- Despite the high proficiency of the translator and the great effort he executed in the translation, the TT is far behind the ST in eloquence and naturalness as experienced by the readership of both texts.
- 2- In the graphic dimension, the most serious problems of the TT are: (1) the presence of many misprints that are detrimental to the meaning and uneasy to rectify by the average reader, and (2) lack of a systematic way in dealing with punctuation marks and vocalization of the text.
- 3- At the word level, many words of regional origin (standard Arabic in Syria) or adopted by the translator are either different from standard Arabic now or considered grammatically incorrect in classical Arabic.
- 4- In the syntactic level, separation of dependency elements in sentences was the main factor of lack of cohesion in the text; there was also a considerable number of deviations in the correct word order as determined by Arab Grammarians; both problems possibly relate to adherence of the translator to rank-bound translation.
- 5- In the semantic level, the large number of ellipses and the inexact rendering of many words including foreign ones (mainly French and German) constitute the main serious problems in the Arabic text.

- 6- In the pragmatic level, neglect of stress and implicature manifested is not-commenting on foreign proper names together contribute to non-equivalence of the messages conveyed by the original text and the TT; few cases of negligence of hedging were met in the Arabic text.
- 7- Inconsistency i.e. using two (or more) Arabic words with different meanings for the same English word (in similar contexts) was met in certain cases in the TT (*الاستشراق*) (*Orientalism*); this inconsistency is confirmed by comparing the two indexes made up by the translator in (*الاستشراق*) (*Orientalism*) and (*الثقافة والإمبريالية*) (*Culture and Imperialism*)
- 8- The very large number of ellipses, misprints, etc (as exhibited in the text and appendices of this thesis) make it imperative that such a valuable book be re-presented to the Arabic reader either in a new edition that takes into consideration the necessary modifications including the comments given in this thesis, or in being retranslated altogether.
- 9- Republishing the book in a new edition which takes into consideration the suggestions of this study.
- 10- Giving a glossary of the terminology of Edward Said's in the book.
- 11- Including brief explanations of proper names (persons, geographical names, books, etc) in the book.
- 12- Retranslating texts where cases of separation of dependencies were grave.

- 13- Opting for corresponding Arabic words and expressions to English and foreign ones that are more 'national' than 'regional', or at least introducing them to the readers.
- 14- Using as many references to certain dictionaries as possible.
- 15- Doing a similar study on the translation of '*Culture and Imperialism*' by Abu-Dīb , and comparing the two translations on the different dimensions employed by the current study.
- 16- Following-up of neologisms used by Abu-Dīb in his translation of *Orientalism*, in his later texts, and in Arabic texts of other writers, and drawing the right conclusions regarding neologisms: their life and spread in language.
- 17- Such studies should be taught in translation courses in the university for students' benefit.

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Appendixes

Appendix 1 Graphic Dimension

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|------------------------------------|---------------------------|---------------|-----------------------------|---|
| look 32/27 37 | أنظر | 64/24 | انظر | Imperative of a tri-literal verb. (همزة وصل) |
| occupation 35/36 | للاحتلال | 67/12 | للاحتلال | Verbal noun of a verb with more than four letters همزة وصل |
| Consider 56/1 | أنظر | 85/32 | انظر | Imperative of a tri-literal verb. (همزة وصل) |
| , he said, 31/5 | قال.. أن | 63/4 | قال.. إن | After the verb "قال" and its derivatives the "hamza" of إن is vocalized with "kasrah" |
| "belong to..." 31/4 | "تنتمي" | 63/5 | "تنتمي" | Quotation marks are missing |
| "subject races" 36/22 | العروق الخاضعة | 67/34 | "العروق الخاضعة" | Quotation is missing |
| :Cromer believed 38/9 | ،وقد آمن | 69/17 | :آمن كرومر | Preservation of the original punctuation. |
| (--Orientals) 38/12 | أو أي حاكم للشرق | 69/19 | (أو أي حاكم للشرفيين) | Ellipsis of parentheses + not using the plural form |
| -in the west... here- 40/1 | عوينت في الغرب... هنا | 71/10 | عوينت - في الغرب... هنا- | Ellipsis of dashes |
| Vision 43/41 | <الرؤيا> | 74/20 | الرؤيا | < > denote addition by the translator as mentioned p.18 |
| -no matter how special is- 45/1 | ، مهما بلغت من التخصص، | 75/19 | -مهما... التخصص- | As in the ST. |
| H. Hotinger's 64/4 | يوهان هوتنجر | 93/6 | يوهان هـ. هوتنجر | Ellipsis |
| <i>Bibliothèque</i> 65/23 | المكتبة | 94/16 | المكتبة | Proper noun (italicized) |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|---------------------------------|--------------------------|---------------|---|--|
| [of...Islam] 77/20 | والذي... نفسه | 104/21 | [والذي... نفسه] | Omission of brackets as in the ST |
| <i>Discription's</i> 84/12 | الوصف | 110/10 | الوصف | Name of a book (italicized) |
| [the modern] 89/1 | الحديثة | 114/17 | [الحديثة] | Omission of brackets |
| Chevalier 89/3 | فارس | 114/18 | فارس | French name |
| SEATO 108/1 | سياتو | 131/6 | سياتو | Misprint |
| Human history and destiny 121/1 | التاريخ والمصير الإنساني | 143/31 | التاريخ والمصير، الإنسانيين. تاريخ الإنسان ومصيره | Omission of parentheses |
| restoration 125/34 | ترقيم | 147/25 | ترميم | Omission of parentheses |
| <i>De la Religion</i> 137/11 | عن الدين | 157/1 | عن الدين | Name of a book |
| "must" 163/6 | وعليه | 179/4 | "وعليه" | Omission of quotation |
| and end 178/32 | البدء | . 192/14 | البدء، | Punctuation rules |
| Rights, laws 179/13 | حقوق | 192/26 | حقوق، | Punctuation rules |
| -correctly, I think- 190/29 | -بحق-فيما اعتقد - | 203/1 | - بحق، فيما أعتقد - | Preservation of the original punctuation |
| In Chapter One 201/4 | في الفصل الأول | 213/3 | في الفصل الأول | Capitalization in the ST |
| Tend to 202 | ،تميل | 214/10 | - تميل | Dictation rules |
| Advanced / backward 207/6 | المتقدم المتخلف | 218/9 | المتقدم/المتخلف | Preservation of the original punctuation |
| (not... invidiously) 207/29 | كي لا نقول بغيض | 218/26 | (إن لم نقل إنه بغيض) | Preservation of the original punctuation |
| Bouillon 225/12 | بوالون | 233/26 | بويون | French name |
| 'theirs' 227/31 | وما هو (لهم) | 236/6 | (وما هو لهم) | Preservation of the original punctuation |
| ...continuously 237/1 | العملية واللا دينية | 244/14 | العملية و... اللا دينية | Preservation of the original punctuation |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|---------------------------------------|----------------------------|---------------|---------------------------|---|
| -which ... Pillars- 239/4 | التي... - | 246/7 | -التي... - | Preservation of the original punctuation. |
| (and study of) 248/19 | <ودراسته> | 254/7 | (ودراسته) | Preservation of the original punctuation |
| "types" 259/22 | "الأنماط" | 263/17 | "الأنماط" | Omission of quotations |
| [as... field] 261/34 | التي... القديمة | 265/19 | [التي... القديمة] | Preservation of the original punctuation |
| (or limits...) 264/20 | (أو محدودياته... سياسية | 267/20 | (أو محدودياته... سية) | Preservation of the original punctuation |
| [and... find] 265/2 | وأمكنه من إيجاد | 268/4 | [وأمكنه من إيجاد] | Preservation of the original punctuation |
| (as... called) 265/38 | كما يسمى أحياناً | 268/27 | (كما يسمى أحياناً) | Preservation of the original punctuation |
| (with... creeds) 269/16 | بالإشارة... الأخرى | 271/29 | (بالإشارة... الأخرى) | Preservation of the original punctuation |
| (especially... Massignon 269/22 | خصوصاً... ماسينيون | 272/1- 2 | (خصوصاً... ماسينيون) | Preservation of the original punctuation |
| cultural 274/10 | الثقافية | 276/6 | الثقافية | Preservation of the original punctuation |
| [Gib] | <جب> | 277/28 | [جب] | Preservation of the original punctuation |
| "Islam" | إسلام | 281/9 | "إسلام" | Preservation of the original punctuation |
| | إن تمثيلات... المتحدة. | 285/20 | إن تمثيلات... المتحدة. | Preservation of the original punctuation |
| | قلّ ما | | قلّما | One word |
| , | القرآن. | 288/7 | القرآن، | Preservation of the original punctuation |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|--|-------------------------------|---------------|-------------------------------|---|
| "Islam" | الاسلام | 303/1 | "الإسلام" | Preservation of the original punctuation |
| 3: | | 304/14 | :3 | Ellipsis |
| Britain... | البريطانية، | 304/19 | البريطانية... | Preservation of the original punctuation |
| . | خامل، | 307/1 | خامل. | Preservation of the original punctuation |
| 4: | | 318/17 | :4 | Ellipsis |
| American: | الأمريكية. | 321/18 | الأمريكية: | Preservation of the original punctuation |
| depressing | مؤسسية | 322/30 | مؤسسية | Misprint |
| ، ، | والعقائدية... النهاية | 323/32 | ، والعقائدية... النهاية، | Preservation of the original punctuation |
| human 327/40 | الانسانيتين. | 324/14 | الإنسانيتين؟ | Preservation of the original punctuation |
| forgotten 92/3 | وثقافات منسية | 117/7 | وثقافات، منسية | Special usage of the comma by the translator p.16 |
| Darwinian 99/6 | وعلماء الفراسة الداروينيين | 123/11 | علماء الفراسة، الداروينيين | Special usage of the comma by the translator p.16 |
| Perspectives, and 104/19 | وأحوال الاستشراق التي | 127/31 | وأحوال الاستشراق، التي | Special usage of the comma by the translator p.16 |
| Innumerable 105/28 | وسياسية لا تحصى | 129/4 | وسياسية، لا تحصى | Common modifiers |
| ethics 106/8 | العقلانية والأخلاقية | 129/17 | العقلانية، وكذلك الأخلاقية | Special usage of the comma by the translator p.16 |
| (or version of) 122/9 | أو كانت... عنه | 144/29 | (أو كانت... عنه) | Special usage of the comma by the translator p.16 |
| mature languages and cultures 145/20 | والثقافات | 163/25 | والثقافات، | Special usage of the comma by the translator p.16 |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|---------------------------|----------------------|---------------|-------------------|---|
| orderly 151/30 | حيكات منظمة | 168/30 | حيكات، منظمة | Special usage of the comma by the translator p.16 |
| regularized 202/35 | المنظمة | 214/19 | ،المنظمة | Common modifiers |
| Specific 203/335 | وحضارات معينة | 215/13 | وحضارات، معينة | Common modifiers |
| dealing 204/8 | للتعامل | 215/23 | ،للتعامل | Common modifiers = اقتراح (عند التعامل) |
| Situation 206/25 | الموضع | 217/26 | الوضع | Misprint |
| category 31/4 | فصيلة | 63/5 | فُصلة | (p.29 الكشاف) |
| At a time 32/14 | أن | 64/9 | أن | "أن" as an adverb is not familiar to the reader |
| teachers who 35/30 | الذيت | 67/11 | الذين | Misprint |
| Viciousness36 | بطبعة أئمة | 67/28 | بطبيعة | Misprint |
| to come 37/22 | سَيُسَدِّي | 68/27 | سَيُسَدِّي | Misprint |
| Militarism | العسكرية | 68/30 | العسكرية | Misprint |
| Practical 38/5 | العلمي | 69/15 | العملي | Misprint |
| proven 42/1 | برهن | 72/24 | بُرهنَ | Passive voice in the ST |
| Raj 42/20 | رجلا | 73/10 | مهرجا = راجا | Misprint |
| Monstrous 45/23 | الخفية | 76 | المخيفة | Misprint |
| Different 46/4 | المتخلفة | 76/18 | المختلفة | Misprint |
| Culture 48/26 | ثقافة | 78/29 | ثقافة | Misprint |
| 1829 51/24 | 1859 | 81/24 | 1829 | Misprint |
| Practical 62/4 | العلمية | 91/17 | العملية | Misprint |
| Whose sect 69/3 | أصحابه | 97/8 | أصحابه | To avoid ambiguity |
| Nogent 71/13 | توجنت | 99/4 | نوجنت | Misprint |
| Civilization 77/22 | الحضارات | 104/22 | لحضارات | Misprint |
| Bhagavad – Gita 78/27 | يدبهاغافاد – غيتا | 105/21 | بهاغافا - غيتا | Misprint |
| for the Orient86/35 | الشرق | 112/22 | للشرق | Misprint |
| scientific 88/17 | العلمي | 114/1 | العلمي | Misprint |
| its library 94/30 | مكتبه | 119/16 | مكتبته | Misprint |
| non-participating 97/6 | لا مشاركا | 121/19 | لامشاركاً | One word |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|---------------------------------|-------------------------|---------------|--|--|
| a-historical 97/22 | كي-تاريخي | 121/29 | ليد - تاريخي (انظر الكشاف) | p. 30 (انظر الكشاف) |
| H.A.R 101/36 | إتشي | 125/21 | إتش أي آر | Misprint |
| powerful 117/22 | القومي | 141/3 | القوي | Misprint + Present participle; اسم فاعل |
| secularizing 120/13 | معلمنة | 143/11 | معلمنة | Misprint |
| selected and arranged 125/32 | منتقاة ومرتبة بعناية | 147/24 | منتقاة ومرتبة، بعناية | Misprint |
| [all of which] 132/21 | جميعاً | 153/9 | [جميعاً] | Misprint |
| knitted 135/1 | سبلها | 155/9 | سبكها | Misprint |
| Tableaux 139/12 | ملوحات | 158/21 | لوحات | Misprint |
| given 142/41 | يعطي | 161/27 | يعطى | Misprint |
| Fauriel 147/5 | فوريل | 165/3 | فوريل | Misprint |
| filial 148/26 | النسبية | 166/11 | النسبية / البنوية | Ambiguity + (المورد) |
| sufferings 153/22 | والأمم | 170/18 | والآلام/ والألم | Misprint |
| statement 156/24 | تقاليد | 173/8 | تقاريره | Misprint + عادة) (تترجم تقارير) |
| appointed 165/19 | معينون | 180/29 | معينون | Misprint |
| ennui 173/15 | ملك | 187/24 | ملل/ سأم | Misprint |
| Inscribed 175/24 | ينقش | 189/19 | يُنقش | Misprint + Ambiguity |
| (in some cases,...) 176/2 | | 190/1 | (أحياناً، حتى إلى درجة النقل الحرفي عنهما) | Ellipsis |
| cumulative 176/24 | التراكمية | 190/22 | التراكمية | Misprint |
| "mon..." 177/37 | موطن خيالي | 191/23 | موطن خيالي | Misprint + Ambiguity |
| passage 178/16 | بقطع | 192/3 | بمقطع | Misprint |
| egoism 179/38 | الأنوية | 193/12 | الأنوية | Misprint + Ambiguity |
| young 182/22 | شابة | 195/20 | شابة | Misprint |
| barrenness 187/35 | بالعالم | 200/17 | بالعقم | Misprint |
| untiring 188/16 | لا تفي | 200/30 | لا تني | Misprint |
| as a charactor 194/20 | كشخصيته | 206/12 | كشخصية | Misprint |
| a characteristics 195/29 | حقيقة | 207/11 | خصيصة | Misprint |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|---------------------------|----------------|---------------|---------------------------------------|--|
| original talent 202/15 | الأصلية | 214/4 | الأصلية | (ينظر سطر 6 التالي) |
| Oriental 207/20 | الشرق | 218/20 | الشرقي | Misprint |
| Blinders 207/37 | غمامات | 218/30 | غمامات | Misprint + Ambiguity |
| examines 209/15 | تقوم... اكتناه | 220/8 | تقدم... اكتناهاً | Misprint |
| efficient 212/26 | كفو | 223/27 | كفاء | Misprint |
| languages 214/9 | لغات | 224/12 | للغات | Misprint |
| Eric 214/39 | اردك | 225/5 | إرك | French name |
| 1912 215/28 | 1909 | 225/23 | 1912 | Misprint |
| inviting 216/28 | جذباً | 226/14 | جذاباً | Misprint |
| Garnier 218/12 | غارنير | 227/28 | غارنييه | Misprint + French name |
| Sykes 221/8 | ساكيس | 230/17 | سايكس | Misprint + English name |
| Yet 222/34 | غير أن | 231/27 | . غير أن | Preservation of the original punctuation |
| glories 226/13 | بأمجاده | 234/24 | بأمجاده | Misprint |
| clean 226/16 | لنظفوا | 234/26 | لنظفوا/ليطهروا | Misprint |
| introspection 232/18 | استنباطه | 240/11 | استبطنه | Misprint |
| said 233/17 | وصفه | 241/8 | وضعه | Misprint |
| collectively 239/30 | جمعياً | 246/23 | جميعاً | Misprint |
| disruptive 240 | المقطعة | 247/4 | المقطعة | Misprint + Present participle; اسم فاعل |
| conscious 242/35 | وداعياً | 249/16 | وواعياً | Misprint |
| interspersing 243/28 | بنشر | 250/8 | بنثر | Misprint(المورد) + |
| 1928 248/29 | 1929 | 254/12 | 1928 | Misprint |
| Oriental 254/12 | شراً | 259/4 | شرفاً | Misprint |
| summational 258/4 | الخلاصي | 262/9 | الخلاصي | Misprint + Ambiguity |
| inspired 258/16 | ويلثي | 262/16 | دلثي | Misprint |
| Islamic 260/1 | الإسلام | 263/30 | الإسلامي | Misprint |
| Sylvain 264/4 | سيلفان | 267/12 | سيلفان | Misprint |
| efficient 264/14 | كفو | 267/18 | كفاء | Misprint |
| constraints 264/21 | وصفهما | 267/23 | وصفها (الضمير يعود على الضوابط) | (الضمير يعود على Misprint الضوابط) + |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|-------------------------|--------------------|------------------|---|--|
| investment in 271/2 | اعتناق | 273/11 | اعتناق | Misprint |
| objective 273/41 | موضوعة المحدثين | 275/30 282/13 | موضوعية المُحدثين | Misprint Misprint + Present participle; اسم فاعل |
| misled | مضلل | 283/18 | مضلل | Misprint + Past participle; اسم مفعول |
| places | مواضيع قلّ ما | 285/21 | مواقع قلّما | Misprint One word |
| leer | الشذراء | 286/12 | الشذراء | Different meaning Graphics |
| | ينسثير | 289/6 | يستثير | Misprint |
| | بركينغ | 293/25 | بكرينغ | Misprint |
| end | كفاية | 296/12 | كغاية | Misprint |
| pacification | السلبي | 299/31 | السلمي | Misprint |
| and the Arab | والغرب | 300/26 | والعرب | Misprint |
| | جمادي الثاني | 302/2 | جمادى الثانية/ الأخرة | Misprint |
| bias | لحيّز | 303/32 | لتحيّز | Misprint |
| common | المستشرك | 304/26 | المشترك | Misprint |
| offerings | التقدمات | 307/7 | التّقدمات | Misprint + Ambiguity |
| exciting | التحرّك | 312/14 | التحريك | Misprint |
| recommendation 315/6 | وصية | 312/19 | توصية | Misprint + Non- standard word. Ambiguity with will |
| tendentious | المتميّزة | 314/32 | المتحيزة | Misprint |
| Evelyn Baring 35/18 | إيفلن، بارينغ | 66/26 | ايفلن بارينغ | Misprint name |
| La Bruyere 66/27 | لابيوريه | 95/7 | لابرويير | French name |
| Edgar Quinet 79/21 | ادوارد كوينت | 106/13 | ادغار كينيه | French name |
| Indier 98/21 | الهند | 122/26 | الهنود (دائرة المعارف البريطانية) | Encyclopedia Brittanica: Über die Sprache und Weisheit der Inder. In the ST "Indier". + Deutsch- Arabisches Wörterbuch |

| English item Page | Arabic item | Page/ Line | Suggested form | Comment |
|------------------------|----------------|---------------|-------------------|---------------------------|
| Quatarmere 139/16 | كواترمير | 158/24 | كاترمير | French name |
| Deslauriers 187/9 | ديزلوييز | 199/31 | ديلورييه | French name |
| Spengler 208/23 | سبنغلر | 219/19 | شبنغلر | German name |
| Beaulieu 219/17 | بوالو | 228/29 | بولنيه | French name |
| places 219/20 | يصنع | 228/31 | يضع | Misprint |
| labyrinthine 221/11 | المتناهي | 230/19 | المتاهي | Misprint |
| refinement 225/39 | تقنية | 234/13 | تنقية | Misprint |
| Caussin 231/15 | كوزان | 239/13 | كوسان | French name |
| Fielding 244/7 | فيلدينغ | 250/21 | فلدينغ | English name |
| Sachau 255/32 | ساکو | 260/14 | ساخاو | German name |
| Spitzer 258/18 | سبنزر | 262/18 | شبتسر | German name |
| Mauss 266/30 | موش | 269/16 | موس | French name |
| Bounoure 266/32 | بورنو | 269/18 | بونور | Foreign name |
| Koenig | كوينغ | 305/8 | كونيغ | German name + Misprint |
| O'Brien 312/41 | أوبراين | 310/22 | أوبرين | Foreign name |

Appendix 2 Word Dimension

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|---|--|---------------|--|--|
| focus 2/27 | محرقها الرئيسي | 38/12-13 | بؤرتها الرئيسة | Non-standard word, regional word |
| settling in 3/16 | الاستقرار فيه | 39/2 | استيطانه | Non-standard word |
| authoritative 3/26 | السيادة | 39/9 | التسلط | Non-standard word |
| corresponding 5/12 | مطابق | 40/23 | مُنَاطِر | Non-standard word |
| career 5/14 | صنعة | 40/23 | مهنة حياة | Non-standard word |
| pattern 6/13 | نسق | 41/20 | نمط | Non-standard word |
| enabling 6/24 | المعززة | 41/27 | المُمكنة | Non-standard word |
| missionary 7/30 | الارسالي | 42/27 | المبشّر | Non-standard word |
| <i>Account of the Manners and Customs of the Modern Egyptians</i> 8/11 | مسالك المصريين المعاصرين وعاداتهم | 43/8 | شمال المصريين المحدثين وعاداتهم | Title of a published translation of the book. |
| positivistic 8/33 | وضعيته | 43/23 | وضعيته الإيجابية | Ellipsis |
| implications 9/27 | مضاعفات | 44/16 | تضمينات | Non-standard word |
| credibility 11/7 | وجدارتها بالقبول | 45/25 | مصادقيتها | Non-standard word |
| textuality 13/8 | النصوصية | 47/20 | النصية | Non-standard word |
| intertextuality 13/10 | التداخلية النصية | 47/22 | التناص | Non-standard word |
| interpretation 13/32 | التفسير | 48/6 | التأويل | Non-standard word |
| inaugural 16/11 | التدشيني | 50/7 | الافتتاحي | Non-standard use |
| treatises 21/17 | رسائل | 54/18 | رسائل بحثية | Ambiguity with messages |
| turn of 22/17 | مستدار | 55/14 | منعطف | Non-standard word |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|----------------------|----------------------------|---------------|----------------------------|--|
| effectiveness 23/5 | الفاعلية | 56/3 | الفعالية | Non-standard word |
| Arabs 26/36 | للعربي | 59/8 | للعرب | Non-standard word |
| web 27/14 | الشبكة العنكبوتية | 59/21 | الشبكة | Ambiguity with "internet" |
| involvement 31/11 | انهماك | 63/8 | انشباك | Non-standard word / index |
| argument 36/6 | الأطروحة | 67/19 | المنظومة | Non-standard word / index |
| Malaya 41/22 | الماليا | 72/14 | الملايو | Non-standard word |
| entities 45/28 | ذوات | 76/6 | كيانات | Non-standard word |
| Sir Alfred 47/10 | سير ألفرد | 77/21 | السير ألفرد | Non-standard word |
| eclecticism 51/13 | الانتقائية | 81/16 | التوفيقية | Non-standard word |
| selective 52/13 | مختاراً | 82/15 | انتقائياً | Non-standard word |
| validity 52/32 | سلامة | 82/28 | سريانية | Non-standard word / index |
| buckled 54/7 | بكلات | 84/8 | إبزيم | non- (المورد) standard word/ regional term |
| Xerxes 56/7 | كسيركس | 86/4 | كسرى | Non-standard word |
| undermined 57/17 | تلغم وتهدد | 87/11 | تقوؤص | Non-standard word |
| hierarchy 57/40 | والتركيبة السلالي | 87/29 | والتراتبية | Common equivalent term |
| encapsulation 58/31 | الكبسولات | 88/18 | خلاصات | Non-standard word |
| Pius 61/27 | بولس | 91/5 | بيوس | Non-standard word |
| sophisticated 61/36 | التسفسط | 91/11 | الراقية المعقدة | Non-standard word |
| randomly 65/29 | دون انتقاء | 94/18 | عشوائية | Non-standard word |
| species 70/15 | الأجناس | 98/12 | الأنواع | Non-standard word |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|-------------------------------|----------------------------|---------------|----------------------------|---|
| paranoia 72/40 | العصاب التوهمي | 100/18 | جنون العظمة | Non-standard word |
| entries 75/22 | مداخل | 102/27 | مدخلات | Non-standard word (في الأدبيات الآن)، مداخل = approaches |
| institutionalization 83/25 | مؤسسة | 109/27 | مأسسة | Non-standard word |
| index 86/15 | يصنّف مؤشرات | 112/8 | يفهرس | Non-standard word |
| at random 99/20 | دون انتقاء | 123/19 | عشوائياً | Non-standard word |
| peculiarity 102/35 | خصلة شاذة أخرى | 126/18 | خصوصية / غرابية | Non-standard word |
| adapt 104/39 | أقلمة | 128/12 | تكييف | Non-standard word |
| approaches 105/24 | المتناولين | 128/31 | المدخلين/ المقاربتين | Non-standard word |
| obscurantism 106/9 | تعموية | 129/18 | ظلامية | Non-standard word |
| tautologies 107/23 | الجميل الاجمالية | 130/24 | تحصيل الحاصل | Non-standard word |
| totalitarian 107/36 | سلطوي | 131/2 | شمولي | Non-standard word |
| by definition 108/33 | تحديداً | 131/30 | بالتعريف | Non-standard word |
| populist 118/13 | الجمهوري | 141/23 | الشعبوي | Non-standard word |
| departmentalized 109/27 | كوى | 132/29 | دوائر | Non-standard word |
| archetypal figures 119/38 | نمطية عليا | 143/2 | طرازي بدئي | Non-standard word (المورد) |
| enabling 122/15 | أولى مقوية | 145/1 | ممكنة | Non-standard word |
| tone 125/7 | لهجة | 147/9 | نغمة | Non-standard word |
| compilatory 126/5 | تصنيفي | 148/1 | عمل جمع | Non-standard word. There is ambiguity with "classifactory" |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|--------------------------------|--------------------------------|---------------|-----------------------------|---|
| department store 127/3 | سوق تجارية كبيرة حديثة | 148/24 | متجر تنويحي | Non-standard word قاموس الإدارة (متجر الأقسام)+ المورد |
| potential speech 140/14 | النطق الكامن طاقة | 159/20 | النطق المحتمل/ الاحتمالي | Non-standard word |
| monotheists 142/1 | وحدانيون | 161/2 | موحدون | Non-standard word. See المورد |
| on the one hand 143/20 | فعلى طرف أول | 162/8 | فمن جهة | Non-standard word |
| generative 143/21 | المولدة | 162/8 | التوليدية | Non-standard word |
| leverage 145/12 | القوة | 163/19 | الرافعة | Non-standard word |
| exclusivist 146/38 | قصرياً | 164/31 | حصرياً | Non-standard word |
| masculine 147/6 | رجولي | 165/4 | ذكوري | Non-standard word |
| subordinated 152/39 | ذا منزلة فرعية | 170/1 | تابعاً | Non-standard word |
| references 153/6 | الإشارات | 170/7 | الإحالات | Non-standard word |
| explore 157/30 | أكتننه | 174/8 | أستكشفه | Non-standard word |
| institutionalized 159/6 | وتحولت إلى مؤسسة | 175/15 | ومؤسست | Non-standard word |
| random 159/27 | المتفرقة دون ضابط | 175/29 | العشوائية | Non-standard word |
| household 163/4 | بيت | 179/3 | الأسرة المعيشية | Non-standard word. Ambiguity with "house" |
| institutionalization 164/34 | تحويلها إلى عنصر مؤسساتي | 180/18 | مأسستها | Non-standard word |
| Periodic 165/19 | بانظام مترد | 181/6 | دورياً | Non-standard word |
| periodical reviews 166/10 | مراجعات مرحلية | 181/24-25 | مراجعات دورية | Non-standard word |
| reductionism 169/9 | تقليصية | 184/6 | اختزالية | Non-standard word |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|------------------------------|-----------------------------------|---------------|---|---|
| intensional 169/11 | الانتوائي | 184/7 | القصدي | Non-standard word |
| canvas 171/38 | كنفة | 186/19 | لوحة | Non-standard word |
| birddroppings 184/31 | زريق الطيور | 197/24 | ذرق الطيور | Non-standard word |
| element 184/37 | عضواً | 197/28 | عنصراً | Non-standard word. Ambiguity with member |
| resources 187/38 | مصادر | 200/18 | موارد | Non-standard word |
| institutionalized 190/15 | تحول إلى عنصر مؤسساتي | 202/23 | مؤسس/ تمأسس | Non-standard word |
| exempted 190/25 | استثنى | 202/31 | أعفى | Non-standard word |
| uniform 191/8 | والتوحيدية | 203/4 | والتماثل | Non-standard word |
| scene 191/7 | الواقع | 203/16 | المشهد | Non-standard word. Ambiguity with “reality” |
| over developed 192/28 | نامية بإفراط | 204/26 | مسرقة التطور/ مفرطة التطور | Non-standard word |
| not constrained by 193/24 | لا يقيد عن | 205/19 | لا يعوقه عن | Non-standard word |
| intimidation 193/33 | ارهاب | 205/24 | تخويف | Non-standard word. Ambiguity with “terrorism” |
| connotations 203/23 | التضمينات | 215/6 | المفاهيم التضمينية | Non-standard word. Connotations + implications |
| patterns 205/5 | أنساق | 216/16 | أنماط | Non-standard word |
| centrally advocated 207/6 | اعتنقت ودعي لها بقوة مركزية | 218/10 | حظيت بمانصرة بالغة الأهمية / مركزية | Non-standard word. Literal translation |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|-------------------------------|----------------------------|---------------|------------------------------|--|
| system of reference 234/29 | نظام إحالي | 242/14 | نظام مرجعي / إسنادي | Non-standard word |
| make – belief 243/3 | مواهمة | 249/22 | التظاهر | Non-standard word |
| unfolding 246/35 | ينفلاش | 252/30 | ينجلي | Non-standard word |
| attitude 247/7 | الموقف | 253/4 | الاتجاه | Non-standard word |
| junction 249/37 | المرحلة | 255/11 | المرحلة المفصلية | Non-standard word |
| contrast 253/14 | التعاكس | 258/10 | التغاير / التباين | Non-standard word |
| civilizing 254/6 | التحضرية | 258/31 | التمدينية | Non-standard word. From حضّر = مدن |
| explore 254/16 | يكتننها | 259/6 | يستكشفها | Non-standard word |
| rationale 255/31 | المعقلن | 260/12 | المسوغ المنطقي / العقلاني | Non-standard word |
| manifestations 265/4 | مظاهر | 268/6 | تجليات | Non-standard word |
| data 265/13 | المادة المعلوماتية | 268/11 | المعطيات / البيانات | Non-standard word |
| adumbration | ظلاله | 273/13 | الإرهاصات/ التلميحات | Non-standard word |
| thought of 271/4 | تعاين | 277/20 | تعتبر | Non-standard word. Oxford |
| standard 281/34 | سوية | 282/20 | معياراً | Non-standard word |
| broadly speaking 284/27 | بصورة عريضة | 285/1 | بوجه عام | Non-standard word. French translation |
| regional 285/9 | المناطقية | 285/15 | الإقليمية | Non-standard word |
| undergraduates 287/21 | الاجازة | 287/24 | غير المتخرجين | Non-standard word. Ambiguity |
| Course 287/22 | برنامج | 287/25 | مساق | Non-standard word. Ambiguity with program |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|-----------------------------|----------------------------|---------------|---------------------------------|---|
| ethnic 287/19+30 | عرقية | 287/23+2 7 | إثنية | Non-standard word |
| paragraphs 289/9 | المقطعين | 289/12 | الفقرتين | Non-standard word. Ambiguity with passages |
| esoteric 290/13 | المنطوية | 290/10 | الاقتصارية/ السرية/ الباطنية | Non-standard word |
| trends 291/9 | اتجاهات | 291/4 | ميول | Non-standard word |
| epigraph 292/5 | رُشيمي | 291/31 | نقوش كتابية | Non-standard word |
| variability 292/25 | مُتَعَبِرِيَّة | 292/12 | التباين في | Non-standard word |
| legendary 294/29 | الخرافيون | 294/5 | الأسطوريون | Non-standard word. Ambiguity with superstitious |
| remarkable 295/3 | استثنائياً | 294/14 | ملحوظاً | Non-standard word |
| resources 295/5 | مصادر | 294/15 | موارد | Non-standard word. Ambiguity with sources |
| range 298/2 | مجاله | 297/6 | مداه | Non-standard word. Ambiguity with field |
| plain 298/6 | معطلاً | 297/9 | طبيعياً | Non-standard word. وجيد كجيد الريم ليس بفاحش إذا هي نصته ولا بمُعطل |
| institutionalized 300/22 | مؤسساتي | 299/14 | مماسس | Non-standard word |
| banded about 301/31 | وئنتر | 300/16 | وئشاع/ وئنتاقل | Non-standard word |
| hierarchies 302/2 | تركيبات سلالية | 300/24 | ترانبيات | Non-standard word |
| cited 305/3 | تقتبس | 303/18 | يُستشهد بها | Non-standard word. Ambiguity with quoted |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|---------------------------|-------------------------------|---------------|-------------------------------|--|
| subdivision 306/18 | التفريعية | 304/27 | الفرعية | Non-standard word |
| paraphernalia 309/31 | تطريزاته | 307/25 | مُعدّاته | Non-standard word |
| sexual prowess 311/21 | طاقاتهم الجنسية العالية | 309/13 | فحولتهم | Non-standard word |
| sophisticated 311/30 | السفسطة | 309/19 | التعقيد/ الرقي | Non-standard word |
| psycho-clinical 312/35 | طبّ-النفسي | 310/18 | العيادي-النفسي | Non-standard word |
| conflict 313/3 | تنازع | 310/24 | صراع | Non-standard word |
| bypass 313/12 | تتجنب | 310/30 | تتجاوز | Non-standard word. Ambiguity with avoid |
| purple 313/26 | المجّحة البنفسجية | 311/8 | المُتمّقة | Non-standard word |
| mesmeric 313/32 | تسميري سحريّ | 311/12 | مِسْمَرِيّ (منوم مغناطيسي) | Non-standard word |
| technology 314/14 | تَقَوِّئَتِهَا | 311/29 | تكنولوجيا، تقنيّة | Non-standard word |
| insinuation 320/6 | الإشارة الغامزة | 317/10 | الدّس | Non-standard word |
| beneficiary 320/11 | متلق وارث له | 317/13 | منتفع منه | Non-standard word |
| maintained 320/14 | تقرّر وثبّنى بالإشارة إلى | 317/15 | تعتمد في | Non-standard word |
| reality 321/6 | الحقيقية | 318/6 | الواقعية | Non-standard word. Ambiguity with true |
| jargon 321/33 | المعازل | 318/24 | الخاص | Non-standard word |
| promising 323/8 | يبشرون بخير | 320/2 | الواعدين | Non-standard word |
| edge 323/28 | حدة الحد | 320/15 | وطأة | Non-standard word |
| standardization 324/40 | تسوية | 321/21 | معيارية | Non-standard word |

| English item Page | Original Arabic form | Page/ Line | Proposed Arabic form | Comment |
|----------------------|----------------------------|---------------|----------------------------|----------------------|
| hegemony 328/20 | التسلط | 324/30 | هيمنة | Non-standard word |
| degradation 328/33 | الانحلال | 325/8 | الانحطاط | Non-standard word |

Appendix 3 Syntactic Dimension

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|--|---|------------|--|---|
| almost a European invention, 1/8 | تقريباً، اختراعاً غريباً، | 37/6 | اختراعاً أوروبياً، تقريباً. | The cognate object comes last in Arabic. +word |
| one of... images 1/28 | وأحد صورها | 37/19 | وإحدى صورها، وتكرار حدوث، | Dependency between "images" and "the other" |
| expanded 2/10 | المتنامي تنامياً | 38/1 | الذي تنامي تنامياً | Past participle |
| that I believe 3/27 | بحيث أنني | 39/9 | بحيث إنني | in Arabic + حيث إن |
| a long tradition 4/7 | والتراث الطويل | 39/24 | وتراثاً طويلاً | Indefinite |
| greater strength 4/21 | الأعظم | 40/2 | العظمى | قوة الغرب التي هي +أعظم نسبياً superlative + congruence تطابق |
| that 5/30 | وتلك | 41/4 | تلك | Complete association of sentences |
| being 5/30 | كبنونتها | 41/5 | كبنونته | Refers to "الشرق" |
| to being 6/2 | لكونه | 41/14 | لأن يكون | It means make it لجعله |
| consent to 6/2 | الإقرار في | 41/14 | الإقرار بكون | Particular preposition |
| might have had 7/23 | قد يشغل | 42/21 | ربما يكون قد شغل | |
| who could deny 8/17 | ومن يستطيع | 43/12 | ومن الذي يستطيع | Ambiguity |
| or 8/20 | أو | 43/14 | أم | Disjoint categories |
| by no means... 9/3 | بأي شكل مجرد سياق سلبي أو ديكتاتوري | 43/32 | بأي حال، سياقاً سلبياً، أو ديكتاتورياً محضاً | Ambiguity |
| the former's 9/28 | لأول | 44/17 | لأولين | Plural |
| the latter's 9/32 | الثاني | 44/19 | للآخرين | Plural |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|--|---------------------------------------|------------|--------------------------------------|--|
| One can have no 10/4 | قد لا | 44/24 | ربما لا | قد never comes with لا in classical Arabic |
| entangling and distracting 10/15 | تعاضل وتشتت | 45/2 | معاظلة وتشتيت | Agent |
| both works belong 10/38 | تتبعان | 45/18 | تتبعي | Singular classical Arabic |
| that it obviously was 12/12 | كان | 46/24 | كانه | |
| nor is it representative 12/17 | كما أنه ليس معبراً عن، وممثلاً | 46/28 | لا معبراً / ولا ممثلاً | Cohesion |
| as "we"... do 12/38 | نفعله | 47/12 | نفعمه/ نعمله | Ambiguity |
| then... 13/1 | إذن، ... فهو | 47/15 | ، فهو إذن لا... | Dependency |
| for 13/40 | إذ أن | 48/11 | إذ إن | Grammatical rule |
| what interests me most 15/3 | وما يعينني أكثر | 49/8 | وأكثر ما يعينني | Grammatical rule |
| (but still... large) 16/41 | (والذي... الغلو) | 50/25 | (المسرف الضخامة برغم ذلك) | More cohesive |
| apposition 17/4 | أقسام | 50/28 | أقساماً | Nouns in apposition |
| studying 17/11 | ندرس | 51/3 | يُدرس | Like تُناقش in the preceding line |
| similar claim 18/6 | ادعاء أسبقية وتفوق لاحق مماثلين | 51/27 | ادعاء مماثل بأسبقية وتفوق لاحق | ويمكن طرح ادعاء مماثل بأسبقية وتفوق it لاحق لكل... ادعاء modifies |
| a culture... 21/30 | الثقافة أن ما تقومان | 54/26 | ثقافة ما أن ما تقوم | Indefinite + the subject is culture |
| such <i>real thing</i> as the "Orient" 21/41 | للشيء الحقيقي "الشرق" | 55/2 | لشيء فعليّ مثل "الشرق" | Indefinite |
| "strong" 22/38 | "قوية"، ...، | 55/28 | "، "قوية" | An adjective for many nouns. |
| Refer to 23/23 | ما تشير إحداها | 56/14 | ما يشير أحدها | Reference to "النص" "text" which is a masculine word |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| twelve 25/10 | الاثني | 57/27 | الإثني | Number of congruence |
| had to be 26/1 | كان لا بد | 58/18 | لم يكن بد من | Common error |
| of 26/9 | أو | 58/22 | أي | Ambiguity |
| sharer of... Semitism | للاسامية... وإن | 60/6 | في اللسامية... إن | (علاقة السببية بين sharer or participator) الجمليتين |
| if... will look 32/7 | أن يواجهوا | 64/5 | إن كانوا سيواجهون، هل يواجهون | Grammatical accuracy + French text |
| appreciate 33/26 | تتظر بتقدير إلى، أو تفهم | 65/12 | تقدّر أو تفهم،... | More cohesive |
| our very best 33/47 | ما | 65/22 | من | "من" is used for persons |
| have 34/4 | إن يمتلكوا | 65/26 | يملكون | (إن زائدة وليست the mood is indicative and not subjunctive) |
| the nationalist rebellion 35/16 | لتمرد الكولونيل عربي القومي | 66/29 | التمرد القومي <الذي قاده> الكولونيل عربي | Ambiguity in modification |
| past quarter of 35/24 | ربع القرن الماضي من | 67/4 | الربع الماضي من القرن | Ambiguity |
| together 35/31 | لكلا | 67/9 | لكلنا | Refers to Egypt & England which are feminine nouns |
| was by no means 35/40 | ليس | 67/16 | لم يكن | The negative form in the past |
| core 38/4 | التي كانت | 69/14 | الذي كان | Masculine |
| may not 38/23 | قد لا | 69/27 | ربما لا | قد never comes with لا in classical Arabic |
| was reinforced 41/11 | وعزّز بالمعرفة | 72/6 | وعززته المعرفة | Grammatical rules |
| faithful ally asho is bent 41/30 | وفي مصمّم | 72/19 | وفيّ ومصمّم | Because the two words have opposing connotations |
| they allowed 42/4 | إذ أنها | 72/30 | إذ إنها | Arabic rule |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| then 42/11 | فقد | 73/7 | عندئذٍ | No need for "فقد" |
| thus conceived 44/1 | متصورين | 74/20 | المتصورين | Definite |
| because he was the younger culture 44/4 | لأن...، وكان يستطيع | 74/43 | ولأن...، كان يستطيع | Misuse of "and". |
| processed 44/34 | بهضم | 75/13 | بمعالجة | |
| of course 46/22 | طبعاً يتحدث | 76/32 | يتحدث طبعاً | Arabic rule of the adverb |
| the more accurately 47/1 | وكلما...، كلما كان | 77/13 | وكلما...، كان | Arabic grammatical rule |
| Pre-Newtonian 47/22 | السابق على | 77/28 | السابق لـ | Arabic preposition rule: لـ comes with السابق |
| Arab-Oriental 49/19 | عرب - شركيون | 79/27 | العرب - الشرقيون | Definite |
| real analogy 50/24 | حقيقية قياساً | 80/26 | قياس فعلي | Modification problem |
| a later transposition 51/22 | باتجاه الشرق، متأخر، | 81/23 | متأخر، باتجاه الشرق، | Dependency separation |
| ancient and modern 52/11 | قديمها وحديثها | 82/13 | القديمة منها والحديثة | Feminine |
| they studied 52/16 | درسوه | 82/18 | درسوهما | Dual + (مجتمع + لغة) |
| rapport 52/23 | بل كان حتى التواشج | 82/23 | بل حتى التواشج كان/ بل كان التواشج نفسه | Arabic grammatical rule |
| the very 52/26 | فإن قوة الاستشراق ومجاله بحد ذاته | 82/29 | فإن قوة الاستشراق ومجاله أنفسهما | Modification from both of them |
| lurking 52/28 | ويكمن | 82/31 | يكمن | الفاعل يعود على الاسم "نوعاً". وجملة "يكمن" متعلقة بالاسم "نوعاً" وليست معطوفة على سابق |

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| one happy 52/32 | نتيجة طيبة واحدة | 83/2 | من نتائجها الطيبة | "واحدة" in the text means that there was just one result. |
| definite... 53/32 | مكاناً محدداً، ووظيفة أدائية، ودلالة | 83/29 | مكاناً، ووظيفة أدائية، ودلالة، محددة | Common modifier |
| | وبين ما | 84/18 | وما | Repetition of "بين" |
| "they" became "they" 54/27 | يصبح "هم" "هم" | 84/24 | "هم" يصبحون "هم" | Ambiguity |
| Middle Kingdom Egypt, 55/12 | بالمملكة المصرية الوسيطة، | 85/11 | مصر في عهد المملكة الوسيطة، | Modification |
| let's just say, 55 | دعنا نقل،... فقط | 85/25-26 | دعنا نقل فقط، | |
| extraordinary 56/35 | الواسع الفائق | 86/26 | الفائق السعة | Ambiguity |
| always dominating 57/16 | أبداً مسيطر | 87/10 | مسيطر أبداً | Arabic grammatical rule (adverb) |
| Anthology 64/39 | انطولوجي | 93/16 | أنطولوجيا / أنثولوجيا | Different meaning |
| Mahomet 64/39 (French) | "مذهب ماهومت الشاذ" | 93/29 | "مذهب ماهومت، الشاذ"/ "المذهب الشاذ لماهومت" | Incorrect modification |
| | إذ أن | 93/32 | إذ إن | Arabic rule |
| what may have... 65/28 | كان ربما | 94/17 | ربما كان | Arabic grammatical rule + dependency separation |
| rhetoric 67/41 | وبلاغتها التي | 96/12 | بلاغتها، التي | Common modifier |
| Great 69/22 | / | 97/21 | العظيم | Common modifier |
| I have been 69/36 | ما أسميه | 97/30 | الأمر الذي ما فتنتت | Verb tense |
| ... the better 70/25 | كلما كان...، كلما كانت | 98/18 | كلما كان...، كانت | Arabic rule |
| is 72/18 | هو كائن | 100/2 | هو | Redundancy |
| may not 72/20 | قد لا | 100/4 | ربما لا | Arabic grammatical rule |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| generic 73/16 | النوعي الشامل | 101/4 | الأجناسي | الكشاف |
| the ten years 74/31 | عشر سنوات | 102/7 | السنوات العشر | Definite |
| the term 74/39 | المصطلح | 102/11 | مصطلح | Fluency |
| (both...) 76/24 | كلاهما | 103/26 | كلتاهما | Femininity |
| contracting 77/29 | المتقصة | 104/27 | المقلصة | Present participle |
| for 77/29 | لاتساع | 104/27 | عن اتساع | Correct preposition |
| Napoleon's 79/36 | نابليون | 106/22 | مشاريع نابليون | Possessive case |
| was bolstered 83/20 | عُدِّي | 109/23 | عُدِّي | Passive voice |
| nearly every... 83/29 | تقريباً معلم... أوروبا | 109/29 | معلم... أوروبا تقريباً | Arabic grammatical rule (adverb) |
| project and size 85/13 | بوصفها | 111/9 | بوصفهما | Dual |
| | كان لا بد | 111/10 | لم يكن بد | Classical Arabic rule |
| replaced by 92/6 | ليستبدل بكيانات | 117/9 | لتستبدل به كيانات | The preposition is joined to the replaced thing |
| more familiar... 101/11 | مألوفة أكثر | 125/5 | أكثر ألفة | Comparative degree |
| both 102/2 | كلا | 125/26 | كلتا | Femininity |
| with a granduer 102/18 | بجلال | 126/6 | لجلال | اللام سببية causality |
| | أنه | 130/3 | إنه | After حيث we use إن in Arabic |
| process 119/8 | كان نزوعاً | 142/14 | كانت نزوعاً | Feminine |
| identify 127/33 | يتميز | 149/12 | يميز | فعل متعد |
| especially Germany 129/24 | و، خاصة، في ألمانيا | 151/4 | وألمانيا بوجه خاص | |
| Rather 130/32 | بل إن رينان يمكن أن يفهم | 151/27 | وإنما يمكن أن يفهم رينان | Redundancy |
| for him 130/33 | المثلى له قد خلقت | 151/28 | قد خلقت له | Different meaning |
| could not do 134/33 | لما يعجز | 155/4 | ما يعجز | لـ is not used with ما in Arabic |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| that was replaced by the scientific 138/8 | إذ أن هذا الأخير قد استبدل بالموقف العلمي | 157/24 | إذ إن... استبدل به الموقف العلمي | joined to the replaced object |
| replaced with 139/12 | تستبدل الآن بشيء جديد | 158/22 | يستبدل بها الآن شيء جديد | joined to the replaced object |
| and was 140/40 | جزءاً | 160/6 | كما كانت جزءاً | Ellipsis |
| with anything... 141/4 | ويفعل ذلك باهتمام | 160/9 | ولا يفعل ذلك إلا باهتمام | Exclusiveness |
| saying that it is 144/40 | على | 163/11 | على أن | The clause is governed by the preposition and not the noun |
| harmoniously coherent 145/17 | متناسقة متناغمة | 163/25 | متناسكة بانسجام | Harmoniously modifies coherent. |
| Thus even 146/6 | فإن حتى | 164/10 | فحتى / فإنه حتى | إن doesn't precede حتى in Arabic |
| to be true 148 | أن يصدق | 166/8 | أن تصدق | Economy refers to الطبيعة المقتصدة |
| of 151/25 | من الشرق | 168/27 | للشرق | Right preposition |
| depending for 151 | تعتمد لاستقاء | 168/31 | تعتمد في استقاء | Arabic proposition rule "تعتمد" + "في" |
| Three volumes 151/32 | ثلاث مجلدات | 168/31 | ثلاثة مجلدات | SA |
| both 152/8 | كلا | 169/10 | كلتا | قدراته + كلتا feminine |
| English colonial... 153 | التدخل... الصريحة | 170/15 | الاستعمار الإنجليزي بتدخله وجشعه وقسوته الوحشية الصريحة | English colonial modifies series of nouns. |
| show 152/32 | كلا... يظهران | 169/27 | كلا... يظهر | Arabic grammatical rule (classical Arabic) |
| unequal 152/33 | من التفاوت... عظيمة | 169/28 | عظيمة من التفاوت | Separation of dependency element. |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| whose existence 156/3 | وجودها | 172/26 | وجودهما | Dual refers to مصطلحات وممارسات |
| one 157/38 | الأول | 174/14 | الأولى / أولاً | Feminine refers to فصلات |
| two 157/49 | الثاني | 174/15 | الثانية / ثانياً | Feminine |
| three 158 | الثالث | 174/19 | الثالثة / ثالثاً | Feminine |
| Burton... 159/3 | نفسيهما | 175/12 | أنفسهما | Arabic grammatical rule (classical Arabic) |
| official 164/26 | جمعيات الاستشراق الرسمية، ومؤسساته ووكالاته- | 180/13 | الجمعيات والمؤسسات والوكالات الاستشراقية الرسمية | "الرسمية" modifies the three nouns |
| (if not...) 165/0 | يكن | 180/27 | تكن | Feminine refers to القيم |
| whichever 165/40 | أيما كان | 181/18 | أيهما كان | Dual refers to العرق الصيني وقبيلة منغولية |
| rationality 167/12 | وعقلانية الزمن | 182/17 | والعقلانية الأوروبية للزمن | Common modifier |
| belonging 168/22 | إن لم | 183/18-19 | وإن لم | Grammatical correctness |
| second best 169/38 | كثاني أفضلين سياسي للحضور البريطاني | 184/25 | كأفضل حضور سياسي بعد الحضور البريطاني | Complexity |
| "ni... 171/33 | أي مبدأ للحضارة، أي تعليم يسمو بالشخصية | 186/16-17 | أي مبدأ للحضارة، ولا أي تعليم يمكنه أن يسمو بالشخصية | French text |
| back into 173/6 | وحيث يسمح... الخيال | 187/19 | يقع مباشرة إلى الوراء | Reference is to a place and not abstraction like العودة |
| so that... 173/35 | من أجل أن يقف في | 188/6 | لتكون له | Word for word translation |
| he says 175/19 | يقول | 189/16 | كما يقول | Idiomatic expression |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| each other 176/35 | نصوص بعضهم بعضاً | 190/23 | يعامل بعضهم نصوص بعض | Arabic grammatical rule |
| lazy use 184/10 | استخدام نرفال الكسول | 197/9 | الاستخدام الكسول الذي قام به نرفال | Ambiguity |
| how he sees... Orient 186/2 | وبالطريقة | 198/29 | <أي> بالطريقة | apposition |
| the less 189/12 | بقدر ما... بقدر ما | 201/24 | بقدر ما... | Arabic grammatical rule |
| what in their drab... 190/6 | في حياتها... المنهكة) إلى ما لا يملكانه | 202/17 | إلى ما لا يملكانه في حياتهما... المنهكة) تقديم + يملكانه وتأخير | Dependency of the phrase |
| so 190/22 | فقد | 202/29 | كذلك | Collocation |
| expert witnesses 192/12 | الشهود والخبراء | 204/16 | الشهود الخبراء | Modification |
| Remember 194/8 | تذكر | 206/4 | تذكروا | The context |
| and what is the truth... 203/13 | وأي... سوى | 214/31 | وهل حقيقة اللغة كما قال نيتشه ذات مرة سوى | Ambiguity |
| delinquents 207/12 | الجانحون | 218/14 | الجانحين | Arabic grammatical rule (apposition) |
| his disregard 207/28 | ولتغافله | 218/25 | وتغافله | Arabic grammatical rule |
| grander 208/38 | جليل | 219/27 | أجلّ | Comparative degree |
| each other 210/3 | أعمال بعضهم بعض... وأحسوا حضور بعضهم بعضاً | 220/31-32 | عرف الباحثون بعضهم أعمال بعض وأحسّ بعضهم حضور بعض | Arabic grammatical rule for the use of بعض |
| had to say 211/24 | قاله | 222/6 | لزم أن يقوله | Ellipsis of "had" |
| as a matter of fact 211/27 | الأمر أن | 222/9 | الأمر إن | Arabic grammatical rule |
| one point 213/6 | إحداها | 223/14 | أحدها | Masculine |

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| supremacy 219/5 | تفوقها وسموها الفكرين | 228/21-22 | وسموها في الفكر | Over translation (supremacy = سموها وتفوقها) |
| as its fate... 221/12 | ومصير | 230/20 | إذ إن مصيره كان | Causality + tense |
| Reararticulated 228/34 | المصاغين | 237/5 | المصوغين | Classical Arabic |
| took for 230/38 an idea 231/4 | أخذ معتبراً إياه فكرة | 239/1-2 239/5 | اعتبر... وهي فكرة | Over translation More cohesive |
| semitic 231/30 | سامي | 239/22+25 +28 | سامية | Feminine |
| not available 232/17 | لم يكن... ليقوموا | 240/11 | لم يكن... أن يقوموا | Arabic grammatical rule |
| but 233/3 | وكانت حضارات الشرق... لكن لسببين وحسب | 240/29-30 | وإنما أمكن أن تدرك حضارات الشرق... لسببين وحسب | Misuse of connectors |
| plainly radical 235/2 | الجزرية الواضحة | 242/23 | الواضحة التطرف | Use of annexion Beeston, p.89 |
| Influential 235/8 | لكن التي ما تزال ذات تأثير | 242/26 | والمؤثرة برغم ذلك | More cohesive |
| as 235/34 | إلى درجة | 243/12-13 | بدرجة | It means بمقدار and not وحتى درجة |
| but 236/6 | إنما | 243/21 | غير أنه | Misuse of "إنما" |
| his forbears 237/24 | لأسلافه اللغوية | 244/28 | لأسلافه في علم اللغة وعلم الإنسان، والعقائد | More cohesive |
| have been 237/28 | درسا لدى كتاب | 244/32 | قد درسهما كتاب | Passive voice + have been (Anani, p.67) |
| both 241/33 | كلا | 248/15 | كلتا | Feminine |
| finding 241/27 | واجداً | 248/21 | واجدين | Plural |
| then 242/2 | عندها | 248/22 | عندئذ | Classical Arabic |
| hustling into form 242/24 | دفع آسيا... شكل | 249/8 | التعجيل في تشكيل آسيا الجديدة | More cohesive + intention |
| they were 252/29 | كاناهما | 257/26 | كاناها | الهاء تعود على التجريدات وليس على الشرق والغرب والألف تعود على الشرق والغرب |

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| imparted 254/10 | الذي نقلها وحولها | 259/3 | الذين نقلهما وحولهما | Dual |
| "Oriental" 254/19 | "صيني" بـ "شرقي" | 259/9 | "شرقي" بـ "صيني" | The preposition joined to the replaced object |
| accustomed to think 255/4 | معتادين على أن نفكر | 259/25 | معتادين أن نفكر | Arabic grammatical rule (preposition) CA collocation |
| over Asia 256/20 | السلطان الأوروبي فوق آسيا | 260/28 | السلطان الأوروبي على آسيا | |
| European 257 | لكن لم يكن | 261/20 | لم يكن | Improper use of the coordinator |
| towering 258/16 | شوامخ المستشرقين | 262/16 | المستشرقين الشامخين | CA |
| even as 260/13 | حتى اتسع | 264/7 | حتى عندما اتسع | Ellipsis |
| satisfyingly 262/33 | وإرضاء | 266/12 | والإرضاء | Coordination with definite |
| Indeed,... 263/8 | كان... كانت...، بحيث أن | 266/22-23 | كان في... وفي...، ما يجعل | More fluent |
| ideal type 263/26 | لنمط أو مدرسة مثالية | 267/1 | لنمط مثالي أو لمدرسة مثالية | Common modifier |
| transformed 265/13 | وحولت | 268/11 | حوالا | Dual |
| Nerval was 267/13 | كان نرفال | 270/1 | كان بنرفال، بصفته | Ellipsis of "as" كان ولعه بـ + (prepositional rule) |
| lables 268/27 | الملصقات | 271/8 | الملصقتان | Dual |
| were seen 270/32 | عابنها بوصفها | 273/5 | عابنهما بوصفهما | Dual |
| were to be 278/15 | كانت أقاليم | 279/21 | كان على أقاليم | Ellipsis |
| not 278/16 | لا | 279/22 | أن لا تكون | Ellipsis |
| increasing 278/39 | المتزايد | 280/6 | المتزايدة | Feminine نسبة |
| apostolic 280/34 | التعاقب الرسولي | 281/26 | تعاقب الرسل | Different meaning |
| would say 283/9 | يقوله | 283/27 | ليقوله | Ellipsis |
| credible 283/17 | مصدافية | 283/32 | ذات مصداقية | Adjective not noun |

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| is continuously being 285/27 | التي يحشر | 285/27 | التي ما يزال | Continuous tense |
| propagated in the popular culture 290/8 | التي تروّجها الثقافة | 290/7 | المروج لها في الثقافة | Different meaning |
| emasculated 291/8 | خصاءً | 291/4 | خصيان | Correct plural form |
| Its force 291/15 | لا | 291/8 | ليس | Correct negative form |
| executives 292/9 | للمدراء | 292/1 | للمديرين | Correct plural form (Omar, p.2078) |
| fits in facts 292/36 | ملائم في | 292/19 | متلائم مع | Correct preposition in Arabic |
| while 293/36 | فيما هو سليم | 293/14 | في حين أن من السليم | Correct grammatical form |
| both 295/19 | وفي حاسيته | 294/28 | حساسيته | Proper use with "كلا" |
| on a cold war 296/14 | والحرب | 295/21 | للحرب/ المتعلقة بالحرب | Different meaning |
| younger 299/8 | الأصغر | 298/8 | من هم أصغر | The definite article "ال" is not used with من |
| , this kind 302/20 | أن | 301/6 | إن | Arabic grammatical rule on the beginning of a sentence |
| caliphates 302/39 | الخلفاء | 301/19 | الخلافتين | Dual |
| Jumada II 303/13 | الثاني | 302/2 | الثانية (جمادى الآخرة) | Adjective of a feminine |
| including 303/15 | بمن فيهم | 302/3 | ومنهم | CA |
| There is 304/16 | ليس | 302/29 | فليس | with the protasis (جواب الشرط) we use ليس (ف) |
| sustain 307/11 | يتكبدها | 305/18 | يتكبده | Masculine refers to النوع |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| legitimate 309/37 | ويمنحوها | 307/28 | يمنحوه | Masculine refers to النوع |
| valorize 309/37 | ويثبتوها | 307/29 | يثبتونه | Masculine refers to النوع |
| generally available 310/12 | عامّة قريبة المتناول | 308/10 | متوافرة بوجه عام | "بوجه عام" modifies "متوافرة" |
| Numerically 312/10 | إنما | 309/32 | أما | CA |
| stop being 313/9 | تتوقف من | 310/28 | تتوقف عن | Correct preposition form |
| <i>thawrah</i> with a camel 315/32 | بين الثورة وبين جمل | 313/10 | بين الثورة وجمل | CA |
| either 322/2 | إما | 318/32 | لا | Arabic grammatical rule |
| or 322/2 | أو | 319/1 | ولا | Arabic grammatical rule |
| I mean not only 324/29 | بذلك وحسب... الأميركي؛ | 321/14 | بذلك... الأميركي وحسب؛ | Correct place of the adverb |
| I hope 328/28 | فإنني لأمل | 325/4 | أمل | No emphasis in ST |

Appendix 4 Semantic Dimension

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|------------------------------|-------------------------------|---------------|-------------------------------|--------------------------------------|
| that 2/12 | للشرق | 38/2 | لذلك الشرق | Ellipsis of "that" |
| readily 2/16 | تقبلاً | 38/4 | الأسهل تقبلاً | Ellipsis of "readily" accepted |
| very roughly 3/12 | تقريباً | 39/32 | بالغ التقريب | Ellipsis of "very" |
| possibly 3/22 | فلن يكون في وسعنا أبداً أن | 39/6 | ربما لن يكون بوسعنا أن | Ellipsis |
| a complex array 4/9 | وكوكبة | 39/27 | وكوكبة معقدة | Ellipsis of "a complex" |
| own history 5/1 | تاريخهم | 40/14 | تاريخهم "الخاص" | Ellipsis of "own" |
| all studied 5/32 | / | 41/6 | أو تُدرس | Ellipsis |
| simply 5/35 | / | 41/8 | ببساطة | Ellipsis |
| also 6/1 | / | 41/13 | أيضاً | Ellipsis |
| about the Orient 6/14 | / | 41/20 | المتعلق بالشرق | Ellipsis |
| sheer 6/22 | / | 41/26 | محض | Ellipsis |
| all 7/15 | / | 42/16 | جميع | Ellipsis |
| quite 7/24 | / | 42/23 | تماماً | Ellipsis |
| quite 11/19 | / | 46/2 | تماماً | Ellipsis |
| still too undefined 11/35 | ضعف التحديد والعمومية | 46/13 | التحديد، والعمومية المفرطة | |
| nearly 14/12 | / | 48/19 | تقريباً | Ellipsis |
| quite 14/19 | / | 48/24 | تماماً | Ellipsis |
| very 15/8 | / | 49/11 | جداً / بالغ الاتساع | Ellipsis |
| The Matter of 16/27 | / | 50/17 | قضية | Ellipsis |
| very 16/32 | / | 50/20 | جداً / بالغ الاتساع | Ellipsis |
| general 17/8 | / | 51/2 | العام | Ellipsis |
| and France 17/21 | / | 51/10 | وفرنسا | Ellipsis |
| quite self... 17/35 | / | 51/19 | بوعي ذاتي تام | Ellipsis |
| mass 17/37 | / | 51/21 | والكم التي تمتلكها | Ellipsis |
| exhaustively 18/31 | / | 52/11 | باستنفاد | Ellipsis |
| particular 20/30 | / | 53/32 | الخاصة | Ellipsis |
| very 21/7 | / | 54/12 | جداً / بالغ الاتساع | Ellipsis |
| commonly 21/30 | / | 54/26 | في العادة | Ellipsis |
| frequently 22/38 | / | 55/28 | تكراراً | Ellipsis |
| completely 23/8 | / | 56/4 | تماماً | Ellipsis |
| or author 23/39 | / | 56/23 | أو المؤلف المفرد | Ellipsis |
| so much 25/3 | / | 57/23 | بقدر ما | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|---------------------------------------|---------------------|---------------|-------------------------------------|----------------------------------|
| very 25/32 | / | 58/4 | نفسه | Ellipsis |
| economic 27/25 | / | 59/29 | واقتصادية | Ellipsis |
| some 27/31 | أهمية واضحة جداً | 59/32 | أهمية ما بالغة الوضوح | Ellipsis |
| June 31/22 | 1910 | 63/16 | حزيران 1910 | Ellipsis |
| so 31/28 | السهل/ | 63/21 | السهل كثيراً | Ellipsis |
| however 33/28 | / | 65/12 | غير أنه لا يخطر | Ellipsis |
| or without 33/34 | / | 65/17 | أو دون تذكر | Ellipsis |
| a different discipline 34/1 | / | 65/23 | ونظام (معرفي) آخر | Ellipsis |
| since he knows their history 34/37 | / | 66/16 | ما دام يعرف تاريخهم واعتمادهم | Ellipsis |
| wretchedness 35/6 | أنحطاطهم | 66/22 | بؤس / تعس انحطاطهم | Ellipsis |
| indicated 35/30 | / | 67/9 | ما يشير إلى نوع | Ellipsis |
| all themselves 37/6 | / | 68/17 | نفسها جميعاً | Ellipsis |
| more or less 37/7 | / | 68/18 | بدرجة ما | Ellipsis |
| at all events 37/23 | / | 68/28 | على أية حال | Ellipsis + المورد |
| (fallen) 40/15 | / | 71/13 | (ساقط) | Ellipsis |
| whole 40/22 | / | 71/17 | كلها | Ellipsis |
| very 40/33 | / | 71/24 | بالغة | Ellipsis |
| still 41/9 | / | 72/4 | أقدم حتى | Ellipsis |
| supposed 41/25 | / | 72/16 | قد افترض أنه | Ellipsis |
| then 42/11 | / | 73/4 | عندئذ | Ellipsis |
| truly 42/36 | / | 73/20 | الأكمل حقاً | Ellipsis |
| apparently 42/37 | / | 73/21 | فيما يبدو | Ellipsis |
| heavily 43/13 | / | 73/32 | بشدة | Ellipsis |
| very 43/33 | / | 74/14 | قليلاً جداً | Ellipsis |
| central authority at home 44/21 | السلطة | 75/5 | السلطة المركزية في الوطن | Ellipsis |
| three regiments 45/20 | وحداته | 76/1 | لثلاث كتائب | Ellipsis |
| by the division 45/25 | الناس | 76/12 | بتقسيم الناس | Ellipsis |
| altogether 46/7 | / | 76/20 | تماماً | Ellipsis + Oxford + المورد |
| is right 46/9 | / | 76/22 | بالضبط مركز | Ellipsis |
| otherwise 48/2 | / | 78/12 | فيما عدا ذلك | Ellipsis |
| practical 53/34 | / | 83/30 | عملية | Ellipsis |
| or 55/8 | / | 85/7 | أو | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|--|--------------------|---------------|---|----------------------|
| have impressive achievements to point to 55/26 | / | 85/19 | إذ إن ثمة أشياء يُشار إليها من مثل | Ellipsis |
| already 56/2 | / | 85/32 | كان قد بدا | Ellipsis |
| Western 58/1 | / | 87/30 | (عاهل غربي | Ellipsis |
| especially 60/16 | / | 90/1 | بخاصة | Ellipsis |
| still 60/22 | / | 90/4 | برغم ذلك | Ellipsis |
| common 61/18 | / | 90/30 | الشائع | Ellipsis |
| Yet 62/16 | / | 91/25 | رغم كل شيء | Ellipsis |
| character 62/23 | / | 91/30 | شخصية | Ellipsis |
| actually 62/26 | / | 91/32 | فعلياً | Ellipsis |
| three 64/13 | / | 93/13 | الثلاث | Ellipsis |
| already 65/26 | / | 94/16 | قبلاً | Ellipsis |
| very 68/31 | / | 96/32 | ذاته | Ellipsis |
| Actual 71/30 | / | 99/13 | الفعلي | Ellipsis |
| in a sense 72/16 | / | 100/1 | بمعنى ما | Ellipsis |
| must 73/3 | / | 100/21 | يجب | Ellipsis |
| totally 73/8 | / | 100/25 | مناقضة تامة | Ellipsis |
| politically 75/14 | / | 102/20 | سياسياً | Ellipsis |
| the old 77/8 | / | 104/12 | التقديمة | Ellipsis |
| Orient 80/19 | بالإسكندر | 107/5 | بشرق الإسكندر | Ellipsis |
| only as 80/37 | كما كان | 107/18 | فقط كما كان | Ellipsis |
| as such 82/21 | / | 108/29 | بهذه الصفة | Ellipsis |
| local 82/26 | / | 109/1 | المحليين | Ellipsis |
| customs 85/19 | / | 112/10 | عادات | Ellipsis |
| zoological 87/2 | التخصص الحيواني | 112/27 | التخصص في علم الحيوان | Different meaning |
| wise and 87/19 | / | 113/6 | حكيمة و | Ellipsis |
| few 88/38 | / | 114/15 | القليلة | Ellipsis |
| les peuples 90/15 | للعبيد | 115/23 | شعوب العبيد | Ellipsis |
| entries 90/21 | / | 115/28 | مدخلات | Ellipsis |
| and unusual exploits 90/24 | / | 115/29 | وغير عادية | Ellipsis |
| then invaded and possessed 92/1-2 | / | 117/6 | ثم يُعزى ويُمتلك | Ellipsis |
| from resistant... partnership 92/12 | / | 117/13 | من عدائية مقاومة إلى شراكة لطيفة وخاضعة | Ellipsis |
| like 92/21 | / | 117/19 | شأنه شأن | Ellipsis |
| or someone 92/30 | / | 117/26 | أو شخصاً ما | Ellipsis |
| about 93/20 | / | 118/13 | تقريباً | Ellipsis |
| still 94/19 | / | 119/8 | بل | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|---|-----------------------|---------------|--|---------------------------|
| about the Orient 94/29 | / | 119/15 | حول الشرق | Ellipsis |
| only 95/33 | / | 120/14 | فقط | Ellipsis |
| form 96/24 | مرحلة | 121/3 | شكل | Ellipsis |
| German 98/24 | / | 122/27 | والألمانية | Ellipsis |
| the American... 99/22 | / | 123/22 | الأمريكية التي تأسست في | Ellipsis |
| Burton 99/31 | / | 123/27 | بيرتون | Ellipsis |
| military 100/6 | / | 124/5 | أو عسكرية | Ellipsis |
| simply 104/40 | / | 128/14 | ببساطة | Ellipsis |
| second 106/36 | / | 130/4 | الثاني / الآخر | Ellipsis |
| popular 108/12 | / | 131/15 | الشعبية | Ellipsis |
| Arabists 108/15 | / | 131/17 | العربي | Ellipsis |
| the West is the actor, the Orient a passive reactor 109/2-3 | / | 132/7 | الغرب الفاعل والشرق منفعل | Ellipsis |
| modern 115/119 | / | 139/6 | الحديثة | Ellipsis |
| so much 116/2 | / | 139/22 | كما لو لم تكن سوى | Ellipsis + French text |
| immediately 116 /6 | / | 139/25 | المباشر/ الغوري | Ellipsis |
| pseudomedieval 118 | / | 142/2 | شبه القرون الوسطى | Ellipsis |
| Europe 119/2 | / | 142/10 | | Ellipsis |
| proportion 119/13 | / | 142/18 | أو النسبة | Ellipsis |
| presence 120/6 | عليها | 143/7 | على حضورها | Ellipsis |
| embattled 120/32 | / | 143/24 | المحصنين/ المقاتلين | Ellipsis + Webster |
| entirely 122/36 | / | 145/15 | كلياً | Ellipsis |
| modern 123/7 | / | 145/21 | الحديث | Ellipsis |
| his name 124/19 | / | 146/19 | اسمه | Ellipsis |
| (1806 and 1827),... writing 126/8-9 | / | 148/2 | (1827 و 1806) مختارات من قواعد العربية | Ellipsis |
| truly 127/31 | / | 149/10 | حقاً | Ellipsis |
| Orientalist 128/1 | الشرق | 149/17 | شرق المستشرق | Ellipsis |
| on its own 128/5 | / | 149/20 | في حد ذاته | Ellipsis |
| subjective restructure 129/20 | والإعادة الذاتية / | 150/24 | والإعادة الذاتية للبنية | Ellipsis |
| simply 130/30 | / | 151/26 | ببساطة | Ellipsis |
| commonly 131/34 | / | 152/22 | بوجه عام | Ellipsis |
| now 134/31 | / | 155/2 | الآن | Ellipsis |
| positive 135/1 | / | 155/9 | الإيجابية | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
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| only 137/5 | / | 156/28 | فقط | Ellipsis |
| celebrated 137/16 | / | 157/4 | المشهور | Ellipsis |
| mid 137/20 | / | 157/6 | بين منتصف 1830 (ات) | Ellipsis |
| late 137/21 | / | 157/6 | وأواخر 1840 (ات) | Ellipsis |
| quite 139/40 | / | 159/11 | تماماً | Ellipsis |
| instances 140/5 | الحدوثات | 159/14 | الأمثلة/ الحالات | Different meaning |
| In intention if not perhaps in achievement 141/1 | / | 160/7 | ومن حيث القصد، إن لم يكن من حيث الإنجاز فيما يظن، | Ellipsis |
| always 141/6 | / | 160/10 | دائماً | Ellipsis |
| almost 141/7 | / | 160/11 | تقريباً | Ellipsis |
| quasi 141/27 | / | 160/25 | شبهه | Ellipsis |
| general 142/28 | / | 161/18-19 | | Ellipsis |
| whole 143/14 | / | 162/4 | الكلية | Ellipsis |
| much 144/6 | / | 162/22 | كثيراً | Ellipsis |
| as old... simply as 144/21 | / | 162/31 | قديمة قديم كتاب "فارو" اللغة اللاتينية. ولا يجوز اعتبار الخروج عن القياس ببساطة (مجرد استثناء زائد) | Ellipsis |
| today 144/28 | / | 163/3 | الآن | Ellipsis |
| his 147/7 | / | 165/5 | ، كما تصورهم | Ellipsis |
| public 147/18 | / | 165/12 | العامه | Ellipsis |
| only if 147/33 | إذا كانت | 165/22 | فقط إذا كانت | Ellipsis |
| once 147/36 | / | 165/24 | | Ellipsis |
| mediated 148/29 | التوسط | 166/13 | التوسيط | Different meaning |
| which is defined 149/12 | / | 166/31 | (بموضوعه)، الذي عرفه، | Ellipsis |
| prejudice 149/31 | / | 167/13 | تحيز | Ellipsis |
| salutary 150/20 | / | 167/25 | صحيحاً | Ellipsis |
| nevertheless 151/24 | / | 168/25-26 | برغم ذلك | Ellipsis |
| as if 155/10 | كما | 172/2 | كما لو كان | Ellipsis |
| very 155/21 | / | 172/10 | ذاتها | Ellipsis |
| William 158/10 | / | 174/22 | وليام | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|-------------------------------------|------------------|---------------|-------------------------------|---|
| later 164/17 | / | 180/6 | الأخيرة | Ellipsis |
| Roman 168/33 | / | 183/25 | | Ellipsis |
| even greater 174/4 | / | 188/14 | | Even greater doesn't mean فذة + Ellipsis |
| plight 174/21 | أوضاع اليهود/ | 188/24 | أوضاع اليهود السيئة | Ellipsis |
| of call 179/9 | / | 192/24 | مرافئ التوقف القصير | Oxford + المورد + Ellipsis |
| and the challenges 181/39 | / | 195/7 | والتحديات | Ellipsis |
| to confront it 182/14 | / | 195/15 | | Ellipsis |
| (mainly Western) 185/33 | / | 198/23 | (الغربيّة أساساً) | Ellipsis |
| long 187 | / | 200/1 | | Ellipsis |
| alas 188/18 | / | 200/32 | للأسف | Ellipsis |
| the princes 190 | الأفراد | 202/19 | الأمراء | Ellipsis (Graphics) |
| virtually 190/24 | / | 202/30 | في واقع الأمر | Ellipsis |
| candid 194/25 | بلغها | 206/14 | بلغها من الصراحة | Ellipsis |
| really 205/31 | / | 217/2 | في الواقع | Ellipsis |
| most easily 206/29 | / | 217/29 | بسهولة بالغة | Ellipsis |
| variously 207/8 | / | 218/11 | بصور مختلفة | Ellipsis |
| lamentably 207/13 | / | 218/14 | بما يثير الحزن | Ellipsis |
| rather 212/7 | / | 222/22 | نوعاً ما | Ellipsis |
| at their elaborate detail 212/10 | / | 222/23 | بتفصيلاتها الدقيقة | Ellipsis |
| sheer 212/30 | / | 223/5 | المحض | Ellipsis |
| exploitative 212/37 | / | 223/9 | الاستغلالية | Ellipsis |
| a rather 212/39 | / | 223/11 | نوعاً ما | Ellipsis |
| On one occasion 212/26 | / | 223/28 | في إحدى المناسبات | Ellipsis |
| fairly 218/15 | / | 228/1 | المقبول | Ellipsis |
| in part 223/39 | / | 232/23 | يُعهد به | Ellipsis |
| principally 224/34 | / | 233/14 | في المقام الأول | Ellipsis |
| readily 228/33 | / | 237/3 | أن يكون على استعداد لتحديد | Ellipsis |
| radical 231/21 | / | 239/16 | جذرياً / متطرفاً | Ellipsis |
| given 232/16 | / | 240/10 | معطى | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|------------------------------------|---|---------------|---|-------------------------|
| incomplete 232/32 | / | 240/22 | غير المكتملة | Ellipsis |
| both 234/13 | وللأراء | 242/3 | وكذلك للأراء | Ellipsis |
| the last sentence 236/19 | / | 243/29 | في الجملة الأخيرة | Ellipsis |
| immediate... directly 237/21 | / | 244/25-26 | مباشراً.. مباشرة | Ellipsis |
| whole 239/29 | / | 246/23 | الكليّة، | Ellipsis |
| specialized language 239/36 | / | 246/27 | كلغة (متخصصة) | Ellipsis |
| historical 243/31 | / | 250/10 | التاريخية | Ellipsis |
| where... Alexandria 244/35 | حيث يتحدث عن مدرسة في الاسكندرية | 251/7 | | Ellipsis |
| of the East or the West 246/36 | / | 252/29 | ويخضع... - للشرق أو الغرب- | Ellipsis |
| whole 248/16 | / | 254/4 | طوال | Ellipsis |
| the writers 250/13 | / | 255/24 | استمزت آراؤهم (من الكتاب) | Ellipsis |
| very well 250/32 | / | 256/6 | بحرارة | Ellipsis |
| mainly 251/10 | / | 256/18 | أساساً | Ellipsis |
| European 252/38 | / | 258/1 | أوروبي | Ellipsis |
| that Orient... each other 253/1 | / | 258/3 | أن الشرق الغرب متضادان تضاداً لا يحتمل التوفيق وأن الشرق - وبخاصة المحمّدية- إحدى القوى.... | Ellipsis + intention |
| hermeneutical 255/18 | / | 260/4 | تأويلاً (معقولا) | Ellipsis |
| more than not 256/12 | / | 260/23 | بقدر أكبر | Ellipsis |
| therefore 258/19 | / | 262/18 | إذن | Ellipsis |
| so 260/5 | / | 264/3 | بالغ | Ellipsis |
| simply 260/12 | / | 264/7 | ببساطة | Ellipsis |
| mysteries 265/30 | / | 268/21 | الأسرار الغامضة | Ellipsis |
| Contemporary 265/38 | / | 268/27 | المعاصر | Ellipsis |
| very 266/26 | / | 269/14 | البالغ (الرحابة) البالغي | Ellipsis |
| itself 266/26 | / | 269/14 | نفسه | Ellipsis |
| often 267/24 | / | 270/8 | أحياناً | Ellipsis |
| explicitly 268/12 | / | 270/29 | بصراحة | Ellipsis |
| Pronounced 270/34 | / | 273/6 | الشديد | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|----------------------------------|----------------|---------------|---|---|
| seemed 270/39 | مثل الإنجليز | 273/8 | الإنجليز يمثلون | Ellipsis |
| [en soi] 271 | / | 273/19 | | يجب كتابتها بالفرنسي أو بخط Graphics مائل ص 273- 20 |
| relatively 271/37 | / | 274/3 | نسبياً | Ellipsis |
| of war 271/37 | / | 274/3 | في الحرب | Ellipsis |
| always 271/39 | / | 274/4 | دائماً | Ellipsis |
| embedded 272/36 | / | 274/30 | منغرس | Ellipsis |
| new 273/8 | / | 275/7 | جديد | Ellipsis |
| mortal 274/13 | / | 276/8 | الفاني/ الزائل | Ellipsis |
| particularly new 277/25 | جديد | 279/3 | ذو جدّة خاصّة | Ellipsis |
| the extent of 277/36 | / | 279/9 | مدى (كون) | Ellipsis |
| (It also... Massignon) 278/11 | / | 279/20 | يشتمل أيضاً على مقالة مثيرة لماسينيون حول الإسلام في شمال إفريقيا | Ellipsis |
| to be 278/15 | / | 279/21 | (الاختلاف) يراد لها أن تكون | Ellipsis |
| all 279/25 | / | 280/23 | | Ellipsis |
| unexpressed 281/2 | | 281/31 | غير معبر عنهما | Ellipsis |
| modern 281/21 | / | 282/11 | الحديث | Ellipsis |
| ultimately 281/39 | / | 282/23 | في خاتمة المطاف | Ellipsis |
| whole 283/11 | / | 283/29 | ، جميعه، | Ellipsis |
| former 285/7 | / | 285/14 | السابقة | Ellipsis |
| tenth 285/27 | | 285/32 | العاشر | Ellipsis |
| fairly 289/1 | / | 289/6 | بدرجة كبيرة | Ellipsis |
| modern 291/3 | | 290/32 | الحديث | Ellipsis |
| dogmatism 292/25 | / | 292/13 | يقينية/ دوغمائية | + Badawi + Ellipsis |
| liberal 293/6 | / | 292/27 | ليبرالية | Ellipsis |
| October 293/16 | / | 293/1 | الأول / أكتوبر | Ellipsis |
| very clear 294/4 | | 293/20 | البالغة الوضوح | Ellipsis |
| the screw... vessels 294/17 | / | 293/28 | كان اللولب الدافع قد استُخدم في المراكب العابرة للمحيط | Ellipsis |
| our 295/11 | / | 294/22 | كونغرسنا | Ellipsis |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|--|---|---------------|---|----------|
| support to universities... projects 295/25 | / | 294/32 | لأدعم الجامعات ومختلف مشاريع البحث الاتحادية، (ومشاريع البحث التي...) | Ellipsis |
| imperial 295/33 | / | 295/5 | الإمبراطورية | Ellipsis |
| to such a nation of culture... ideology | لا يمكن أن يُقَلَّص إلى العقائدية | 297/27 | كفكرة للثقافة كهذه مثلما أن الثقافة لا يمكن أن تقلص إلى العقائدية ولا العقائدية (إلى اللاهوت) | Ellipsis |
| A fourth 301/4 | / | 299/29 | ورابعة | Ellipsis |
| possibly 301/15 | / | 300/3 | ربما | Ellipsis |
| additionally 301/36 | / | 300/19 | أيضاً | Ellipsis |
| radically 302/27 | / | 301/11 | جذرياً | Ellipsis |
| anti 303/40 | / | 302/17 | ضد | Ellipsis |
| architecture 305/16 | / | 303/27 | والمعمار | Ellipsis |
| full 306/32 | / | 305/4 | كاملة | Ellipsis |
| quite 307/25 | / | 305/27 | تماماً، | Ellipsis |
| same 308/40 | / | 307/5 | نفسه | Ellipsis |
| and means 309/2 | / | 307/6 | والوسائل | Ellipsis |
| especially in the social sciences 311/12 | / | 309/8 | (بخاصة في العلوم الاجتماعية) | Ellipsis |
| hero 311/24 | / | 309/16 | البطل | Ellipsis |
| largely 312/6 | / | 309/29 | بدرجة كبيرة | Ellipsis |
| all 313/2 | / | 310/24 | جميعها | Ellipsis |
| anniversary 317/12 | ذكرى | 314/21 | ذكرى سنوية | Ellipsis |
| very well 322/34 | / | 319/23 | تماماً | Ellipsis |
| once 312/46 | / | 319/32 | ذات مرة | Ellipsis |
| Islam 317/38 | / | 315/8 | الإسلام و | Ellipsis |
| virtual 323/16 | / | 320/7 | فعلياً | Ellipsis |
| modern 323/23 | / | 320/12 | الحديثة | Ellipsis |
| itself 324/20 | / | 321/8 | نفسه | Ellipsis |
| this... all 324/33 | / | 321/18 | ويصدق هذا على دول الخليج الفارسي (العربي) مثلما يصدق على ليبيا والعراق والجزائر - الدول الراديكالية (الجزرية) جميعاً | Ellipsis |

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| too 327/9 | / | 323/23 | أيضاً | Ellipsis |
| despotism 4/10 | الاضطهاد | 39/27 | الطغيان | Different meaning |
| more or less 4/12 | ما لا نهاية | 39/28 | ما لا نهاية تقريباً | Different meaning |
| go on to 5/11 | يستمر ليقرّر عدداً | 40/21 | ينتقل إلى تقرير عدد | Oxford |
| disingenuous 5/36 | ساذجاً | 41/9 | مخادعاً | Different meaning |
| to being 6/2 | لكونه | 41/14 | لأن يكون | Different meaning |
| or... or 6/6 | و... و | 41/16 | أو... أو | Different meaning |
| biology 7/38 | وعلوم الحياة | 42/32 | والبيولوجيا | Ambiguity with (life sciences) |
| unlikely 9/14 | انتفاء احتمال | 44/7 | بُعد احتمال | Different meaning |
| or 10/8 | و... ، في... ، وفي | 44/29-30 | أو... ، أو في... ، أو في | Different meaning |
| automatically 10/16 | نتيجة | 45/3 | تلقائياً | Different meaning |
| still too undefined 11/35 | ضعف التحديد والعمومية | 46/13 | التحديد، والعمومية المفرطة | Different meaning |
| hold down 12/18 | لإبقاء حيث هو | 46/28 | لاضطهاد الشرق | Different meaning |
| perennial 14/4 | الأزلية | 48/14 | الدائمة | Different meaning |
| one or two pages 14/36 | مقطعاً واحداً أو مقطعين | 49/3 | صفحة واحدة أو صفحتين | Different meaning |
| dynamic 14/40 | حيوياً | 49/6 | حركياً | Different meaning |
| lyrics 19/17 | للأغنيات | 52/30 | غنائيات | Different meaning |
| perceptions 20/2 | والمنظورات، | 53/14 | والإدراكات | Different meaning |
| prominently 21/16 | قائم | 54/17 | قائم بوضوح | Different meaning |
| faute de mieux 21/24 | لأعيننا نحن | 54/23 | ولعدم توافر الأفضل | French المنهل Dictionary |

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| modern 22/10 | الجديد | 55/9 | الحديث | Different meaning |
| imperialism 24/14 | الاستشراق | 57/4 | الإمبريالية | Different meaning |
| nearer to 26/24 | منه | 59/1 | إليه | Ambiguity |
| nexus 27/28 | سلسلة | 59/31 | عقدة | Different meaning |
| or 31/36 | و | 63/27 | أو | Different meaning |
| go on to 33/14 | أن يستمر إلى أن يبلغ | 65/5 | أن ينتقل إلى | Different meaning, see Oxford p.532 (go on to something) |
| Parliament 34/20 | مجلس العموم | 66/4 | البرلمان | Different meaning |
| somewhat 35/40 | كبير | 66/19 | ما | Different meaning |
| Western imperialism 35/12 | للاستعمار الغربي | 66/26-27 | للإمبريالية الغربية | Ambiguity |
| venture 35/29 | لم يشرع بتقديم | 67/7 | ...لم يجرؤ / يُغامر بتقديم | Different meaning |
| Oriental 38/12 | للشرق | 69/19 | للشرقين | Different meaning |
| things Oriental 41/5 | الشرقي | 71/32 | ما هو شرقي | Different meaning |
| erudition 42/41 | البلاغة | 73/23 | ذات المعرفة الواسعة | Different meaning |
| forged 45/23 | ورغم عمق زيف | 76/3 | ورغم مهارة السبك لهذه | Different meaning + Oxford |
| as 45/23 | رغم... ورغم | 76/3 | بمثل... وبمثل | Different meaning |
| is right 46/9 | / | 76/22 | بالضبط مركز | Ellipsis |
| better off 47/13 | أوفر غنى | 77/25 | أفضل حالاً | Different meaning |
| much the same 47/14 | نفسها | 77/25 | نفسها تقريباً | Different meaning + المورد |
| value free 47/35 | ليس بريئاً من التقييم | 78/7 | محايداً من حيث القيم | Different meaning |

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| dovetails 48/6 | يتطابق | 78/15 | يتوافق | Different meaning |
| auspicious 48/20 | الفضاضة | 78/24 | الميمونة | Different meaning + المورد |
| merely 49/12 | أساساً | 79/18 | فقط | Different meaning |
| partisans 50/11 | معتقيه | 80/13 | أنصاره | Different meaning |
| theology 50/13 | الشريعة | 80/15 | اللاهوت / الديانة | Different meaning |
| law 50/31 | بالفقه الإسلامي | 80/28 | بالشريعة الإسلامية | Different meaning |
| studies 52/15 | علم...وعلم ... علم... علم الاجتماع | 82/12 | دراسات... ودراسات... دراسات...دراسات | Different meaning |
| eclecticism 52 | لانتقائية | 82/17 | التوفيقية | Badawi |
| perfectly 53/1 | جدا | 83/3 | تماماً | Different meaning |
| programs 53/11 | مناهج | 83/12 | برامج | Different meaning |
| review 53/15 | دراسة | 83/15 | مراجعة | Different meaning |
| impulses 53/29 | والانفعالات | 83/26 | والدوافع | Different meaning |
| Acres 54/18 | هكتارات | 84/17 | فدادين | Different meaning + المورد |
| Oriental 56/29 | الآسيوية | 86/21 | (الشرقية) الشرقية | Different meaning |
| realms 58/4 | مناطق | 87/32 | ممالك | Different meaning |
| period 59/28 | الأحداث | 89/13 | الأحقاب / العهود | Different meaning |
| or 60/39 | ولما | 90/16 | أو لما | Different meaning |
| all but 61/17 | تماماً | 90/29 | تقريباً | Different meaning |
| initial 63/7 | المبدئي | 92/14 | الأولي / البدئي | Ambiguity |

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| fabulously rich world 63/20 | عالمًا رائعاً في ثرائه | 92/21 | عالمًا ذا غنى أسطوري | Different meaning |
| Sphinx 63/20 | الفينيق | 92/21 | أبو الهول | Different meaning |
| only 64/22 | أبدأ | 93/19 | فقط | Different meaning |
| agréable 65 /2 | مرضية | 93/31 | ممتعة | French text |
| mundane 68/14 | العادي | 96/21 | للوامع الدنيوي | Ambiguity |
| copula 72/14 | صيغة الكينونة | 99/28 | الرابطة | Different meaning |
| qualify 72/18 | يسوّغها أو يدعمها | 100/3 | يقيدها / يخصصها | Different meaning |
| Europe 77/21 | الغرب | 104/21 | أوروبا | Different meaning |
| large 77/32 | بكرًا | 104/29 | كبيرة | Different meaning |
| Asia has prophets 79/23 | "آسيا والأنبياء" | 106/15 | "الأنبياء لآسيا" | Different meaning |
| Europe has doctors 79/24 | "أوروبا والأطباء" | 106/15 | "والأطباء لأوروبا" | Different meaning |
| Oriental 79/33 | للشرق الحديث | 106/17-18 | للشرفي الحديث | Different meaning |
| animadverted 80/11 | أشار إلى | 107/1 | انتقد انتقاداً قاسياً | French text + Oxford |
| d'Egypt 82/1 | فرنسا | 108/17 | "المخصص لمصر" | Different meaning |
| tactful 82/37 | التكتيكي | 109/9 | اللبق / ذات اللياقة | Different meaning |
| aster 82/41 | صولجانه | 109/12 | نجمة / كوكب | Different meaning + French text |
| several 83/32 | عدد آخر | 109/31 | كثيرون غيرهم | Different meaning |
| biologists 83/40 | الحياة | 110/6 | الأحياء | Different meaning |
| considerable 84/36 | ذات شأو | 110/29 | ذات شأن | Different meaning |
| zoological 87/2 | التخصص الحيواني | 112/27 | التخصص في علم الحيوان | Different meaning |
| sobriety 87/5 | الصحو | 112/29 | الرزانة / الجدية | Different meaning + المورد |

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| excursionist 88/28 | للرحالة | 114/9 | للمُنْتَزِّه | Different meaning |
| auspicious 89/17 | عريقة | 114/26 | مباشرة بالنجاح | Different meaning |
| doit 89/36 | سيؤديها | 115/6 | ينبغي أن يؤديها | Different meaning |
| r pondre   L ttente 89/38 | وأنتم تنتظرون استجابة العالم لكم | 115/7 | وأنتم تستجيبون لما ينتظره العالم منكم | Different meaning |
| perfidie 90/13 | المكرة | 115/21 | الغادرين / الخائنين | Different meaning |
| resourceful 90/17 | ثراء منابع | 115/25 | داهية / واسع الحييلة | Different meaning |
| entries 90/21 | / | 115/28 | مدخلات | Ellipsis |
| and unusual exploits 90/24 | / | 115/29 | وغير عادية | Ellipsis |
| perfidious 90/30 | المكرة | 116/2 | الغادرين/ الخائنين | Different meaning + المورد |
| scheming 90/30 | المخططين | 116/2 | الذّاهة | |
| machinations 90/33 | تحركات | 116/4 | مكائد | Different meaning |
| but 90/41 | الخاتمة | 116/9 | الغاية | Different meaning + المنهل |
| inhibitions 91/35 | التوجسات | 116/32 | حالات الكبح | Different meaning + المورد |
| West 91/40 | لأوروبا | 117/4 | للغرب | Different meaning |
| obliterate 95/39 | يبتر | 120/18 | يمحو | Different meaning |
| even 97/19 | و | 121/27 | بل | Different meaning |
| inalienable 97/20 | للتحول | 121/30 | للتحويل | Different meaning |
| vection 97/26 | أو حصيلة | 121/31 | أو عدوى/ أو نقل | Different meaning |
| since 97/31 | إلى | 122/6 | منذ | Different meaning |
| adumbrated 98/31 | طوره أولاً | 122/32 | بشّر به / ألمح إليه | Different meaning |

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| qualification 98/39 | التبرير | 123/5 | التقييد | Different meaning |
| Baptist 100/12 | الانجيلية | 124/10 | المعمدانية | Different meaning |
| a single Saracen 101/16 | مسلماً | 125/8 | عربياً مفرداً | Different meaning+ Webster |
| likeness 102/18 | يروق | 126/6 | يشبهنا | Mixing with liking |
| platitudes 102/21 | العموميات | 126/8 | أمور مبتذلة | Different meaning |
| quips 102/25 | ينبر قائل ببراءة | 126/11 | يقول أحدهم متهكماً | Different meaning |
| backhandedly 104/12 | دون قصد | 127/27-28 | بطريقة خرقاء | Different meaning + المورد |
| racas 105/6 | شعوب | 128/17 | أعراق / عروق | Different meaning |
| reasoning 105/35 | التفكير | 129/9 | الاستدلال | Different meaning |
| discreteness 106/10 | وتفرديته | 129/19 | وانفصاليته | Different meaning |
| vultures 108/18 | حذات | 131/19 | نسور | Different meaning + المورد + العربي |
| summa 109/21 | ذروة | 132/18 | بحث شامل | Different meaning + Webster + المورد [phonetic closeness] |
| jargon 109/26 | الصيغ الباهرة | 132/21 | رطانة | Different meaning |
| virtually 110/13 | في نهاية الأمر | 133/8 | في الواقع | Eventually = في نهاية الأمر |
| all but 110/14 | التي بترها | 133/8 | التي ألغها الاستشراق تقريباً / التي كاد يلغيها | Different meaning |
| quant aux territoires 112/17 | محددة تبعاً للجوار، | 135/14 | معرفة ومحددة، من حيث الأراضي، بحسب الجوار | Different meaning + French text |

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| súreté 112/18 | حماية | 135/15 | أمن | Different meaning + المنهل |
| hark back to 114/34 | يعود إلى | 138/20 | يسترجع | Ambiguity |
| commentator 117/35 | المعلقين المسلمين | 141/11 | المفسرين | Different meaning |
| judicious 118/2 | الواعية | 141/15 | الحكيمة | Different meaning |
| inimical 118/12 | فدّة | 141/21 | عدائية | Different meaning + French text (hostile p.141) |
| access 122/5 | فائضاً | 144/26 | توصلاً | Different meaning + French text p.145 |
| carve out 122/30 | اقتضى | 145/10 | اقتطع / احتزّ | Different meaning |
| legitimist 124/2 | الشرعية | 146/9 | الملكية | Different meaning + French text p.147 (royaliste) |
| enterpris 125/14 | قمت بانجاز | 147/13 | شرعت بـ | Different meaning + French text p.149 المنهل |
| hitherto 126/1 | سابقاً | 147/30 | ، حتى الآن | |
| Ransacked 127/36 | هجم على | 149/14 | نقب | Different meaning |
| elusive 130/1 | السرابي | 151/6 | المراوغ | Different meaning |
| force the image 130/35 | لنستخدم الصورة بدفعها إلى الحد الأقصى لها | 151/30 | لجعل الصورة أبلغ / أقرب | Different meaning |
| physical sciences 132/29 | العلوم الطبيعية | 153/14 | العلوم الفيزيائية | Ambiguity with "natural sciences" |
| species 133/36 | الأجناس | 154/12 | النوع (البشري) | Different meaning |

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| trophies 136/34 | كؤوس | 156/20 | غنائم / تذكارات | Different meaning |
| species 137/3 | الجنسية | 156/26 | النوعية (الأنواع) | Different meaning |
| the place 137/11 | الهند | 157/1 | البلد | Different meaning |
| European 138/16 | الغرب | 157/30 | الأوروبي | Different meaning |
| genre 138/16 | نوع | 157/30 | جنس | Different meaning |
| more subtle affront 139/17 | تحذّ مهين | 158/18 | أي شتيمة أكثر دهاءً | Different meaning |
| instances 140/5 | الحدوثات | 159/14 | الأمثلة/ الحالات | Different meaning |
| otherwise silent object 140/16 | هي فيما عدا ذلك، صامتة | 159/22 | هي لولا اللسانيات، أشياء صامتة، | Different meaning |
| of sorts 140/25 | من نوع ما | 159/28 | رديء | المورد |
| species 141/23 | فصيلة | 160/22 | نوع | Different meaning |
| rabid 142/1 | متعجلون | 161/2 | غلاظ | Different meaning |
| Skeleton 142/24 | جمجمة | 161/16 | هيكلًا عظمياً | Different meaning |
| barbarisms 142/28 | الخصائص البربرية | 161/26 | الاستعمالات الشاذة | Different meaning |
| tense 142/40 | زمنه / | 161/27 | زمنه النحوي | |
| unregenerative 143/22 | غير المولدة | 162/9 | غير المجددة لذاتها | Different meaning |
| for that matter 145/27 | وفي نهاية المطاف | 163/30 | ويقدر ما يتعلق الأمر بذلك | المورد |
| people 145/33 | كتاب | 164/1 | أشخاص / أناس | Different meaning |
| instruct 146/28 | تبني | 164/23 | توجه | Different meaning |
| periodicity 146/31 | مرحلية | 164/26 | دورية | Different meaning |
| construct 148/10 | بنيان | 165/32 | مركب فكري/ عقلي | المورد |
| mediated 148/29 | التوسط | 166/13 | التوسيط | Different meaning |
| perfectibility 149/22 | الاكتمال | 167/6 | الاكتمالية / قابلية الاكتمال | Different meaning |

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| Orientalist 150/10 | شرفياً | 167/20 | استشرافياً | Different meaning |
| longevity 150/22 | عرافته الزمنية | 167/27 | تعميره | Different meaning |
| monuments 151/15 | انجازات | 168/21 | معالم / معجبات | +الكشاف inconsistency |
| exclusively 152/5 | اطلاقاً | 169/8 | حصرياً | Different meaning |
| vagaries 153/1 | لتبادل | 170/9 | لنزوات | Different meaning |
| exigencies 153/11 | تفسيراتها | 170/9 | مقتضياتها | Ambiguity with exegesis |
| without measure 154/11 | دون قيد | 171/6 | آلاف مؤلفة | German Dictionary + intention |
| standard 154/17 | شائع | 171/10-13 | معياري | Different meaning (Myriaden) |
| peculiar 156/12 | يتصف | 172/31 | يختص | Different meaning |
| a very difficult... describe 156/20 | عملية... التعقيد | 173/6 | عملية أصعب وأكثر تعقيداً من أن توصف | Different meaning |
| enabling 157/9 | المقوي | 173/25 | الممكن | Different meaning |
| Arabia 159/1 | العالم العربي | 175/11 | الجزيرة العربية | Different meaning |
| audacious 160/35 | الماكر | 177/3 | المتهور / الطائش | Different meaning |
| undercuts 161/4 | يبرز | 177/9 | يبخس | Different meaning |
| artless 161/34 | خالياً من الفن | 177/30 | بسيطاً | Different meaning |
| rapporteur 162/28 | موقِّق ومقرَّب | 178/23 | مقرَّر | Different meaning |
| tidbits 162/28 | اللُقمة | 178/23 | الحكايات الطريفة | Different meaning |
| disemboweled 164/3 | يشرحون | 179/29 | تنزع أحشائهم | Different meaning |
| admonishingly 164/4 | رادعة | 179/30 | وعظية | Different meaning |

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| bibliographical 166/22 | سيروي | 181/32 | مفهرس مرجعياً | Different meaning |
| hygiene 167/8 | النظافة | 182/14 | الصحة | Different meaning |
| seemliness 167/8 | الكتابة | 182/14 | الحشمة / اللياقة | Different meaning |
| domestic 167/8 | المنزلية | 182/14 | المحلية | Different meaning |
| Patriarchs 167/27 | البطريك | 182/26 | الآباء | |
| Oriental 168/5 | الشرق | 183/7 | الشرقيين | Different meaning |
| fecund 168/32 | الفسيح | 183/26 | الخصب | Different meaning |
| vocation 170/34 | مسار بهم | 185/18 | رسالتهم | Different meaning |
| impetuous 173/21 | المنجرد بإباء | 187/28 | العنيف | Different meaning |
| dumb 173/27 | صماء | 188/1 | بكماء | Different meaning |
| even greater 174/4 | منجزات فذة التأويل | 188/11 | منجزات تأويل أعظم شأنًا | |
| "tous les hazards..." 175/14 | "جميع الصعوبات" وجميع المشقات | 189/13 | جميع المخاطر والأحزان | Different meaning |
| poet 178/24 | وكيله | 192/8 | شاعره | Different meaning |
| suzerainty 179/6 | قوى | 192/20,22 | سيادة | + inconsistenc y 1.22 الحكم |
| continental 179/21 | الشاملة | 193/1 | القارئ / الأوروبي | Different meaning |
| de feu 180 | المرحومين | 193/17 | النار | Different meaning Encyclopedi a Britannica |
| lurid 186/19 | الباهرة | 199/9 | الشنيعية | Different meaning |
| palette 187/38 | مذاقاً غنياً للطعام | 200/18 | ملون | Different meaning |
| ingenuous 192/30 | البارعة | 204/27 | المخلصة | Different meaning |

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| pilgrim's 192/36 | البطل | 204/31 | الحاج | Different meaning |
| nondscript 193 | تافهة دون حدود | 205/12-13 | غير مميزة | Different meaning |
| Midian 194/35 | مديان | 206/21 | مدين | |
| detached 194/40 | المنفصل | 206/23 | المتجرد | Different meaning |
| those 201/7 | هذه | 213/6 | تلك | Different meaning |
| natural historian 203/32 | المؤرخون الطبيعيون | 215/11-12 | علماء التاريخ الطبيعي | Different meaning |
| distillation 205/22 | تكرير | 216/28 | بلورة | Ambiguity |
| locus classicus 207/22 | مثل | 218/21 | مثال | Different meaning |
| civilizing 207/26 | متحضرة | 218/24 | محضرة | Different meaning + Syntactic D. |
| literary 210/18 | مكتبية | 221/9 | أدبية | المورد |
| innuendoes 211/39 | الإشارات | 222/17 | الغمزات | المورد |
| expatiated 212/35 | هوم | 223/7 | أسهب | Different meaning |
| lingua franca 212/23 | اللغة السائدة | 223/25-26 | اللغة المشتركة | Webster + المورد |
| penal codes 215/3 | تشريعات قضائية | 225/7 | تشريعات جنائية/ قانون العقوبات | المورد |
| frontiers 215/4 | حدود | 225/7 | تحوم | Ambiguity |
| fervor 218/27 | حمى | 228/9 | حماسة | Different meaning |
| reformulated 218/35 | صاغت | 228/14 | أعدت صياغة | Different meaning |
| cochin China 218/37 | صين كوشين | 228/15 | الهند الصينية | Encyclopedia Britannica |
| physiology 219/23 | الفيزياء | 229/1 | الفسولوجيا | Different meaning |
| mandated 220/32 | محمية | 230/4 | خاضعة للانتداب | Different meaning |
| is beside the point 221/26 | سواء أكان بقصد أو دون قصد | 230/28 | غير ذي شأن / لا يمت للموضوع بصلة | Different meaning |
| uniformly 221/22 | باتفاق | 230/26 | باطراد | Different meaning |
| so far as 221/27 | ذلك أن | 231/5 | فيما يتعلق بـ | Ambiguity with "so as" |

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| staked 222/11 | ارتهن | 231/13 | رهن | +intention |
| such as they were 223/23 | على قلتها | 232/14 | على علاتها | + word +graphics |
| praxis 224/14 | الخبرة | 233/2 | المراس العملي | Different meaning |
| autodidacticism 224/24 | تعليمهم | 233/7 | تعلميّتهم | Different meaning |
| envahissants imperialists 225/16 | الإمبريالية المتلاشية | 233/29-30 | الإمبرياليين الغزاة | Different meaning |
| inhabited 226/36 | لسكان العالم | 235/14 | العالم المسكون | Different meaning |
| countervailing 231/19 | عامل مواز | 239/15 | مثال موازن | Different meaning |
| biology 232/4 | علوم الحياة | 240/2 | علم الأحياء | Different meaning |
| variety 232/41 | تشكيلة | 240/28 | شكلاً خاصاً | Different meaning |
| array 233/7 | جعبة | 241/1 | صف/ مجموعة | Transmissio n from arrow to array in the translator's mind |
| process 234/10 | الطريقة | 242/1 | العملية | Different meaning |
| sui generic 234/13 | / | 242/3 | فريدة | المورد |
| discipline 234/14 | معطيات | 242/3 | نظام (فكري) | Different meaning |
| genius loci 235 | عبقرية خاصة | 243/12 | روح المكان | Hebrew Dictionary + Webster |
| tendentious 237/39 | الدعي | 245/7 | المتحيز | Different meaning |
| expert 238/20 | للمستشرق | 245/21 | للخبير | Different meaning |
| panoptically 240/3 | عياناً | 247 | رؤية كلية | Different meaning |
| diachrony 240/5 | التوالد | 247/2 | التغير تاريخياً | Different meaning |
| unitary 240/25 | الموحدة | 247/15 | الأحادية | Different meaning |
| retrospective 241/7 | الاستبطائي | 247/29 | الاسترجاعي | Different meaning |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|----------------------------------|---------------------------|---------------|--------------------------------|---|
| recapitulation 244/26 | استحضار | 251/2 | يلخص / خلاصة... لا تكفي | Different meaning |
| Ile de Fance 244/37 | هي فرنسا | 251/8 | | Mauritius, Encyclopedi a Britannica |
| childish 247/11 | الطفولية | 253/7 | الصبيانية | Different meaning |
| "un peril grave" 250/23 | خطراً داهماً | 255/30 | خطراً جسيماً | Different meaning |
| quick brains 251/23 | العقول السريعة | 256/26 | العقول الذكية / البارعة | Different meaning |
| Orient 253/18 | الشرقي | 258/13 | الشرق | |
| Oriental 253/20 | الشرق | 258/14 | الشرقي | Different meaning |
| Recht 255/33 | الفقه | 260/14 | الشريعة/ القانون الديني | Different meaning |
| career 258 | نتاج وعمل | 262/8 | مهنة حياة | Different meaning +Word |
| Geisteswissenschafte n 258/25 | رؤيا العالم | 262/22 | العلوم الإنسانية النظرية | Different meaning |
| Oriental 259/37 | الشرق | 263/27 | الشرقي | Different meaning |
| salutary 260/10 | محبذاً | 264/6 | مفيداً | Webster |
| Scholiasts 262 | المدارسيين | 265/27 | الشراح/ الشارحين / المفسرين | Webster |
| blur 265/20 | موه | 268/15 | شوش | Different meaning |
| Hermetica 265/30 | الصومعة المغلقة | 268/21-22 | دراسات هرمس | Encyclopedi a Britannica |
| urban 266/35 | علم الاجتماع المدني | 269/19 | علم الاجتماع الحضري | Ambiguity |
| momentary 268/21 | البرهية | 271/5 | اللحظية | Different meaning |
| mise au niveau 269/27 | خلق مساواة | 272/6 | خلق تسوية | |
| rentless 270/6 | لا يني | 272/18 | عديم الشفقة | Different meaning |
| scathingly 270/11 | ضد ما سماه بقسوة جارحة | 272/21-22 | منتقداً بشدة | Different meaning |
| filtered 271/39 | مكررة | 274/4 | مصفاة | Ambiguity with repeated |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|--------------------------------|----------------------|---------------|----------------------------------|-----------------------------------|
| anecdotal 274/17 | عرضية حدوثية | 276/10 | سردية قصصية | Different meaning |
| although 274/36 | إلا أن | 276/22 | وإن يكن | Different meaning |
| of sorts 276/26 | من نوع أو آخر | 278/8 | مواجهة سيئة | Different meaning |
| found 280/6 | أمن | 281/6 | وجد | Different meaning |
| discerns 281/1 | يتلمسها | 281/30 | يميزها/ يتبينها | Different meaning |
| discursive plainness 283/31 | عطالة استطردادية | 284/9 | بساطة إنشائية | Different meaning |
| roam 285/15 | تهوم | 285/19 | تهيم | Different meaning |
| as they occur 285/19 | كما تحدث | 285/22 | ، حال وقوعها، | Different meaning |
| abject 285/35 | القانطة | 286/6 | المدلة | Different meaning |
| ethnic 287/19 | عرقية | 287/23+27 | إثنية | Different meaning |
| disarmingly 287/28 | ببراءة سلاية | 287/32 | بطريقة إرضائية/ تهوينية | Different meaning |
| or 288/28 | ولغاتها | 288/27 | أو لغاتها | Different meaning |
| should 289/38 | يبدو | 289/30 | ينبغي | Different meaning |
| reticulating 290/29 | المفصحة | 290/21 | التشابكية | Ambiguity with articulating |
| certain 292/16 | بعيد | 292/6 | ما | Different meaning |
| variability 292/25 | مُنْعَرِيَّة | 292/12 | التباين في | Different meaning |
| for the oriental 293/35 | يروق له الشرقي | 293/13 | للشرقي [ذوق من أجل الاستشراق] | [] = French text |
| Barbary pirates 294/1 | القراصنة البربرية | 293/18 | قراصنة البربر | Different meaning |
| near 295/38 | الأوسط | 295/8 | الأدنى | Different meaning |
| cold war... approach 296/14 | والحرب | 295/21 | للحرب/ المتعلقة بالحرب | Different meaning |
| entirely 299/32 | / | 298/25 | الكامل التام | Different meaning |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|------------------------------------|------------------------|---------------|--|---|
| uniform 301/1 | مُتَوَحَّد | 299/27 | متجانس | Different meaning |
| once master of the caliphate 303/9 | بدأ... اللحظة | 301/29-30 | "منذ تسلمه [المأمون] الخلافة بدأ منكمشاً | Different meaning |
| colonialist 305/30 | للاحتلال | 305/3 | للمستعمرين الاستيطانيين | Different meaning |
| unregenerate 308/17 | ضالون | 306/21 | غير قابلين للإصلاح | Different meaning |
| abiding 309/41 | الملزمة | 308/1 | الدائمة/ الصامدة | Different meaning |
| found 312/7 | يتم | 309/29 | يوجد/ يعثر عليه | Different meaning |
| case 312/32 | دراسات موضوعية | 310/16 | دراسات حالة | Different meaning |
| combined with 320/36 | موحداً | 317/31 | يجمع بين | Two times in the same line |
| excess 320/37 | بالإفراط | 317/32 | الإفراط في الاستمتاع | Different meaning |
| homogenizing 323/17 | التسلطية | 322/4 | التجانسية | المورد |
| intellectual 323/19 | مشارك | 322/5 | فكري | Different meaning |
| donnish 328/1 | يصدرها أساتذة الجامعات | 324/16 | متحدثة | + French text p.353 |
| first cause 21/2 | السبب | 54/9 | العلة الأولى | Philosophical term+ collocation |
| broadly 25/18 | خطوطه العريضة | 57/32 | بوجه عام / إلى حد ما | Word for word translation + Collocation |
| conscientious 37/12 | واعياً | 68/20 | حيّ الضمير | Collocation |
| relative 49/13 | المنسوبة إلى | 79/18 | نسبية لـ | Collocation + Ambiguity |
| at large 63/15 | كلها | 92/18 | بوجه عام | Collocation |
| meted out to him 68/22 | خُصَّ به | 96/26 | فِيضَ له / قُدِّرَ له | Collocation |
| unflinching 68/40 | لا تني | 97/6 | غير هيّابة / لا تقاعس فيها | Collocation |
| anachronisms 69/18 | الأعراف البالية | 97/17 | المفارقات التاريخية | Collocation |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|-----------------------------|--------------------|---------------|---|---|
| aside from 80/8 | والى الجانب | 106/30 | بصرف النظر عن | Collocation |
| "doing" 84/17 | "عملهم" | 110/178 | "صنعهم" | Collocation |
| Contraste trappante 87/3 | التضاد المتنافر | 112/28 | التضاد الصارخ/ التغاير الصارخ | Al-Manhal Dictionary + Collocation |
| choleric 119/32 | سريع الغضب | 142/30 | صفراوي | Intention (old classification) + Collocation |
| phlegmatic 119/35 | لا مبال | 142/31 | بلغمي | Intention (old classification) + Collocation |
| strait jacket 147/35 | قالب مصبوب | 165/23 | قالب ضيق | Collocation |
| rents 215/4 | أجور | 225/7-8 | ريوع | Collocation (أرض+ريوع) |
| diverge from 216/2 | تشذ من | 225/30 | تنحرف عن/ تخرج عن | Collocation شذ عن+الجماعة وليس حقل الجغرافيا |
| hold my peace 106/29 | أحتفظ بسلامي | 129/31 | التزم الصمت | metaphor |
| Morgenländische 43/25 | الأجنبية | 74/10 | الشرقية | Different meaning + German Dictionary |
| agréable 65 /2 | مرضية | 93/31 | ممتعة | French text |
| seminator 68/34 | ناشرو | 97/2 | بأنزو/زارعو | Italian dictionary |
| Gëni 79/24 | خصائص | 106/14 | عبقرية / نبوغ | French dictionary |
| Amadis of Gaul 93/5 | Amadis of Gaul | 118/3 | Amadis of Gaul(رواية بطولية برتغالية أو إسبانية) | See Encyclopedia Britannica + obscurity |
| L' Ame 100/36 | العشق | 124/26 | النفس / الروح | Different meaning + Al-Manhal |
| "Mahometsgesang" 101/40 | نهضة | 124/28 | تراتيل / تسبيحات | Different meaning + German Dictionary |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|-----------------------------------|-------------------------|---------------|--|--|
| aperçus 106/34 | مسلمات عرضية | 130/2 | خلاصات/لمحات | + المورد Al-Manhal |
| quant aux territoires 112/17 | محدّدة تبعاً للجوار، | 135/14 | معرفة ومحددة، من حيث الأراضي، بحسب الجوار | Different meaning + French text |
| sûreté 112/18 | حماية | 135/15 | أمن | Different meaning + Al-Manhal |
| australes 117/8 | الاسترالية | 140/23 | الجنوبية | Different meaning + French dictionary |
| Klima 118/8 | كلمة | 141/19 | جو / مناخ | German dictionary |
| notaire 123/28 | المحاماة | 146/6 | وظيفة الكاتب العدل | Al-Manhal |
| enterpris 125/14 | قمت بانجاز | 147/13 | شرعت بـ | Different meaning + French text p.149 Al- Manhal |
| tout court 129/19 | الشرق كله | 150/24 | الشرق بلا زيادة | Al-Manhal |
| Zeitgeist 131/6 | رؤيا العالم | 152/4 | روح العصر | German Dictionary |
| L'Avenir de la sciences 132/17 | مستقبل العلم الحديث | 153/6 | مستقبل العلم | "Modern" is not mentioned in the ST |
| Vergleichende Grammatik 135/40 | مقارنات نحوية | 156/1 | النحو المقارن | Different meaning + German Dictionary |
| Indier 137/17 | الهند | 157/4 | الهنود وحكمتهم | Encyclopedi a Britannica |
| Le Génie des 137/24 | أصول | 157/8 | عبقرية | Al-Manhal |
| l'esprit 139/24 | الجوهر | 158/29 | الروح | Al-Manhal |
| de chagrin 139/32 | الخبية | 159/4 | الظبية | Al-Manhal |
| without measure 154/11 | دون قيد | 171/6 | آلاف مؤلفة | German Dictionary + intention |
| mariage de convenance 163/14 | زواج متعة | 179/10 | زواج منفعة | Al-Manhal |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|-------------------------------------|--|---------------|-----------------------------|--|
| Patriarchs 167/27 | البطيرك | 182/26 | الأباء | German |
| de feu 180 | المرحومين | 193/17 | النار | Different meaning Encyclopedi a Britannica |
| un ferme propos 210/18-19 | اقتراح جاد | 221/10 | تصميم راسخ | المنهل |
| envahissants imperialists 225/16 | الإمبريالية المتلاشية | 233/29-30 | الإمبرياليين الغزاة | Different meaning |
| genius loci 235 | عبقرية خاصة | 243/12 | روح المكان | Hebrew Dictionary + Webster |
| Ile de Fance 244/37 | هي فرنسا | 251/8 | | Maurititus, Encyclopedi a Britannica |
| Geisteswissenschafte n 258/25 | رؤيا العالم | 262/22 | العلوم الإنسانية النظرية | Different meaning |
| indicateurs 261/40 | مؤشرات | 265/23 | أدلة جامعة | Italian word |
| mise au niveau 269/27 | خلق مساواة | 272/6 | خلق تسوية | French |
| in brief 3/30 | وبكلمات أخرى، | 39/11 | وبإيجاز | Redundancy |
| amalgam 51/33 | جمع الاستشراق المشوش بين الغموض | 81/2 | في مزيجه المشوش للغموض | Redundancy |
| what 57/18 | لكل ما | 87/12 | لما | Redundancy |
| is 72/14 | "هو كائن" | 99/28 | "هو" / "يكون" | Redundancy |
| harbored 134/1 | طوى... بين كشحيه | 154/15 | احتضن | Redundancy + out-dated language (and incorrect) |
| long-windedness 152/23 | إسهاب وإطناب | 169/20 | إسهاب | Negative connotation (contradictio n) + Redundancy |
| dallies 159/37 | يعرض عاتباً | 176/5 | يتلهى/ يتعابث بـ | Redundancy |
| scientific validity 161/12 | السرمان والجدوى العلميين | 177/14 | الصدق العلمي | Redundancy + word |

| English item Page | Arabic item | Page/ Line | Correct Arabic form | Comment |
|---|--------------------------------------|---------------|--|--|
| obviously 197/7 | كما سيبدو واضحاً على درجة أبعد | 208/15 | كما سيزداد وضوحاً | Redundancy |
| say nothing of 202/24 | كي لا نقول شيئاً عن | 214/10 | فضلاً عن | Redundancy +Al- Mawred |
| the races of man 206 | عروق الإنسان السوداء | 217/31 | عروق الإنسان | Redundancy |
| holistic 296/23 | قدسية <دينية> | 295/26 | كلية | Redundancy |
| a formative ethic 297/19 | <بنية من> القيم الأخلاقية | 296/21 | الأخلاقيات التكوينية | Redundancy |
| undeveloped 300/37 | المتنامي <ذي التطور الناقص> | 299/24 | غير المتطور | Redundancy |
| airily 302/36 | بصورة هوائية | 301/18 | بمرح/ بخفة | Redundancy + Al- Mawred |
| grandes et des plus décisives 91/7 | أخطر | 116/14 | أعظم وأكثر حسماً | Under- translation |
| Panopticon 127/15 | البانوبتون | 148/32 | معمار لسجن ابتدعه جيرمي بنتام تسهل فيه مراقبة السجناء | Encyclopedi a Britannica + الثقافة والامبريالية |
| teratology 144/12 | التيراتولوجي | 162/25 | علم المسوخ | قاموس حثي الطبي + دائرة المعارف |
| simply grasped 174/9 | ليس ممكناً ببساطة | 188/16 | ليس مما يمكن فهمه ببساطة | Different meaning |
| ideologies, and guiding theses 177/4 | طروحاتهم المادية | 191/31 | إيديولوجياتهم وأطروحاتهم الهادية | Different meaning |
| chronological 193/11 | تتابعياً | 205/10 | تتابعياً زمنياً | Different meaning |
| all 204/36 | عدوانية | 216/10 | محض عدوانية | Different meaning |
| light minded 247/10 | بطريقة خفيفة عجيبة | 253/7 | بطريقة طائشة | المورد |
| a Massignon 271/23 | حتى لو كان ماسينيون | 273/25 | حتى لو كان من طراز ماسينيون | Different meaning |
| which happens to include 317/33 | الذي يشتمل على | 315/4 | الذي صادف أن/ اشتمل | Different meaning |

جامعة النجاح الوطنية
كلية الدراسات العليا

ترجمة أبو ديب لكتاب الاستشراق:
دراسة نقدية

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نادية علي خليل حمد

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قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في اللغويات التطبيقية والترجمة
بكلية الدراسات العليا في جامعة النجاح الوطنية في نابلس، فلسطين

2006

ترجمة كمال ابو ديب لكتاب الاستشراق

دراسة نقدية

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الملخص

بالرغم من ازدهار حركة الترجمة في العالم العربي طوال القرن العشرين، فإن قلة من الدراسات قد أجريت خصيصاً حول نقد تلك الترجمات وتقييمها. من بين هذه الترجمات تستحق ترجمة كتاب *الاستشراق* لمؤلفة إدوارد سعيد عناية خاصة: فقد ترجم الكتاب إلى 36 لغة ومنها العربية. وقد أعيدت طباعة الترجمة العربية للشاعر والمترجم والناقد المشهور كمال أبو ديب عدة مرات بعد صدور طبعته الأولى في سنة 1981 دون إدخال أي تعديلات على الطبعة الأولى وذلك بالرغم من وجود مشكلات مهمة في ترجمة هذا العمل الرائع أشار إليها عدد من المترجمين والقراء. بالاعتماد على التقدم الذب تحقق في العقود القليلة الأخيرة في مجال دراسات اللغويات وبخاصة علم لغة النص والدراسات ذات الصلة بالترجمة، تهدف هذه الدراسة إلى تحديد المشكلات البارزة في الترجمة العربية المذكورة لكتاب *الاستشراق* في المستويات الكتابية والمعجمية والنحوية والدلالية والبراغماتية وكذلك إلى تقديم الحلول المناسبة لتلك المشكلات حيثما كان ذلك ممكناً. كما تفحص هذه الدراسة أتساق المنهجية التي اتبعها المترجم، وتقييم الترجمة وتقديم بعض التوصيات المفيدة للطبعات العربية القادمة وللترجمة العربية بوجه عام.