



***TRANSLATIONS OF BOOKS FROM ARABIC  
IN FOUR EAST EUROPEAN COUNTRIES AFTER 1989***

Results of four studies that answer the questions

***WHAT*** gets translated from Arabic?

***HOW*** it gets translated?

***WHO*** translates?

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## ***Notes on the book translations from Arabic in four East European countries after 1989***

### ***a summary of survey results***

#### ***Scope of the surveys***

In late 2008 the Next Page Foundation had commissioned five independent researchers<sup>1</sup> to provide general overviews of the situation with translations from Arabic in Bosnia and Herzegovina, Bulgaria, Hungary, Poland and Serbia, after the fall of the Iron Curtain. The choice of countries was meant to represent a balance regarding the size of reading populations and publishing industries as well as the countries' history of cultural ties with the Arab-speaking world.

The main question posed to the researchers can be summed up as the question on *what type of material is being translated from Arabic nowadays in the languages of Eastern Europe, by whom and why*. "Translations" here stood for single volume books translated directly from Arabic but some researchers have chosen to include also publications in periodicals. Parallel to that, we were interested to see what is the *share* of Arabic translations on the local markets, were there any visible *tendencies* in the dynamics of translations and which factors determine these dynamics. Further, the survey's terms of reference went as far as posing the ambitious question of the *reception* of Arabic translations in the four countries. As one can see, however, the scarcity of data but also the scarcity of translations made this issue irrelevant.

#### ***A brief summary of the results***

1. ***Translations from Arabic represent a negligible part of the overall translations production in CEE (Central and Eastern Europe).***

In all of the four countries, the average number of titles translated from Arabic in the last decade is **0 to 3 titles per year**. Given that in the same period the share

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<sup>1</sup> These were Bosnia and Herzegovina (Zehra Alispahic), Bulgaria (Nedelya Kitaeva), Hungary (László Tüske), Poland (Marcin Mihalsky) and Serbia (Dragan Petrovic). Only four of these were in fact completed as the researcher in Bosnia and Herzegovina repudiated. Another survey for the situation in Slovenia to be conducted by the Mahfouz's translator in Slovenian Barbara Skubic is on its way.

of translations from all languages varies from 20 to 40 % of the overall publishing production in the four countries, these numbers are more than “negligible”.

Contrary to the initial expectations, the healthiness and the size of the local publishing industry does not automatically mean a bigger number or bigger print runs of translations from Arabic. Poland, for example, translates almost as much as Bulgaria or Serbia while their publishing industry is roughly three times larger. The most often quoted reasons for these low numbers of translations from Arabic are: the ruptures in the political relations after 1989 that brought about a break also in the cultural relations; the high level of difficulty of Arabic language; the lack of foreign cultural policy of the Arab states as well as the lack of sizable Arabic ex-patriate community in Eastern Europe that would possibly act as a cultural link between the two regions.

## **2. The more statistics available, the more problematic it is!**

Numbers and bibliographic data quoted in all of the four surveys is gathered via the National Libraries and supplemented by information from local Oriental libraries. The data was then compared to information available in the [Index Translationum](#) – the UNESCO’s international bibliography of translations. The overall number of translations from Arabic as represented in the two sources is – at a first glance - comparable. However, serious discrepancies become visible when the concrete titles behind these numbers are being compared – even when National Libraries and the *Index* show similar numbers, they often actually count different titles!

Here is an example of these sticking discrepancies

### **Period: 1990-2008**

<b>Country</b>	n. of translations from Arabic acc. to <b>Index Translationum</b>	n. of translations from Arabic acc. to <b>National bibliography</b>	n. of titles present in both Index and National bibliography	<b>notes</b>
Bulgaria	36	39	13	Index data also includes 5 titles from other languages
Hungary	38	23	3	Index has 10 religious titles that are not available in National library as well as few titles from other languages
Poland	48	38	16	Index data includes 3

				titles from other languages
Serbia	61	31	17	Index data also includes 4 titles from other languages

Part of the reason for these discrepancies is the lack of consistency in both the Index and the national libraries when it comes to what is considered "translation from Arabic". Also, many translations published in the turbulent times of the early 90s do not indicate the original language and are thus being classified arbitrarily. Further, national bibliographies are updated more frequently than the Index and thus many publications from 2008 are still not to be found in the later. However, given that the Index data is supplied mainly through National libraries, such a large divergence is still rather puzzling.

### **3. Classical literature clearly dominates over modern prose**

Arabic writings seem to equal *1001 Nights* and *The Quran* ! As much as 1/3 of all the translations in Hungary and Bulgaria and ¼ in Poland, are in fact various editions of *1001 Nights*!

### **4. Translators themselves are still the major driving force behind each publication**

The efforts and enthusiasm of translators from Arabic are often the single driving force that leads to publications from Arabic. Apart of the several publishers affiliated with Oriental institutes or Muslim communities, very few demonstrate a lasting policy in translating from Arabic. In Poland these are Dialog and Państwowy Instytut Wydawniczy, in Hungary -

Ulpus ház, Európa Könyvkiadó, Helikon Könyvkiadó, Seridan; in Serbia – Paideia and Prosveta while in Bulgaria there is not a single non-Muslim private publisher that has more than two Arabic titles on its list.

### **5. Poland has translated more after 1989, all the rest – less**

The fall of communist regimes in 1989 (and the war in Yugoslavia) has brought economic destabilization and insecurity in all countries at this side of the Iron Curtain. The dropping out of the state regulation in publishing and the state monopoly in cultural policy at large brought a significant decrease in the number of translations from Arabic in all countries, with the exception of Poland where there is an increase of 70% in comparison with the previous pre-1989 decade.

**6. *If any, the single event that makes a visible mark in translations dynamics is Naghib Mahfouz's Nobel prize for literature***

But – again - not everywhere! While the major works by Mahfouz are being translated into Hungarian, Polish and Serbian, there is still not a single translation available into Bulgarian. For the last 20 years, he – together with Gao Xingjian – is the only Nobel Prize winner whose works are not available to Bulgarian readers. For Bulgaria again, it should be noted that in fiction and poetry it is mainly little-known titles that get translated while many of the already internationally renowned authors are still on the waiting list.

**7. *Translations from Arabic rarely make a breakthrough into the mainstream book distribution, media reviews and – ultimately – readerships in the countries***

This statement is valid also for contemporary works that have made a breakthrough in other language markets such as English or French-speaking ones. In fact, although the studies did not particularly focus on translations of Arabic authors writing in languages other than Arabic, it will be safe to state that such authors are equally unknown to readers in CEE as are their colleagues writing in Arabic.

There is nothing comparable to Al-Aswany's in the UK or Amin Maalouf's success in France suggesting that CEE publishers and translators still rely on direct links with Arab literary scene rather than following what happens in other European markets.

**8. *The bind between politics and culture at play. Examples***

While the bound between politics and culture is no surprise, it is interesting to see how it looks like when it comes to the policy of translating from Arabic. Eastern Europe is no exception in its Orientalists aspirations that tended to view Oriental literary products merely as sources of philological, linguistic, historical, or geographical information, and had little regard for the aesthetic value of the works. For its part, the socialist period brought in the idea of literature as political propaganda but also backed up literary exchange with substantial state funding. Later on, in early 90s as well as in the post- September 11<sup>th</sup> period readers were offered low quality editions of Arab-related trash about princesses in purdah and terrorists.

Cultural links inherited from the socialist period still seem (especially in Bulgaria) to play a role. For example, 4 of the total of 16 literary translations into Bulgarian after 1989 are done by the (formerly state-controlled) Writers' Union that

continues to sustain relations and participate in literary events organized by its counterparts in Syria and Egypt. In Bulgaria again, another 3 of the total of 16 literary translations are clearly political gestures and odd literary choices, such as the memoirs of the former prime minister of Jordan Sulaiman Arar, the collection of stories by the leader of the Libya's revolution Muammar al-Kadafi, or the poetry collection by Abd ar-Rahman Shalgham who was occupying different high governmental positions in the Libyan [Jamahiriya](#).

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**The full text versions of all of the four studies are available in English at the Next Page web-site [WWW.NPAGE.ORG](http://WWW.NPAGE.ORG)**

**a report commissioned by the Next Page Foundation  
conducted by Nedelya Kitaeva, Sofia University**

**1. General notes**

When one gets acquainted with the titles of translated literature, published in Bulgarian language for the last few years, it becomes clear that the overall proportion of books, translated from Arabic to Bulgarian language, is insignificant. According to data provided by the *St. St. Cyril and Methodius National Library*, only 39 translations from Arabic are published in the period 1990 - 2008. We use the word "only", because we think that this is too modest for a culture developing in the frame of 22 Arabic countries, situated in Northern Africa and Southwest Asia. What is more, the literary Arabic language is official in 19 of them.

The number of Arabic works in genres such as literature, philosophy and publicism (political journalism) translated and published in Bulgarian literary collections, newspapers and magazines is also insignificant. The presence of those works in such periodicals is accidental and random, rather than carefully pondered and planned.

**2. Reasons for the small number of translations from Arabic into Bulgarian language**

There are several reasons for the small number of translations from Arabic to Bulgarian language, which act as deterrent to the spread of Arabic literature and culture in general:

**On the first place** appears the question about the specificities of the Arabic language, which makes its translation extremely difficult. In the Bulgarian interpreters' practice it is categorized as belonging to language Group Three, which includes languages that are complex and are rarely spread in Bulgaria. The high degree of complexity has always created serious troubles in the spread and popularization of Arabic culture worldwide. Still, while in the Western European countries the dialogue with the Arabic East is facilitated by the strong presence of distinguished Arabic ex-patriate poets, writers and intellectuals, in Bulgaria such figures are missing and, as a result, the exchange between the two cultures is limited. Furthermore, the knowledge of Arabic language as well as the understanding about this culture remains elite's pursuit.

**On the second place**, among the factors which restrain the translations from Arabic to Bulgarian language, we can point out the limited number of translators, who work in this specific field. In Sofia University, one of the most prestigious higher education institutions in the country, degree program "Arabic studies" exists only for the last 34 years. The number of students, who have attained a diploma for this period, however, is a bit over 200. Most of them have turned to diplomacy, administration, journalism and mainly translation of documents. What is more, the lack of continuity between the already distinguished interpreters from Arabic and their young colleagues, combined with the absence of programs and courses with specific focus on the translation from Arabic to Bulgarian and vice-versa, exacerbate the situation. That way the translation (especially the one of literature) mainly relies on personal enthusiasm, since it is in



fact a costly hobby for the translators themselves. In addition, here the good knowledge of Arabic is by no means enough. Due to the great cultural differences, the translation from Arabic language requires a profound understanding about the Arabic-Muslim context and its literature, with its symbols, personages and traditions. And while in the USA and Western Europe most of translations are done by native Arabic speakers, who are writers and poets living in the respective countries, in Bulgaria the situation differs significantly – here the translation of books from Arabic to Bulgarian language has become a field, specifically preserved for people holding a degree in Arabic Studies.

**On the third place**, the financing of projects about translation from Arabic to Bulgarian language matters, though in our case it is mostly a question of lack of financing.

Before the political changes in Bulgaria (1989) there were two institutions in charge of the activity of translation as such – the *Union of Translators in Bulgaria* and the *Cabinet of the Young Translator*. They had their local offices in several towns around the country and had their own literary periodical for translated literature - “Panorama”. In addition, reviews of translated books appeared in many Bulgarian literary magazines and newspapers, and the *Union of Bulgarian Translators* issued reports of its activity on yearly basis.

After the changes, those activities visibly lessened. Looking specifically at the case of Arabic, if one gets closely acquainted with the titles of books translated from Arabic to Bulgarian language, it becomes clear that after 1989 there is a lack of comprehensive strategy and policy of translation. Big expectations were put on financing from abroad, which did not took place. Contrary to West European countries where Arabic writers and institutions initiate many projects for supporting the translations from and to Arabic language, in Bulgaria this happens very rarely. For instance, in the field of literature and political sciences we can mention only five books, which were published with the financial support of Arabic institutions – an anthology of contemporary Palestinian poetry, sponsored by the Union of Palestine Writers, “Anthology of Kuwaiti Literature” and, “Kuwait-Iraq Boundary: A Study in Political Geography” published with the financial support of the *Center for Research and Studies on Kuwait*, “Memory for Forgetfulness” by Mahmoud Darwish, issued with the support of the Embassy of Palestine in Sofia, “The Prophet” by Djubran Khalil Djubran, published under the patronage of the Embassy of Republic of Lebanon and sponsored by the Lebanese community in Bulgaria.

Although in Sofia there are 11 Arab embassies and cultural centers, very few of them subsidies or support in any way the spread of their national cultures. In this situation of complete lack of a thoughtfully organized strategy of translation from Arabic to Bulgarian language, the main missing element is the initiation of a supporting programs, like the one launched by the French Embassy and the French Cultural Institute, which has let to an outburst of translations from French authors in the late 90’s.

### **3. Translations from Arabic into Bulgarian language after 1990**

If one observes carefully the Arabic authors and titles translated into Bulgarian for the period 1990 – 2008, it becomes evident that they are

falling under two visible categories – literature and religion – each of which is represented with equal number of translated titles – 16. In each of all other categories, such as theater, history, philosophy, politics and economics, there are one or at most two translated titles.

In studying the situation of translated Arabic books, we think that it is obligatory to respond to two questions: *what* and *how it is being translated* and with regard to the answers given, we can talk about achievements and failures.

### **3.1. How it is being translated**

When the translations are compared with the original texts it appears that the answer to the question *how it is being translated?* is simple. With just a few exceptions in the spheres of literature and religion, history, philosophy, etc., the translations are precise and are strictly following the Arabic originals. The fact that most of them are done by professional interpreters, with long experience in translations and background in Arabic Studies and Islam, is reflected in those translations. The most productive among them are the University professors Cvetan Teofanov, Maya Cenova, Veselina Raizekova, Mariana Marinova and others. Very often a group of editors and reviewers works together with the team of interpreters, what is the case with the translation of one of the editions of the “The Holy Quran”, for instance. In the process of translating poetry books, distinguished poets-translators – like Nino Nikolov, Blaga Dimitrova, Nevena Stefanova, Nikolai Kunchev, etc. - are often invited, as it was done with the translation of “Words with an address” by Ahmad al-Ahmad. This practice definitely enhances the quality of poetry translations.

### **3.2. What is being translated**

#### **Literature**

The 16 titles, which represent the contemporary Arabic prose and poetry (here we exclude the collection of tales from the Middle Ages *One Thousand and One Nights*) signify for gaps, rather than presences. The reasons for that are deeply related to the lack of systematic policy of translation combined with insufficiency of funding. Among the present translations, the works of Arabic authors and poets, famous around the world – Adonis, Nizzar Qabbani, Zakaria Tamer, Ghada as-Samman, Ghassan Kanafani, etc. – are missing. Single works of some of them have been included in literature newspapers (such as “Literature newspaper”), in collections such as the “Syrian stories” and “The New Face of the East”, in cultural magazines such as “Ah, Maria” and “Panorama”. It is odd that after 1988 when the Egyptian writer Najib Mahfouz was awarded Nobel Prize for literature (and that led to a wave of translation of his works world-wide) not a single of his books is being translated in Bulgaria.

The lack of anthologies can be sensed very clearly. For the period 1990-2008, the 22 Arabic states are represented with only two collections of this kind – “Anthology of Kuwaiti Literature”, which includes prose and

poetry and an anthology of present Palestine poetry. For a rich culture like the Arabic one, this is too modest.

Arabic literature continues to be marginal in Bulgaria, not only because it is difficult to access, but because of the chaotic appearance of translation and the often dull selection of works that are translated.

For example, in 1994 in Bulgarian language appeared the book "Return to Earth" which includes the memories of Sulaiman Arar, who is better known as a Prime Minister, a deputy and later on a Principal of the Jordan's Parliament, than as a writer. In 1995 was translated the collection of stories "The Village...the Village...the Earth...the Earth and the Suicide of the Astronaut - with Other Stories" by Muammar al-Kadafi, the leader of the Libya's revolution. In 2005 is published the collection of poems "Secrets" by Abd ar-Rahman Shalgham, who is a journalist and has been occupying high governmental positions in the Libyan [Jamahiriya](#). His poetry book, translated into Bulgarian language, is his only collection of poems.

No doubt those examples are many and they are probably marking political gestures.

Of course, in the field of literature we find many significant translated books, which should have created a real literature uproar – the masterpiece of Djubran "The Prophet" translated by Maya Cenova, Spas Nikolov and Svilen Stanchev, the most successful book of the Palestinian writer and poet Mahmoud Darwish – "Memory for Forgetfulness", again wonderfully translated by Maya Cenova, the collection of stories by the contemporary Syrian writer Ibrahim Samouil translated by Irina Troshanova, the collection of tales "One Thousand and One Nights", presented for very first time in its full translation from original Arabic texts by Kiriak Conev and Slavian Ruschukliev. Those works definitely can be considered as important events and achievements, not only because of the high quality of the original Arabic texts and its translation, but also because of the successful selection of authors and titles.

What is worrying here is that those translations of contemporary Arabic literature did not trigger further research by academics or literary criticism. Up to date, in Bulgarian language, there is not a single published study on modern Arabic literature that would situate it in a wide cultural context and stimulate a greater interest in reading audiences.

Situation with the Classical Arabic literature is completely different. The books of poetry, which should present the legacy of Classic Arabic poetry, are entirely missing.

The single work that deserves to be mentioned is the major piece of professor Cvetan Teofanov "Arab Medieval Culture: from paganism to Islam". In addition to its substantial number of facts and literary critique materials (that cover the whole Arabic literature from [Jahiliyyah](#) to late Abbasid epoch), it also includes valuable poetic works of the most famous [Jahiliyyah](#)'s poets like Imru al-Qais and Labid ibn Rabiya, and Abbasid authors like Abu-l-Atahiya, Abu Nuas, Abu Tammam, Ibn al-Farid.

## Religion

The situation with translating religious literature in Bulgaria is slightly different. Besides Orientalists and historians, it is targeted at Muslim community in the country. Contrary to our expectations, however, writings with aggressive religious propaganda are completely missing. The publishing houses and institutions, which finance religious books are demonstrating much better consistency than the ones dealing with literature. For example, in 1998 the *Supreme Holy Council of Muslim Community in Bulgaria* initiated a project for translations of books related to Islam, of which only four books were published.

At the same time, the list with translated titles of religious literature shows a desire of presenting to Bulgarian language distinguished Muslim works. The most ambitious project in that regard is the *Holy Quran*, translated by professor Cvetan Teofanov. "Krugozori" foundation published a series of six books of the well-known Islam thinker Said Nursi (again translated by professor Cvetan Teofanov) who is famous for his encouragement to Muslims and Christians to join efforts against the aggressive atheism.

Publishing house "Prozrenie" presented two works on the life of the Prophet that won the first prize of the Muslim World League competition for translations.

### **History**

In the field of history, there are two books that are particularly important to Bulgarian culture and include information about the Bulgarian state by Arabic authors from IX-XV century. These were "A Journey to Volzka Bulgaria" by Ibn Fadlan и "*Arabic Sources on the Bulgarians*".

### **Philosophy**

After 1990, the incredibly rich Arabic-Muslim philosophical legacy is represented only by one book – the philosophical novel by Ibn Tufail (1110-1185) *Hai ibn Iakzan*. This book is prominent on its own – it is the only full work of Ibn Tufail, that has survived and with its help his ideas are known worldwide. The extremely precise translation made by Veselina Raizekova makes the present of this book on the Bulgarian market even more meaningful.

### **Theater**

There is only one translated book in the field – the dramatically-romantic theatric piece "The New Comers" by Ursan Ali Ukla.

### **Politics**

During the period there are two books from this area– the above mentioned "Kuwait-Iraq Boundary: A Study in Political Geography" and "Fundamentalist Parties in the Arab countries" by the Palestine political scientist Mohd Abuasi, who lives and works in Bulgaria.

### **Economics**

In this category, only one title of a book translated from Arabic to Bulgarian appears – "The Japanese Management) by Hatam Muhammad.

#### **4. Reception of books translated from Arabic in Bulgaria**

Despite all the efforts of the Bulgarian translators, the legacy of the Arabic culture is poorly known in our country. What is essential for improving that situation are the events, organized by the Arab embassies and universities in Bulgaria. Though not so often, there are openings of exhibitions of paintings by Arabic painters, literature evenings, dedicated to the Arabic etc.

Doctor Hodor Faqih's programme "1001 candles", which begun to be broadcasted on TV "7 dni" in 2002, plays a vital role in the popularization of the Arabic culture. It has a crucial importance in enlarging the audience, that currently consists mostly of people with background in Arabic studies and members of the Arabic communities in the country.

Despite all that, when compared with the number of titles, translated from English and other Western languages, the overall number of books, translated from Arabic, remains unsatisfying.

The cases when an Arabic title attracts a wider audience are very rare.

#### **5. Concluding words**

As a conclusion, we would like to say that we hope that, even though the present invisibility of the great achievements of Arabic literature and cultural legacy, names like Djubran, Darwish, Adonis, and other distinguished authors, will be able to bring out the Arabic culture from its current marginal place in Bulgarian culture. We also hope that the huge gaps in translation will open new needs.

## **Notes on the Hungarian Translation of Literary Works in Arabic**

**a report commissioned by the Next Page Foundation  
conducted by László Tüske, Pázmány Péter Catholic University -  
Hungary**

The last century and a half have brought about radical changes in the field of the translation of literary products: the space previously dominated by the classical literary erudition are being gradually filled by translations of a wealth of works originally produced in countless languages of the world. On the bookshelves of our more and more integrated world library - be they located in Budapest, Tunis, La Puebla, Mumbai or Hong Kong - one finds works of various origins translated into the same language, an unprecedented phenomenon up to now.

This transformation can be observed in the literary output translated into the Hungarian language too. While previously the main goal tended to be the production of ever new versions in Hungarian of the Greek and Roman classics, the last one hundred and fifty years have seen the Hungarian educated class, who paid attention to developments in Europe, displaying a growing and unceasing interest in the immediate translation and circulation of outstanding contemporary works appearing in other languages. As the representatives of Hungarian culture came to participate in the processes taking place in Europe and made the programme of 'catching up' with Western Europe paramount in their agenda, literary works appearing in Hungarian translation have elevated the Hungarian cultural scene to the level of contributing to principal developments in the West. Contemporary foreign authors became familiar to the domestic reading public, and at the same time Hungarian writers also took part in the renewal of European literatures. Their names were noted by journals and periodicals, while European authors were willing, and glad, to the invitations of Hungarian literary editors and publishers to contribute to their publications, as one could observe, in the period between the two world wars, in the case of Ferenc Molnár, Sándor Márai on the one hand, and Thomas Mann on the other.

In accordance with the global trend of the period, the notion of 'world literature' did not go beyond the limits of the 'known literatures', an observation especially valid for the Hungarian cultural scene with its close attention to developments in German, French, English, Italian, and perhaps also Russian, culture. Interest in Oriental literatures was sporadic at best, and it rarely relied on knowledge of the language in which the works had been originally produced, but on primary translations into European tongues instead. The Hungarian version of the Arabian Nights, for example, bore the hallmark of the German translations as well as the paraphrasings of the age of Romanticism. It was an all-European phenomenon that the literatures of the colonized regions, despite all the high aspirations of Romanticism, reached the European readership only in abridged versions and either scholarly or amateur paraphrasings. Colonization itself played a prominent role in this, as the European

empires, focusing on their own economic, military and political interests and their *cultural mission* – had less interest left for the cultural traditions of the colonized peoples. An even more important factor may have been the opinion of mainstream Orientalism that tended to view Oriental literary products merely as sources of philological, linguistic, historical, or geographical information, and had little regard for the aesthetic value of those works. Rare exceptions include the inspired translations of Fr. Rückert, while Fitzgerald's translations of Omar Khayyam circulated all over the literary salons of polished Western society.

After the end of the colonial period, the new situation (namely the cold war, the opposition of the Soviet bloc and the West) again resulted in non-literary factors defining the kind of works singled out for translation. The Left supported politically committed literatures; the Soviet bloc preferred to finance literature that displayed a tendency of quasi-messianic mission. The literatures of the previous colonies were given the label of 'Socialist realism', which left the door wide open for works of crude political propaganda. The situation in Hungary was affected to some extent by the fact that the leading Orientalist of the time (Abdalkarim Julius Germanus), more of a teacher than a scholar, spared no efforts to bring Arabic literature closer to the Hungarian reading public. His anthology, replete with careful annotation and lively anecdotes, was a real breakthrough, as it was the first to give the Hungarian reader, in 1961, a comprehensive historical overview of the whole of Arabic literature, even though his volume of selected Arabic works in translation suffers from a lot of shortcomings in both its form and content. Still, a breakthrough it undeniably was.

The following period, an era of growing and improved contacts between Hungary and the Arab world, witnessed the committed efforts of an editor (Robert Simon) that led to the appearance of a series of the best modern Arab novels (Taha Husain's *The Stream of Days /Ayyam/* – an autobiographical novel, Taufiq al-Hakim's *Diary of an assistant magistrate*, Naguib Mahfouz' *The Beginning and the End*, and *The Sin /al-Haram/* from Yusuf Idris) as well as the most outstanding works of contemporary Arabic short prose (Mahmoud Taymour, Yusuf Idris, Naguib Mahfuz, Tayeb Salih etc.) a famous novel on the Palestinians' tragedy (Ghassan Kanafani's *Men in the Sun*), and some great works of medieval Arabic prose including the philosophical treatises of Ibn Tufayl (*Hayy ibn Yaqzan*) and Miskawayh. In the years immediately preceding the fall of Communism, there appeared the first complete Hungarian version of the Quran with full scholarly apparatus (*Korán – A Korán világa*, transl. Robert Simon, Helikon Kiadó, Budapest 1987). Meanwhile, readers would encounter the works of some better-known Arab poets or writers in Hungarian journals, and there also was the occasional special number dedicated to the presentation of a selection of works by various contemporary Arab authors ( *Contemporary Arab Poets* ed. Andras Tokai in *Nagyvilág* 1986). In addition to political considerations, the intrinsic literary value of a work came to be an important factor in the choice of particular Arabic works for translation. The fluidity of the situation was highlighted, however, by the fact that the laudation and appraisal in Hungarian of the oeuvre of Nobel laureate Naguib Mahfouz of 1988 did

appear relatively soon after his international success, and yet no Hungarian publishing house published any of the novels of the celebrated Egyptian writer.

The fall of Communism in 1989-1990 was a clear dividing line. While the 60s and 70s were characterized by a translation activity more or less state-approved and planned, this relatively intense activity was already diminishing in the 80s. As the economic and political relations between Hungary and the Arab world dwindled, almost to the point of extinction, in the early 90s, the number of translations also decreased. For years, it was practically impossible to find any new translated Arabic works in bookshops or literary periodicals. This in a period when sensationalistic low-quality literature and pulp fiction (mainly written in English) was abundant to provide the readers with a distorted and manipulated image of the Islamic world, with its stock figures of princesses in purdah, oppressed womenfolk, and similar trash.

Nevertheless, an independent and disinterested view of Arabic culture came to be a tangible possibility in the Arabic studies, as it was no more colonization or political considerations but interest in the intrinsic value of Arabic culture, as well as a more and more evident interest in Islam, that became the driving force behind the production of new studies and translations. A new generation of Orientalist experts in the West and even in Hungary went beyond a documentaristic approach to Eastern literatures, preferring to examine the aesthetic value of any old or new literary work.

The publication in this period of an exquisite translation of the complete text (Calcutta edition) of the Arabian Nights, a project undertaken by a newly established scholarly publishing house in Budapest (*Atlantisz Kiadó*), is a good indication of those changes. New editions (like Ghassan Kanafani's *Men in the Sun* by the Palestinian Embassy, or Yusuf Idris's *The Sin* by Non-profit Books, Serbian Publishing House) Internet databases (for example *Terebess Online* (<http://www.terebess.hu/konyvkiadas>) e-libraries (like the Széchényi National Library's special collection (<http://mek.oszk.hu/>), of previous publications also started to appear. (A Hungarian monograph on Naguib Mahfouz was published; various dissertations at Hungarian universities were dedicated to aspects of modern Arabic literature; and a journal (*Kalligram* XVII, January 2008, pp. 43-80) has recently made a survey of the authors of modern Arabic literature who have attained more or less classic status (like Adonis, Naguib Mahfouz, Yusuf Idris, etc.). Simultaneously, the small Hungarian Muslim community began to translate Islamic religious literature. New translations of the Quran have appeared, in addition to small publications devoted to familiarizing Hungarians with the structure, values, and religious life of Islam. In Hungary as elsewhere in the world, the specialized literature on the fight against terrorism has received much attention and cast a shadow, again and again, on the Arabo-Islamic world, which seems to have introduced once again factors external to literature itself into the production of translations, and given those factors an important role.



Based on the above-mentioned observations, the following bibliography will be divided into four categories:

- 1) translations of the Quran
- 2) works on religious theory and praxis
- 3) belles-lettres
- 4) works of general cultural heritage

### **1) translations of the Quran**

*Korán – A Korán világa*, transl. Robert Simon, Helikon Kiadó, Budapest 1987. (2nd revised edition 1994. 3rd ed. 1997. 4th ed. 2001.)

*Kuran – The Holy Qur'an* (Arabic – Hungarian bilingual edition), transl. Mihaffy [Mihalyfy!] Balazs. Karachi, Rahbar, 1994.

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### **Bibliography**

## **Section I. Statistics and empirical data**

### **1. Polish book market. General information**

In the recent years, the number of books published yearly in Poland has been around 20 thousand titles per year, as indicated in the following table:

#### **Books published yearly 1998-2006 in Poland**

	<b>1998</b>	<b>1999</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>2004</b>	<b>2005</b>	<b>2006</b>
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Titles published	24000	24 500	25 700	24 420	22 960	22 430	20 830	20 410	19 860
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*Rynek książki w Polsce 2007* [quoted from RKP 2006]

The share of belles lettres is as follows:

### **Belles lettres books in Poland 1991-2005**

	<b>1991-1995</b>		<b>1996-2000</b>		<b>2001-2005</b>	
	For adults	For children and youth	For adults	For children and youth	For adults	For children and youth
Titles published	2 006	482	2 694	742	3 240	832
Copies (in thousands)	34 258	9 174	20 142	5 188	21 141	6 864
Average print run (in thousands)	17,1	19,0	7,4	7,0	6,5	7,3

*Ruch Wydawniczy w Liczbach" Biblioteka Narodowa* [quoted from RKP 2006]

Translations constituted more than **26%** of all titles published in Poland in 2005. If one considers the number of copies printed, the number of copies of originally Polish books is only by 19 % higher than that of translations [after RKP 2006].

The numbers of titles translated into Polish between 1944-2004 are represented in the following table:

### **Translations into Polish 1944-2004**

Years	number of titles	belles lettres
1944-1955*:	10040	4340
1956-1965:	7956	3761
1966-1975:	9128	3580
1976-1985:	9222	3592
1986-1995:	17136	8577
1996-2000:	20344	8289
2001-2004:	17841	7439
<b>Total 1944-2004:</b>	<b>91667</b>	<b>39578</b>

[Source: based on RWL 2004: 93; \*partly estimated data]

As for the source languages, in 2005, for example, 2696 titles were translated from English (including 1103 belles lettres), 599 titles from German (70 belles lettres), 413 from French (92 belles lettres), 262 from Italian (34 belles lettres), 128 from Russian (48 belles lettres) and 82 from Spanish (37 belles lettres) [source RKP 2006]. In that year only 2 titles were translated from Arabic (1 representing belles lettres).

## 2. Translations from Oriental languages into Polish

Altogether 337 translations from Oriental literatures appeared as books between 1945-1999. The temporal distribution according to decades shows that the number of titles translated tends to rise:

1950-1959: 40 translations  
1960-1969: 47 translations  
1970-1979: 51 translations  
1980-1989: 81 translations  
1990-1999: 114 translations [Szymańska 2000: 102]

## 3. Translations from Arabic into Polish. Books

The Arabic language is the leading source language as far as translations from Oriental literatures into Polish after 1945 are concerned<sup>2</sup>. In the period 1942-1999 there were **67** translations from Arabic in the form of books (**337** translations from Oriental languages altogether), followed by 52 from Japanese and 43 from Chinese [Szymańska 2000: 103]. In the 1990s, nearly three times more Oriental texts were translated as compared with the 1950s. In the 1990s **114** translations from Oriental languages were published as books, among which **34** were from Arabic (18 from Japanese, 6 from Chinese) [Szymańska 2000: 103].

The translations include both contemporary and classical literature (chiefly prose and poetry). From 1945 to 2008 **25** books of **modern** authors and **34** titles of **classical and older** works in the form of books have been published. As far as modern literature published in the form of books is concerned, the authors translated into Polish are chiefly Egyptians. They are followed by Lebanese, Palestinian, Syrian, Tunisian, Iraqi, Kuwaiti and Libyan authors. Generally, the language of works translated into Polish is the standard Arabic (*fusha*), texts translated from Arabic dialects are exceptions (short texts only). Classical literature is richly represented in translations of medieval texts of Arab philosophers, scholars and poets. There have also been several editions of *Kitab alf layla wa layla* (1001 Nights). The Quran has been translated as well (4 editions). The greatest number of books translated from Arabic has been published by Państwowy Instytut Wydawniczy (PIW) in Warszawa – 18 books in the period 1959-2008 (without counting re-editions).

The process of translating contemporary Arabic prose into Polish started in the 1960s and gained momentum throughout the 1980s. First after-war translations of classical works appeared much earlier (the 1950s). Until the fall of communism in 1989, 12 modern works and 19 classical and older ones appeared in Polish translations in the form of books. After 1989, modern literature has been represented by 13 titles, while classical by 15 titles. Although these numbers may seem low, it must be observed that during the last 18 years Polish publishers have published more books of modern Arabic prose (15) than during the whole period 1945-1989 (12 titles in 44 years). This fact seems to be promising for the future. Despite economic recession in the 1990s, a considerably high number of titles translated from Arabic was published, chiefly thanks

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<sup>2</sup> Non-Arabophone literature of the Arab countries (Francophone, Anglophone etc.) is not taken into consideration in this report.

to the activity of two publishers: Dialog and Państwowy Instytut Wydawniczy. Several editions of *1001 Nights* played also a role in this respect.

### **3.1. Prose (books)**

Nearly a half of all the modern prose books translated into Polish from Arabic in the period 1945-2008 (25 titles) are those written by Egyptians (12 titles; chiefly Naguib Mahfuz). They are followed by Lebanese (3 titles) and Palestinian (2 titles) authors. There are also works representing other Arab countries as well as collections of stories from various countries. It should be observed that in the last four years (2005-2008) as many as 5 prose books have been published: 3 books by Naguib Mahfuz, 1 by Alaa Al-Aswany (both Egyptians), and one collection of various authors.

What dominates in the translations of contemporary prose quantitatively is novels, followed by collections of short stories. As far as translations of classical and older works are concerned, they include scholar works (historical, philosophical, theological) and classical belles-lettres. There are also several editions of *1001 Nights* (*Kitab Alf Layla wa Layla*).

#### **Polish translations of Arabic prose (books):**

	Contemporary	classical and older
1945-1949	-	-
1950-1954	-	1
1955-1959	-	3
1960-1964	-	1
1965-1969	1	4 (incl. 1 re-edition)
1970-1974	1	1
1975-1979	-	5 (incl. 1 re-edition)
1980-1984	7	1
1985-1989	3	3
1990-1994	3	6 (incl. 1 re-edition)
1995-1999	3	5
2000-2004	2	1 (re-edition)
2005-2008	5 (incl. 1 re-edition)	3
Total 1990-2008	<b>13</b>	<b>15</b>
Total 1945-2008	<b>25</b>	<b>34</b>

The data concerning the period before 1990 are based on *Literatura arabska w przekładach polskich*. Indirect translations (via other languages) as well as aphorisms and religious books (e.g. prayers) are not taken into consideration here.

### 3.2. Poetry (books)

The 12 titles of modern poetry published in Polish between 1945 and 2008 include 5 collections of poems by Hatif al-Janabi (an Iraqi poet living in Poland), a collection of Palestinian poetry, a collection of modern Arabic poetry (two editions), one of the Syrian poet Adonis, one of the Yemeni poet Abd al-Aziz Maqalih and an anthology of Kuwaiti female poets.

Classical Arabic poetry has been published in the form of several anthologies, one of which encompasses the period 6th-13th centuries (in the series *Biblioteka Narodowa*).

#### Polish translations of Arabic poetry (books):

	contemporary	classical and older
1945-1949	-	-
1950-1954	-	1
1955-1959	-	-
1960-1964	-	-
1965-1969	-	-
1970-1974	-	-
1975-1979	1	-
1980-1984	2	1
1985-1989	1	1
1990-1994	5 (incl. 1 re-edition)	1 (re-edition)*
1995-1999	1	1
2000-2004	-	1
2005-2008	2	-
Total 1990-2008	<b>8</b>	<b>3</b>
Total 1945-2008	<b>12</b>	<b>5</b>

\*A re-edition of a book published outside Poland (Canada).

The data concerning the period before 1990 are based on *Literatura arabska w przekładach polskich*. Indirect translations (via other languages) are not taken into consideration here.

### 3.3. Genre division after 1990

As far as modern prose is concerned, almost only belles lettres are published in the form of books. However, some political texts and essays are included into collections of scholar articles or other publications.

Classical prose works are more varied, as they include philosophical, historical, religious texts and other types of texts. A great deal of poetry, both contemporary and classical, has been published both as books and in periodicals. An absence of translations of plays in the form of a book may be noticed, as well as the scarcity of translations of Arabic drama in general.

### **3.4. Print runs**

Before 1990, translations from Arabic in the form of books reached print runs of 20 thousands copies, which was an average print run for fiction books. After 1990, the publishers generally ceased to indicate the print runs on the books. However, the data that could be gathered for the purpose of this report suggest that the present print runs are substantially lower. E.g. the novel *Rozmowy nad Nilem* (2008, Świat Książki-Bertelsmann Media) by Naguib Mahfuz were printed in 5000 copies, whereas the collection of Kuwaiti poems *Miraże i oazy* (2008, Elipsa) appeared in 500 copies.

## **4. Non-book publications**

Between the 1960s and 1990, various periodicals, even those not directly interested in the Arab world, published modern Arabic stories and poems. This seems to have been related to Poland's political orientation (many Arab countries were experimenting with socialism and, like Poland, opposed the Western world). A literary organ of *Towarzystwo Przyjaźni Libijsko-Polskiej* (Libya-Poland Friendship Society), "As-Sadaka", was active from the 1980s until 1991 and published numerous literary texts. Also "Kontynenty" and "Literatura na świecie" (Literature In the World) published a considerable number of texts. Various translations appeared in "Przegląd Orientalistyczny", the organ of Polish Oriental Society.

After the political and economical change in 1989, a decrease in the publications in periodicals can be noticed. "As-Sadaka", the only specifically Arab-oriented periodical, ceased to exist in 1991. Similar fate was shared by many periodicals which printed Arabic stories and poems occasionally. Translations from Arabic stopped to appear in „Literatura na świecie”, which, however, devoted the issue 11-12/2003 to Francophone literature of the Maghreb.

However, "Przegląd Orientalistyczny" has maintained its active role in publishing texts translated from Arabic. Since 1993 the Chair of Arabic and Islamic Studies (Katedra Arabistyki i Islamistyki) at the Warsaw University has been publishing "Studia Arabistyczne i Islamistyczne" (Arabic and Islamic Studies), where classical Arabic texts are published. New periodicals have appeared, e.g. „Albo albo", a monthly devoted to psychology, which has a special column "Dialog z Orientem" (Dialogue with the Orient), where translations from Arabic are published. Some shorter texts, almost exclusively poetry, are printed sporadically in other, smaller literary or religious periodicals. A considerable number of shorter prose texts, both modern and classical, is printed in collections of articles related to Arab studies.

### **4.1. Drama**

Before 1990, 4 translations of Arabic plays were published in the theatre periodical „Dialog" (according to *Spis sztuk drukowanych*), whereas one play by Tawfiq al-Hakim (Egypt) was published in „Przegląd Orientalistyczny". No Arabic drama was published in the form of a book. After 1990 one short drama by Tawfiq al-Hakim was published in the



periodical „Albo-albo” and another one, by Sa’d Allah Wannus (Syria) was included into a book.

## 5. Publishers of translations from Arabic

In the period before 1990, translations from Oriental languages, including Arabic, gradually attracted the attention of Polish publishing houses. The number of translations rose. As far as Polish translations of modern Arabic prose are concerned, Państwowy Instytut Wydawniczy (PIW) published as many as 7 titles in this period, while the remaining ones appeared in other publishing houses. What is more, before 1990 PIW published two collections of modern poetry and one of classical poetry.

Presently, there are around 20 thousand publishers in Poland [RKP 2006]. In 2000, 71 professional publishing houses and institutions could vaunt to have published translations from Oriental literatures [Szymańska 2000: 109]. The strongest ones are big publishing houses with more than 10 years of presence on the market, e.g. Państwowy Instytut Wydawniczy, which is the 10th biggest publisher in Poland (in 2006 it published 66 titles) [Source: RKW 2006]. This institution has remained very active in publishing Arabic texts after 1990. Four of all 13 titles of modern Arabic prose published after 1990 appeared in PIW, which, in addition, launched also a re-edition of an anthology of modern poetry.

However, relatively recently, viz. in 1992, Wydawnictwo Akademickie Dialog (the Dialog Academic publishing house) was established, which is the only publisher that specialises in books related to the Orient and Oriental literature. Its staff is constituted by highly skilled Polish and foreign Orientalists. Dialog has launched some special series, e.g. *Mądrość Orientu* (The Wisdom of the Orient) and *Skarby Orientu* (The Treasures of the Orient), in which Arabic titles have appeared. It also publishes books translated as part of the *Mémoires de la Méditerranée* programme of the European Cultural Foundation. Since the beginning of its activity it has published 5 modern prose titles and 2 collections of poems and aphorisms in the form of books, as well as collections of articles containing translations of Arabic.

The two publishers, Państwowy Instytut Wydawniczy (PIW) and Dialog, are the leaders in publishing Arabic literature in Poland. However, other institutions have also released some important though, so far, isolated books translated from Arabic. Thus, the biggest book publisher in Poland, Świat Książki-Bertelsmann Media (967 titles in 2006) [Source: RKW 2006] published in 2008 the novel *Rozmowy nad Nilem* [Tharthara fawqa an-Nil] by Naguib Mahfuz. On the other hand, a rather little-known publishing house Capricorn Media Lazar produced a Polish translation of the novel *Kair. Historia pewnej kamienicy* [Imarat Ya`qubian] by Alaa Al-Aswany. Other examples of small publishers are Miniatura, which published a collection of short prose texts and poems from various countries, (*Moje serce potrafi*, 2008), and Elipsa (a collection of poems, collections of articles). As far as modern poetry is concerned, 2 titles were published by Świat Literacki. Also the publishing house Ibidem has produced some collections of articles where translations from Arabic are included.

## 6. Translators after 1990

Most Arabic-Polish translators active in Poland are Arabists and Islamists working in Polish universities (chiefly Warsaw University and Jagiellonian University, Kraków). These academic scholars, just to name the most important of them, are:

JANUSZ DANECKI (Warsaw University) – a very active translator, mostly classical literature, poetry and prose.

MAREK M. DZIEKAN (Warsaw University/Łódź University) – a very active translator, both classical and modern literature, prose and poetry.

JOLANTA KOZŁOWSKA (Warsaw University) – modern and classical literature (incl. Naguib Mahfuz and Edwar Al-Kharrat).

EWA MACHUT-MENDECKA (Warsaw University) – modern literature.

DANUTA MADEYSKA (Warsaw University) – modern and classical literature.

BARBARA MICHALAK-PIKULSKA (BARBARA MICHALAK) (Jagiellonian University, Kraków), modern literature.

KATARZYNA PACHNIAK (Warsaw University) – classical philosophical and religious works.

KRYSTYNA SKARŻYŃSKA-BOCHEŃSKA (Warsaw University) – modern poetry, especially the Syrian poet Adonis.

BARBARA WRONA (Warsaw University) – modern literature.

JOANNA WRONECKA (Polish Academy of Sciences) – classical religious and philosophical works

There are, however, also translators who are not linked to any academic institution:

HANNA JANKOWSKA, modern literature, prose and poetry.

JOANNA PIERZCHAŁA, modern literature.

JACEK STĘPIŃSKI, modern literature (incl. Naguib Mahfuz).

A new generation of young translators has made their debuts by means of shorter or larger texts. They too are linked to universities, where they have graduated from Arabic or related studies. Here one should name, by way of example, Agnieszka Piotrowska (Adam Mickiewicz University, Poznań), who translated the novel by Ala al-Aswany, Magdalena Kubarek (Warsaw University), Zbigniew Landowski (Warsaw University), Arkadiusz Płonka (Jagiellonian University, Kraków), Izabela Szybilska (Adam Mickiewicz University, Poznań), Marcin Michalski (Adam Mickiewicz University, Poznań), Yousef Sh'hade (Jagiellonian University, Kraków), Michał Filip Horbowski, Justyna Maćkowiak, Dominik Małgowski (all from Adam Mickiewicz University, Poznań) and others.

## 7. Intermediaries

As far as intermediaries are concerned, there is no special body that would facilitate the translation process between Arabic and Polish. The translators' activity visible in their publications in periodicals suggests that the number of book publications does not reflect their translating potential. It seems that a considerably greater number of books could be translated and published if only market-related barriers were not standing

in the way. Publishers, on whom the task of acquainting the readers with foreign literatures primarily rests, still seem to be skeptical about producing translations of exotic literatures such as Arabic. If a commercial publisher is interested in an Arabic title, it is usually one that can attract potential readers in some way. Thus, for instance, Świat Książki and Państwowy Instytut Wydawniczy have published novels by Naguib Mahfuz with the indications on the covers that the author is the Nobel Prize winner. Generally speaking, translators have to assume the role of finding a publisher. These are frequently academic publishing houses (such as Dialog) or smaller editors (e.g. Elipsa).

Some translations from Arabic were published with the aid of cultural institutions (e.g. the European Cultural Foundation, which runs the project *Mémoires de la Méditerranée* in which Dialog is participating). The publication of the collection of poems of Kuwaiti female poets *Miraże i oazy* (2006) was helped by the Society ARABIA.pl in cooperation with the Embassy of Kuwait. The Society ARABIA.pl, established in 2003, is linked to the web portal Arabia.pl, run by young Arabists and Islamists, aiming at exchange of information about the Arab and Islamic world as well as furthering Polish-Arabic and Christian-Muslim dialogue. Reviews of books related to the Arab and Muslim world can be found there. Finally, it should be added that rather limited publishing activities of religious institutions, such as Muzułmański Związek Religijny w RP (Muslim Religious Union in Poland) or Stowarzyszenie Studentów Muzułmańskich w Polsce (Association of Muslim Students in Poland), seated in Białystok, concern religious and ethical texts, frequently translated via other languages.

## **Section II. Evaluative assessment**

### **8. Quality of translations after 1990. Overview of titles translated**

Since the translators are well-skilled Arabists, whose academic activities are more or less closely linked to literature, Polish translations of Arabic literature are made with due care and quality; the artistic literary value in belles-lettres texts is preserved as well. Although the number of the titles translated still seems too low in comparison with the vast richness of the literature of the Arab world, it seems that the Polish translators try to choose the most important and representative works.

As far as **modern prose** is concerned, the novels of Naguib Mahfuz, Nobel Prize winner of 1988, are quite well represented. So far he is the only Arabic-writing novelist to have more than one novel translated into Polish after 1945 (4 titles). Other important prose writers, mentioned here by way of example, are Edwar al-Kharrat (Egypt), Rashid ad-Da'if (Lebanon), Alaa al-Aswany (Egypt), or Hanan al-Shaykh (Lebanon). Many important prose writers are still waiting for a Polish translation in the form of a book, yet fragments of their works have already appeared as parts of collections or books, e.g. Abd ar-Rahman Munif (Jordan) or Ahlam Mustaghanami (Algeria).

As far as **modern poetry** is concerned, there are translations of the Syrian poet Adonis [Ali Ahmad Sa'id] (a Nobel Prize candidate for

some years now) and the Yemeni poet Abd al-Aziz Maqalih. A considerable amount of poems of the Iraqi poet living in Poland Hatif al-Janabi (Iraq) has been translated into Polish as well. Some anthologies have been published, e.g. one of Kuwaiti female poets, one of contemporary Arabic poetry (2nd edn) and one of various poets from all over the Arab world. Many collections of poems are edited bilingually, with parallel Polish and Arabic texts. A significant number of translations of poems has appeared in periodicals ("Przegląd Orientalistyczny", "Albo-albo" and others).

A very good niveau of translation characterizes also **classical prose** works, which are commented, footnoted, and accompanied by extensive introductions. A number of most important canonical works of great Arab belletrists (Ibn Hazm), philosophers and theologians (Al-Ghazali, Ibn Arabi, Al-Quṣayri), historians (Ibn al-Atir), geographers (Ibn Battuta) have been translated into Polish and published (or re-edited) in the form of a book since 1990, thus complementing the great deal of classical literature translated before 1990. Numerous shorter prose texts have been published with commentaries in "Przegląd Orientalistyczny" and "Studia Arabistyczne i Islamistyczne". Several editions of *1001 Nights* should also be mentioned here.

**Classical poetry** is represented by an important anthology published in the form of a book in 1997. There is also a collection of Arab-Andalusian poets (re-edition) and a luxury bibliophile edition of pre-Islamic poetry. A great number of translations of classical poems has appeared in periodicals. It must be noted here that the standard manner of translating Arabic poetry into Polish consists in translating it into prose divided into verses due to the incompatibility of the Arabic and Polish verse and language systems.

Some Arabic texts have been translated into Polish via other languages, usually English or French, but also Czech or Esperanto. These texts include religious and ethical works for the use of Muslims (e.g. a translation of the Quran by the Ahmadiyya Association) but also works of the Lebanese Gibran Khalil Gibran and the erotic treatise by Shaykh Al-Nafzawi (translated into Polish from French and English).

## 9. Aesthetic aspects

Between 1945-1990 new technical printing possibilities made mass production possible, which, however, was not accompanied by any special graphics or elegance. Good translations, provided with commentaries, footnotes and glossaries often had poor aesthetic form [Szymańska 2000: 154]. Nevertheless, some Polish translations of classical works had a more refined look, e.g. the UNESCO series (Ibn Munqidh, 1975) or Bibliotheca Mundi (the Quran, 1986) on relatively good paper [Szymańska 2000: 155-156]. Państwowy Instytut Wydawniczy re-edited the Quran in the same shape in 2002 and 2007. A luxury edition of *1001 Nights* was published by Państwowy Instytut Wydawniczy in 9 volumes (1973-1976), which were provided with rich illustrations of Oriental miniatures [Szymańska 2000: 157]. In 1985 a leather-bound reprint of the Polish translation of the Quran ascribed to Jan Murza Tarak Buczacki (1858) was published by Wydawnictwo Artystyczne i Filmowe (Warszawa).

After 1990 the covers have become more colourful and the editorial form more eye-catching. Prose works are usually published as paperbacks (which is the standard form in Poland). Frequently, poetry collections are illustrated by professional artists. Series usually keep one graphical form, e.g. the series *Mądrość Orientu* (Dialog) is published in gold-coloured hardcover pocket format. Here, the expensive leather-bound and bilingual bibliophile luxury edition of pre-Islamic poetry *Miód i kolokwinta* (2000) must be mentioned, printed in 299 numbered copies in Koszalin.

## **10. Reception of translations from Arabic in Poland**

The Arabic literature still remains little known in Poland. Although in recent years there has been a rise in the number of titles translated, their amount remains almost imperceptible in the flood of translations from English and other Western languages. Therefore it is only rarely that a new title reaches wider public attention. This was, however, the case of the novel by Naguib Mahfuz *Rozmowy nad Nilem*, which, shortly before its appearance, was presented by its translator in the Polish Radio and was announced in Poland's most important daily newspapers. However, many other books go unobserved by the media. E.g. information about the recent collection of poems and short stories of writers from various Arab countries *Moje serce potrafi* can be found only on an Arabic web site.

All new translations in the form of books are listed and frequently also reviewed in periodicals devoted to Arab and Islam studies (such as "Przegląd Orientalistyczny" and "Studia Arabistyczne i Islamistyczne"). Reviews and discussions of these books can also be found in *Nowe Książki*, a monthly devoted to the newest publications, in newspapers, and, last but not least, on web portals, among which ARABIA.pl seems to be the most important one as far as Arabic literature is concerned.

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### **Selected web sites**

ARABIA.pl [www.arabia.pl](http://www.arabia.pl)

Dialog [www.dialog.edu.com.pl](http://www.dialog.edu.com.pl)

Państwowy Instytut Wydawniczy [www.piw.pl](http://www.piw.pl)

Polish Oriental Society: [www.orient.uw.edu.pl/pto](http://www.orient.uw.edu.pl/pto)

### **Translators Consulted:**

Marek M. Dziekan, Andrzej Zaborski, Janusz Danecki, Ewa Machut-Mendecka, Zbigniew Landowski, Yousef Sh'hade.

### **Publishers Consulted:**

Świat Książki (Bertelsmann Media), Wydawnictwo Miniatura, Wydawnictwo Elipsa, Państwowy Instytut Wydawniczy, Capricorn Media Lazar.

## **Translations of Arabic Literature in Serbia (1991-2008)**

**a report commissioned by the Next Page Foundation  
conducted by Dragan Petrovic, University of Belgrade**

### **Before the 90-es**

Studying Arabic and especially Islamic literature has got a long history in the Serbian tradition. We can mention that St. Sava, the first autocephaly archbishop of the Serbian Orthodox Church had a wide knowledge of Islamic issues and Qur'an, using it in his apologies of the Christian faith. Later, in the time of King Milutin of the House of Nemanja, there were strong diplomatic relations between the Medieval Serbia and Egypt under Mameluc dynasty, which included a bit of a translation activities from and into Arabic. Some influences of the Arabic literature were present, but all of them through indirect sources – through Byzantine translations to Greek etc. After this period, the second half of the 14<sup>th</sup> century witnessed arrival of the Ottomans whose occupation stopped all progress and captured all of Balkans for a few centuries.

During the Ottoman occupation translation activities were very rare, limited to religious literature and comments of Islamic holy scripts. Nevertheless, the Arabic script was used, mostly to write documents in Ottoman language – the official language of the Ottoman empire, and even to write Serbian in some cases. There had even been a poetry in this strange combination of Serbian language and Arabic alphabet, called the “Alhamiado”...

After WWI, and especially after finding the Department of Oriental studies at the Faculty of Philosophy of the Belgrade University, in 1926, the translation work makes a significant progress, especially in translating poetry and some other genres of literature in Oriental languages – Arabic, Turkish and Persian. After WWII and the founding of Tito's Yugoslavia, there was a political need for a lot of translators from Arabic, due to the official policy of non-alignment, and keeping good relations with many Arab states, especially Egypt, Iraq, Syria, Tunis, Libya and others. Tito's era, especially the 3 “golden” decades of 60-ies, 70-ies and 80-ies, were the golden era of translating from Arabic into “Serbo-Croatian” language – as it was officially called in the former SFR Yugoslavia. In that period most of the important masterpieces of the Arabic literature were translated into Serbian language, in most cases in 2 main centers of the Oriental studies in the former Yugoslavia – in Belgrade and Sarajevo. This includes translation of masterpieces of the Arabic poetry – of the classical and the modern authors. Among the most important works were the Anthologies of the Arab poetry (of the Mashrek and the Magreb regions), made by professor Božović. At 1988, Najib Mahfuz won the Nobel Prize for literature, which made a greet influence on an incresing interest for Arab novels in the former Yugoslavia, and especially in Serbia and Bosnia and Herzegovina. Many translations have been done, among which we can mention „Karnak“ and „Cairo Trilogy“. The end of the egihties and begining of the nineties brought the catastrophy and civil war at the former Yugoslavia,

following the great economic crisis of the eighties, which also made a strong (negative) influence on every creative work in all the new emerged former Yugoslav states. This influence can be seen in the translation work.

The most productive Serbian translators still belong to somewhat older generation that was active during „the golden age“, before the dissolution of the former Yugoslavia. They are often specialized to some specific genre or even writer they choose. This does not include professor Božović who is considered a translator of a wide interest of all genres.

**Note:**

*This research includes data mostly from 2 libraries – The National Library of Serbia and The Library of the Department of Oriental studies at the Faculty of Philology of the Belgrade University. The reason for this choice is the legal obligation of every publisher to give the first copy of every published monograph or article, etc, to the National Library of Serbia, and there is a similar obligation (though it is not as strict) for the library of the Department of Oriental studies at the Faculty.*

The nineties are considered „times of troubles“ in our contemporary history. That period begins at 1989, though its roots are much deeper and older. Anyway, I decided to begin my list from that year.

## 1989

### 1989. – translated articles and component parts in 1989:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Pesme iz Bagdada“	1) „Poems From Baghdad“	poetry	Izidien, Jusif	Božović, Rade	“Koraci” – ISSN 0454-3556. year 24; no 1/2 (1989); page 19-20	Analytic (component part), language materials, printed
2) „Dodatak izveštaju o licu pod imenom Ali ibn Alvan“	2) „Addition To The Report About a Person Named Ali ibn Alvan“	tale	Hakam, Abdulah	Leštarić, Srpko	“Književna reč” – 18; no 336; page 10-11	Analytic (component part), language materials, printed
3) „Svedočenje jednog anđela“	3) „Testimony Of An Angel“	tale	Mahfuz, Nagib	Božović, Rade	“UNA”, no 272, year 6 (1989); page 26-27	Analytic (component part), language materials, printed

### 1989. – translated single volumes in 1989:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Ponovno slikanje Gernike“	1) „Painting GERNICA Again“	poetry	Said, Halid	Pavićević, Slavko	Kruševac: “Bagdala”, 1989.	Monograph; language materials, printed
2) „Saga o bednicima“	2) „The Harafish“	novel	Mahfuz, Nagib	Božović, Rade	Beograd: “Prosveta”, 1989.	Monograph; language materials, printed

## 1990



### 1990. – translated poetry (articles and component parts) in 1990:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Gostoprimstvo“	1) “Hospitality”	poetry (a poem)	Al Kisi, Muhamed (Palestine)	Božović, Rade	“Bagdala”, no 374-375; year 32 (1990), page 20	Analytic (component part), language materials, printed
2) „Divljina“	2) “Wilderness”	poetry (a poem)	Al Kisi, Muhamed (Palestine)	Božović, Rade	“Bagdala”, no 374-375; year 32 (1990), page 20	Analytic (component part), language materials, printed
3) „Skrati svoj govor“	3) “Shorten Your Speech”	poetry (a poem)	Al Kisi, Muhamed (Palestine)	Božović, Rade	“Bagdala”, no 374-375; year 32 (1990), page 20	Analytic (component part), language materials, printed
4) „Kiša lije“	4) “It’s Raining”	poetry (a poem)	Al Kisi, Muhamed (Palestine)	Božović, Rade	“Bagdala”, no 374-375; year 32 (1990), page 20	Analytic (component part), language materials, printed

### 1991

### 1991. – translated articles and component parts in 1991:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) “Snovidenje u maglovitoj noći”	1) “Vision In a Foggy Night”	tale	Ramadan, Muhamed Halid	Božović, Rade	“Književnost”, no 4/5, year 46 (1991), page 424-425	Analytic (component part), language materials, printed
2) “Tajna sreće”	2) “Secret Of Happiness”	tale	Salum, Alis	Pavićević, Slavko	“Književnost”, no 4/5, year 46 (1991), page 414-415	Analytic (component part), language materials, printed

### 1992

### 1992. – translated articles and component parts in 1992:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) “Kad su konji klasali”	1) “When Horses Were Earing”	tale	Mesud al-Adžemi, Muhamed	Leštarić, Srpko	“Sveske”, no 14, year 4 (1992); page 160-163	Analytic (component part), language materials, printed
2) “Sećanje na dragu”	2) “Memory Of The Beloved Woman”	poetry (a poem)	Ibn Zejdun	Tanasković, Darko	“Kulture istoka”, no 31, year 9 (1992); page 23	Analytic (component part), language materials,

						printed
3) "Grob za Njujork"	3) "Tomb For New York"	poetry (a poem)	Adonis	Tanasković, Darko	"Književne novine", year 44 (1992), no 847, page 11	Analytic (component part), language materials, printed

## 1994

### 1994. – translated articles and component parts in 1994:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) "Stranac"	1) "Stranger"	tale	Abd es-Sejid, Salah Ibrahim	Kuzminac, Jovan	"Mostovi". – ISSN 0350-6525. year 25 (1994), page 154-160	Analytic (component part), language materials, printed
2) "Pajtaši"	2) "Pals"	tale	Mahfuz, Nagib	Mitrović, Miroslav	"Mostovi". – ISSN 0350-6525. year 25 (1994), page 161-162	Analytic (component part), language materials, printed
3) "Rođaka"	3) "The Cousin-Sister"	tale	Mahfuz, Nagib	Mitrović, Miroslav	"Mostovi". – ISSN 0350-6525. year 25 (1994), page 163-164	Analytic (component part), language materials, printed
4) "Neznajš a kupuje Vol Strit"	4) "Not Knowing Buying Wall Street"	poetry	Kabani, Nizar	Božović, Rade	"Reč". – ISSN 0354-5288. year 1 (1994); no 2; page 54-57	Analytic (component part); language materials,

						printed
5) "Svi pišemo imena"	5) "We All Write Names"	poetry	Dagir, Iskender	Božović, Rade	"Bagdala". – ISSN 0005-3880. year 26 (1994), no 408/409; page 22-23	Analytic (component part); language materials, printed
6) "Poezije Libana"	6) "Poetry Of Lebanon"	poetry	Dagir, Iskender; Lahud, Elijas.	Božović, Rade	"Bagdala". – ISSN 0005-3880. year 36 (1994), no 408/409; page 22-23	Analytic (component part); language materials, printed
7) "Tihi glas" – bio je naslov ove priče"	7) "THE SILENT VOICE – Was This Tale's Title"	tale	Eš-Šati, Sulejman	Leštarić, Srpkko	"Mostovi". – ISSN 0350-6525. year 25, sv2 (1994), page 176-185	Analytic (component part); language materials, printed

### 1994. – translated single volumes in 1994:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) "Lice mora"	1) "The Face Of The Sea"	poetry	Adonis	Božović, Rade; Pavićević Slavko.	Novi Sad: "Matica Srpska"; Beograd: "Cicero".	Monograph, language materials, printed
2) "Antologija arapske narodne priče"	2) Anthology Of The Arab Folk Tales"	tales (Arab folk tales)	traditional	Leštarić, Srpkko	Beograd: "Vreme knjige", 1994	Monograph, language materials, printed

## 1995

### 1995. – translated articles and component parts in 1995:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) "Praznovanje" (a poem from "Jutarnje pesme" from 1984)	1) "Holidays Celebration"	poetry (a poem)	Nasrulah, Ibrahim	Božović, Rade	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
2) "Tuđinci" (a poem from "Afera s lisicom" from 1993)	2) "Aliens"	poetry (a poem)	Nasrulah, Ibrahim	Božović, Rade	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed

3) "Stanje broj 12 – usamljenost" (a poem from "Posebna stanja iz ljubavne beležnice" from 1984)	3) "Situation No12 – Loneliness" (a poem from "Special Situations From Love Notebook")	poetry (a poem)	Mikdadi, Muhamed	Božović, Rade	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
4) "Požutela želja" (a poem from "Snovi plavog kandila", from 1988)	4) "The Desire That Became Yellow" (a poem from "Dreams Of The Blue Lamp")	poetry (a poem)	Mikdadi, Muhamed	Božović, Rade	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
5) "Nesanica" (a poem from "Beležnice o oblacima")	5) "Insomnia" (a poem from "Notebooks About The Clouds")	poetry (a poem)	Abd el-Aziz, Jusef	Božović, Rade	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
6) "Odeća" (a poem from "Beležnice o oblacima")	6) "Clothes" (a poem from "Notebooks About The Clouds")	poetry (a poem)	Abd el-Aziz, Jusef	Božović, Rade	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
7) "Njoj"	7) "To Her"	poetry (a poem)	Al-Amiri, Zajab Sahru	Adamović, Tamara	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
8) "Elegija nevinosti"	8) "Elegy For The Innocence"	poetry (a poem)	Hajdar, Mahmud	Adamović, Tamara	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
8) "Više od pesme" (a poem from "Mesec nad Džerašom je bio tužan")	8) "More Than A Poem" (a poem from "Moon Over Jerash Was Sad")	poetry (a poem)	Al-Munasara, Izudin	Đorđević, Dragana	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
9) "Veza"	9) "Relation"	poetry (a poem)	Garajiba, Hašim	Đorđević, Dragana	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
10) "Čaša"	10) "Glass"	poetry (a poem)	El-Tel, Mustafa Vehbi	Živković, Svetlana	"Književna reč"; no 463-464, year 23 (1995)	Analytic (component part), language materials, printed
11) "Grad ćutnje"	11) "City Of Silence"	tale	Kamil, Adil	Leštarić, Srpk	"Mostovi" – ISSN 0350-6525; no 102, 103, 104; year 26 (1995); page 342-344	Analytic (component part), language materials, printed

## 1996

1996. – translated articles and component parts in 1996:

<b>Title:</b>	<b>Translation of the title:</b>	<b>Genre:</b>	<b>Author:</b>	<b>Translator:</b>	<b>In publication:</b>	<b>Type of material:</b>
1) „Plenidba glasa gospodin a Vladija“	1) “Seizure Of Mr Vladi’s Voice”	Tale	As-Sagir, Idris	Leštarić, Srpko	“Reč” – ISSN 0354-5288; no 19, year 3 (1996); page 41-42	Analytic (component part), language materials, printed
2) „Osam sasvim kratkih priča“	2) “Eight Very Short Stories”	Tale	Nasir, Abdusetar	Leštarić, Srpko	“Sveske” – ISSN 0353-5525; no 27/28, year 8 (1996); page 138-143	Analytic (component part), language materials, printed
3) „Naš gospodar Halifa“	3) “Our Master, The Khalifa”	tale	Nasir, Abdusetar	Leštarić, Srpko	“Reč” – ISSN 0354-5288; no 28, (1996); year 3; page 27-31	Analytic (component part), language materials, printed

## 1997

### 1997. – translated articles and component parts in 1997:

<b>Title:</b>	<b>Translation of the title:</b>	<b>Genre:</b>	<b>Author:</b>	<b>Translator:</b>	<b>In publication:</b>	<b>Type of material:</b>
1) „Ivo Andrić i priče iz Bosne“	1) “Ivo Andrić And Tales From Bosnia“	study	Munif, Abdel Rahman	Želčević, Ilija	“Sveske Zadužbine Ive Andrića” – ISSN 0352-0862; year 16; sv13 (1997); page 143-156	Analytic (component part), language materials, printed
2) „Ponovo ruke“	2) “Hands Again”	poetry	Dahbur, Ahmed	Božović, Rade	“Književne novine”, year 49; no 946-947 (1997); page 5	Analytic (component part), language materials, printed
3) „Ogledalo za Al-Huseinov u džamiju“;	3) “A Mirror From Al-Hussein’s Mosque”	poetry	Adonis	Božović, Rade	“Književne novine”, year 49; no 960-961 (1997); str 12-13	Analytic (component part), language materials, printed
4) „Zločin dostojan poštovanja“	4) “A Crime Worth Respect”	tale	Nasir, Abdusetar	Leštarić, Srpko	“Sveske” – ISSN 0353-5525; year 9, no 33/34 (1997); page 173-181	Analytic (component part), language materials, printed
5) „Poslednji film Čarlija Čaplina“	5) “Charlie Chaplin’s Last Movie”	tale	Nasir, Abdusetar	Leštarić, Srpko	“Povelja” – ISSN 0352-7751; year 27, no 1/2 (1997), page 31-46	Analytic (component part), language materials, printed
6) „Knjižara „KOD ČOVEKA“	6) “AT MAN’S Bookstore”	tale	Nasir, Abdusetar	Leštarić, Srpko	“Mostovi” – ISSN 0350-6525; year 28, sv3, no 111 (1997);	Analytic (component part), language materials,

					page 629-640	printed
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## 1998

### 1998. – translated articles and component parts in 1998:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Dve priče“;	1) “Two Tales”	tale	Tamir, Zekerija	Leštarić, Srpk	“Sveske” – ISSN 0353-5525; year 9, no 39/40 (1998); page 92-96	Analytic (component part), language materials, printed
2) „Altuna“ (translated from the Haliji spoken dialect)	2) “Altuna”	tale		Leštarić, Srpk	“Reč” – ISSN 0354-5288; year 5, no 51 (1998); page 50-57	Analytic (component part), language materials, printed

## 1999

### 1999. – translated single volumes in 1999:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Plavi plamen“ (Gibran Khalil Gibran’s love letters to Mey Ziyade)	1) “The Blue Flame”	letters	Džubran, Halil	Kujović, Dragana	Beograd: “Paideia”, 1999	Monograph; language materials, printed
2) „Glas učitelja“	2) “The Teacher’s Voice”	short tales	Džubran, Halil	Kujović, Dragana	Beograd: “Paideia”, 1999	Monograph, language materials, printed
3) „Mi i Evropa“ (studija o evropsko-mediterranskom partnerstvu i arapskom svetu)	3) “We And Europe” (a study of the European-Mediterranean partnership and the Arab World)	study	Halaf, Hani	Božović, Rade	Beograd: “Nea”, 1999	Monograph, language materials, printed
4) „Dragulji mudrosti“	4) “Jewels Of Wisdom”	philosophy	Ibn Arabi, Muhjudin	Kuzminac, Jovan	Beograd: “Prosveta”, 1999	Monograph, language materials, printed

### 1999. – translated articles and component parts in 1999:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Ptičica je odletela“;	1) “The Bird Has Flown Away”	tale	Bekr, Selva	Leštarić, Srpk	“Povelja” – ISSN 0352-7751; year 29, no 3 (1999); page 45-49	Analytic (component part), language materials, printed

## 2000

### 2000. – translated articles and component parts in 2000:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Sedam zraka“	1) “Seven Rays”	tale	Banhaduga, Abdalhamid	Kujović, Dragana	“Stvaranje” – ISSN 0039-422X; year 60, no 10/12 (2000); page 112-141	Analytic (component part), language materials, printed
2) „Kako se mesi testo“	2) “How To Mix The Dough”	tale	Bekr, Selva	Leštarić, Srpko	“Letopis Matice Srpske” – ISSN 0025-5939; year 176; knj465, sv4 (2000); page 387-395	Analytic (component part), language materials, printed
3) „Dan sedmi“	3) “Day 7”	tale	Tamir, Zekerija	Leštarić, Srpko	“Književnost” – ISSN 0023-2408; year 55, knj110, sv1/2 (2000); page 249-251	Analytic (component part), language materials, printed

### 2000. – translated single volumes in 2000:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Slomljena krila“	1) “The Broken Wings”	tales	Džubran, Halil	Kujović, Dragana	Beograd: “Paideia”, 2000	Monograph, language materials, printed
2) „Savremena arapska priča“	2) “The Contemporary Arab Tale”	tales	Various	Kuzminac, Jovan	Beograd: “Clio”, 2000	Monograph, language materials, printed
3) „1001 noć“	3) “1001 Nights”	novel	Mahfuz, Nagib	Kujović, Dragana	Beograd: “Paideia”, 2000	Monograph (novel), language materials, printed
4) „Žena na nultoj tački“	4) “A Woman At The Zero Point”	novel	El-Sadavi, Nual	Trifunović-Kaluđerović, Maja	Beograd: “Plavi jahač”, 2000	Monograph, language materials, printed
5) „Grehota je, nevinna je“	5) “It’s A Sin, She’s A Virgin”	poetry (the most beautiful Arab love poems, classical and contemporary)	various	Božović, Rade	Beograd: “Narodna knjiga” – Alfa, 2000	Monograph (chosen lyric poetry), language materials, printed
6) „Gazde“	6) “Masters”	tales	Nuajma, Mihail	Čolaković, Srećko	Beograd:	Monograph

					“Paideia, 2000	(novel), language materials, printed
7) „Atentat“	7) “The Assassination”	tales	Tamir, Zekerija	Leštarić, Srpko	Novi Beograd: “Verzal press”, 2000	Monograph (stories), language materials, printed
8) „Smejaćemo se“	8) “We Shall Laugh”	short proze – tales	Tamir, Zekerija	Leštarić, Srpko	Beograd: “Paideia”, 2000	Monograph (kratka proza), language materials, printed
9) „Sezona seobe na sever“	9) “Season Of Migration To The North”	novel	Salih, Tajib	Leštarić, Srpko	Beograd: “Clio”, 2000	Monograph (novel), language materials, printed

## 2001

### 2001. – translated single volumes in 2001:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Zašto je začutala reka“	1) “Why Has The River Become Silent”	short proze (short tales for children)	Tamir, Zekerija	Leštarić, Srpko	Beograd: “Samizdat B92”, 2001	Monograph, language materials, printed

## 2002

### 2002. – translated single volumes in 2002:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Poezija Palestine“	1) “Poetry Of Palestine”	poetry (chosen poems)	various	Božović, Rade	Beograd: “Narodna knjiga – Alfa”, 2002	Monograph, language materials, printed

### 2002. – translated articles and component parts in 2002:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Zaveštajni poljubac“	1) “The Pledged Kiss”	Tale	Tajmur, Mahmud	Rakić, Tamara	“Povelja” – ISSN 0352-7751; year 32, no 3 (2002); page 84-87	Analytic (component part), language materials, printed

## 2003

### 2003. – translated single volumes in 2003:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Pobunjeni duhovi“	1) “Rebelling Spirits”	tales	Džubran, Halil	Kujović, Dragana	Beograd: “Paideia”, 2003	Monograph, language materials, printed



2) „Ljubav i sloboda“	2) “Love And Freedom”	poetry (chosen contemporary Palestinian and Iraqi poetry)	various	Abu Laban, Isak	Beograd: “Rivel Ko”, 2003	Monograph, language materials, printed
3) „Tumač želja“ – kratke priče	3) “Interpreter Of Desires”	short tales	Bakr, Selva	Leštarić, Srpko	Beograd: “Prosveta”, 2003	Monograph, language materials, printed

## 2004

### 2004. – translated articles and component parts in 2004:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Duboka si ti, zoro“	1) “You Are So Deep, Oh Dawn”	poetry	Al-Šaraa, Madžid	Božović, Rade	“Književne novine” – ISSN 0023-2416; year 56, no 1111/1112 (1 <sup>st</sup> -31 <sup>st</sup> August 2004); page 10	Analytic (component part), language materials, printed; - 1.23 artistic component part
2) „Zabava kod gospodina ministra“	2) “The Party At Mr Minister”	tale	Nasir, Abdusetar	Leštarić, Srpko	“Književni list” – ISSN 1451-2122; year 3, no 23/24 (1 <sup>st</sup> July/1 <sup>st</sup> August 2004); page 19	Analytic (component part), language materials, printed
3) „Strah me je naterao da pišem“	3) “The Fear Has Made Me Write”	interview	Cvetković, Petar (has done the interview with Nasir, Abdusetar)	Leštarić, Srpko	“Književni list” – ISSN 1451-2122; year 3, no 26/27 (2004); page 16	Analytic (component part), language materials, printed; - 1.22 interview
4) „Rukabijeve košulja“;	4) “The Ruqabi’s Shirt”	tale	Nasir, Abdusetar	Leštarić, Srpko	“Zlatna greda” – ISSN 1451-0715; year 4, no 29 (March 2004); page 23-25	Analytic (component part), language materials, printed; - 1.23 artistic component part

### 2004. – translated single volumes in 2004:

<b>Title:</b>	<b>Translation of the title:</b>	<b>Genre:</b>	<b>Author:</b>	<b>Translator:</b>	<b>Imprint:</b>	<b>Type of material:</b>
1) „Najsrećni ji čovek na svetu“	1) “The Happiest Man In The World”	tales	Nasir, Abdusetar	Leštarić, Srpko	Beograd: “Geopoetika”, 2004	Monograph, language materials, printed
2) „Kiselo grožđe“	2) “Sour Grapes”	tales	Tamir, Zekerija	Leštarić, Srpko	Beograd: “Paideia”, 2004	Monograph, language materials, printed
3) „Nimfe iz doline“	3) “Nymphs From The Valley”	tales	Džubran, Halil	Kujović, Dragana	Beograd: “Paideia”, 2004	Monograph, language material, printed

## 2005

### 2005. – translated single volumes in 2005:

<b>Title:</b>	<b>Translation of the title:</b>	<b>Genre:</b>	<b>Author:</b>	<b>Translator:</b>	<b>Imprint:</b>	<b>Type of material:</b>
1) „Pesak i pena“ – aforizmi	1) “Send And Foam”	aforism	Džubran, Halil	Kujović, Dragana	Beograd: “Paideia”, 2005	Monograph, language materials, printed
2) „12 nemogućih – priče buntovnih arapskih pisaca“	2) “The 12 Impossibles” – tales of revolting Arabic writers	tales (tales about Arabic contemporary writers)	various	Leštarić, Srpko	Beograd: “Narodna knjiga – Alfa”, 2005	Monograph, language materials, printed

### 2005. – translated articles and component parts in 2005:

<b>Title:</b>	<b>Translation of the title:</b>	<b>Genre:</b>	<b>Author:</b>	<b>Translator:</b>	<b>In publication:</b>	<b>Type of material:</b>
1) „O drugima i Iblisu“	1) “About The Others And Iblis”	tale	Tamir, Zekerija	Leštarić, Srpko	“Povelja” – ISSN 0352-7751; year 35, no 3 (2005); page 102-120	Analytic (component part), language materials, printed
2) „Pogubljen je smrti“	2) The Execution Of Death”	tale	Tamir, Zekerija	Leštarić, Srpko	“Književni list” – ISSN 1451-2122; year 4, no 40 (1 <sup>st</sup> December 2005); page 19	Analytic (component part), language materials, printed; 1.23 – artistic component part

## 2006

### 2006. – translated articles and component parts in 2006:

<b>Title:</b>	<b>Translation of the title:</b>	<b>Genre:</b>	<b>Author:</b>	<b>Translator:</b>	<b>In publication:</b>	<b>Type of material:</b>
1) „Minijatur“	1) “The Miniatures”	tale	Mahfuz, Nagib	Mitrović, Miroslav	“Pismo”, ISSN – 0352-6860; year	Analytic (component

e“					21, no 86/87 (summer/autumn 2006), page 140-144	part), language materials, printed; 1.23 – artistic component part
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### 2006. – translated single volumes in 2006:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Svi na kolena“	1) “Everyone Get Down On Your Knees”	novel	Tamir, Zekerija	Leštarić, Srpko	Beograd: “Narodna knjiga – Afa”, 2006	Monograph, language materials, printed
2) „Nojev poziv“	2) “Noah’s Call”	novel	Tamir, Zekerija	Leštarić, Srpko	Beograd: “Narodna knjiga – Alfa”, 2006	Monograph, language materials, printed

## 2007

### 2007. – translated articles and component parts in 2007:

Title:	Translation of the title:	Genre:	Author:	Translator:	In publication:	Type of material:
1) „Šejh Mehdi“	1) “Sheikh Mahdi”	tale	Mahfuz, Nagib	Mitrović, Miroslav	“Koraci”, ISSN – 0454-3556; year 41 (40), knj37, sv1/2 (2007); page 81-84	Analytic (component part), language materials, printed
2) „Priče iz našeg kvarta“	2) “Stories From Our Neighborhood”	tale	Mahfuz, Nagib	Mitrović, Miroslav	“Gradina”, ISSN – 0436-2616; year 43, no 18 (2007), page 13-16	Analytic (component part), language materials, printed
3) „Jedno malo sunce“	3) “One Little Sun”	tale	Tamir, Zekerija	Leštarić, Srpko	“Palež”, ISSN – 0353-3379; (2007); page 294-301	Analytic (component part), language materials, printed

### 2007. – translated single volumes in 2007:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
1) „Kairo u 1000 godina“	1) Cairo In A Thousand Years”	historical monograph	Gitani, Gamal	Đorđević, Dragana; Obrenović, Marija	Beograd: “Geopoetika”, 2007	Monograph, language materials, printed

## 2008

### 2008. – translated single volumes in 2008:

Title:	Translation of the title:	Genre:	Author:	Translator:	Imprint:	Type of material:
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1) „Priče iz našeg kvarta“	1) “Stories From Our Neighborhood”	novel	Mahfuz, Nagib	Mitrović, Miroslav	Beograd: “Samizdat B92”, 2008	Monograph, language materials, printed
2) „Moja nevidljiva drugarica“	2) “My Invisible Girlfriend”	novel	Tamir, Zekerija	Leštarić, Srpko	Beograd: “Kreativni centar”, 2008	Monograph, language materials, printed
3) „Zejni Barakat“	3) “Zeyni Barakat”	novel	Gitani, Gamal	Đorđević, Dragana	Beograd: “Geopoetika”, 2008	Monograph, language materials, printed
4) „Devojke iz Rijada“	4) “Girls of Riyad”	novel	Al-Sanea, Raja	Ćelap Radža	Beograd: “PS-Editor-IP”, 2008	Monograph, language materials, printed