

# DRAGOMAN

## Journal of Translation Studies

An International Class 'A' Academic Refereed Journal

ISSN: 2295-1210

<https://www.dragoman-journal.org>



**Published by:**

Arabic Translators International  
& Garant-Uitgevers nv, Belgium

VOLUME 13, ISSUE 14, MAY 2023

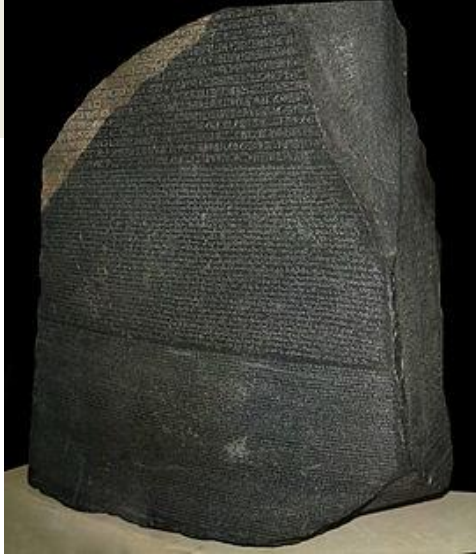




# DRAGOMAN

## International Journal of Translation Studies

An International Class A Academic Refereed Journal  
ISSN: 2295-1210



The Rosetta Stone.

## We Publish:

### TYPES OF SUBMISSIONS:



- **Original Research Articles:** Original research in the fields mentioned above.
- **Reviews:** Reviews include critiques of published articles or texts related to the areas of relevance to the journal.
- **Course-related Research Papers:** These submissions are papers prepared as a course requirement that reflect excellence in content, presentation and research.
- **Translations** into English or Arabic of important works with or without annotation.

(Please, obtain relevant copyright permissions).

### ILLUSTRATIONS

If illustrations are to be included, the author is responsible for reproduction-quality copies (in digital form) and for ensuring that copyright is obtained.

Please, have the submission read by a native speaker if it is not written in your first language.

We look forward to receiving your scholarly contributions.

Best Regards,  
Arabic Translators International (ATI) & Garant-Uitgevers

www.atinternational.org  
[www.dragoman-journal.org](http://www.dragoman-journal.org)



**DRAGOMAN** is an annual international *peer-reviewed* digital journal published by Arabic Translators International, (ATI: [www.atinternational.org](http://www.atinternational.org)), an international association established in 2004 according to the Belgian Law. Dragoman publishes high-quality original research articles in the fields of Translation Studies (practical & applied), Linguistics, (theoretical & applied), Terminology Studies and Cultural Studies.

Articles submitted for publication may be written in either Arabic or English. All articles go through *a double-blind peer-reviewing process*. Authors are responsible for ensuring that the article itself does not contain references which might reveal their identity to reviewers.

Each article should include an abstract, five keywords, a brief bio-sketch of author's, and a correct e-mail address. Arabic Abstracts must have English translations as well.

### Director, Editorial & Advisory Boards

**Director:** Prof. Wafa Kamel Fayed (University of Cairo).

**Editorial Board:** Dr. Zouheir Soukah and Jameela Hassan.

### International Advisory Board (in first name alphabetical order):

Dr. Abdelmajeed Labidi (University Umm Al Qurā);

Emeritus Prof. Basil Hatim (American University of Sharjah);

Dr. Luc Van Doorslaer (University of Leuven).

Dr. Mohammed Benhaddou (King Fahd School for Translation in Tangiers);

Dr. Mohammed Didaoui (Geneva).

### IMPORTANT DEADLINES:

- Submission of full papers: All year.
- Notification of acceptance: From 15 March
- Date of Publication: May - July

**THE FORMAT** of the abstract and the full paper has to conform to the *APA Style Guide* (latest Edition). The Abstract has to be one solid paragraph.

**FONT AND SIZE:** Times New Roman, 12, regular.

**HEADINGS:** Times New Roman, 14, **bold**.

**LINE SPACING:** 1.5 lines

For **ARABIC WORDS/TEXTS** used within an English text, use:  
Font Size 14, Traditional Arabic.

### FOR ARABIC SUBMISSIONS:

**Font Size**16, Regular, Traditional Arabic,

**For Arabic footnotes/endnotes:** size 14.

Please send your articles and queries to: [info@atinternational.org](mailto:info@atinternational.org)

**MARGINS:** 2.5 cm in all directions

# المحتويات

## CONTENTS

### البحوث

- 1 **Translation in Light of New Information Technology: When Translation Meets Linux and FOSS** 1  
[Hassane Darir](#)
- 2 **Essay Five: Collyridianism and the Virgin Mary** 52  
[Ibrahim Mumayiz](#)
- 3 **Encountering In-betweenness: Confessions of a Translator** 70  
[Rita Kothari](#)
- 4 **The Impact of Arabic Legal Terminology's Lack of Uniformity on Producing Functional Equivalent Legal Translation** 85  
[Jawad Azzouzi](#)
- 5 **إشكالية المرجعية الفكرية للمترجم في الترجمات العربية لأسفار العهد القديم** 104  
[عبدالرحمن السلیمان](#)
- 6 **Aesop's Fables in Arabic: Transcending Boundaries of Language and Culture: Arabized from the English** 124  
[Ahmed Allaithy](#)



## Translation in Light of New Information Technology: When translation meets Linux and FOSS\*<sup>1</sup>

**Hassane Darir**

*Faculty of Letters and Human Sciences*

*Cadi Ayyad University, Marrakech*

### Abstract

Passed is the time when a paper and a pencil (and probably a good dictionary as well) were the only good tools a translator needed. There are, nowadays, at least two types of essential tools for the translator: Translation Memory Tools, which are usually referred to as computer-assisted translation or CAT tools for short, and Termbases in addition to machine translation if s/he wishes. Proprietary translation tools in the form of translation memory software tend to be very expensive, whereas free CAT tools raise serious security issues and are usually limited in their functionality. Termbases, on the other hand, are rather limited in the Arab world and lack in rigor, quality, exhaustiveness and consistency. Luckily, a young aspiring translator on a limited budget has viable alternatives in the form of OSS, e.g., CAT Tools, termbases, machine translation, etc.) and "in-house" built or adapted tools (electronic dictionaries, machine translation, etc.). Apart from the fact that proprietary software present financial concerns that stand as stumbling blocks to the careers of novice freelancers on a limited budget, and the competitiveness of the translation sector in low-income developing countries, there are good reasons to turn towards open source and customarily built tools.

This research paper will first argue in favor of FOSS, then it will review some of the major proprietary translation tools on the market, discuss their merits as well as their shortcomings, and finally it will introduce some of the most recent open source, and free translation tools. We will ultimately suggest an environment where different translation tools are readily made available. The research paper will demonstrate that open source and customarily built tools give the translator full control over his/her translation work at no cost (or with very little cost) and frees him/her from some of the

---

\* This study was funded by the Literature, Publishing and Translation Commission, Ministry of Culture, Kingdom of Saudi Arabia under [90/2022] as part of the Arabic Observatory of Translation.

<sup>1</sup> FOSS is a term used to refer simultaneously to Free Software (FS) and Open Source Software (OSS). It is sometimes spelled as F/OSS, and is therefore an acronym from the full term incorporating computer programs that are freely licensed and open source. OSS means that the software's source code is open for all and anyone is free, in fact encouraged, to use, examine, modify and redistribute the code with the aim of improving the design of the software.

constraints of the proprietary software. Throughout, this article, examples will be taken from the professional experience of the writer of this article himself.

**Keywords:** *Translation, New Information Technology, CAT tools, proprietary, open source, FOSS, persistence, Integrated Translation Environment.*

---

### Short Bio

**Dr Hassane Darir** is professor of Translation and Terminology at Cadi Ayyad University, Faculty of Letters and Human Sciences, Marrakech, Morocco. He is a co-founder and present head of the Kit Lab (the Knowledge Integration and Translation Laboratory), a Cadi Ayyad-based Translation and Terminology Research Group, which organizes important international conferences on Translation and Sacred Texts as well as Arabic Terminology and related fields. He is also a co-editor of the Knowledge and Translation Textbook Series published by Modern Books' World (Irbid: Jordan) and an assistant editor of Bayt Al-Hikma for Translation Studies Journal.

At the Faculty of Letters and Human Sciences (Cadi Ayyad University, Marrakech), he led the master program in Translation Technology and Specialized Translation.

His most important publication is *Towards a Model for the Standardization of Arabic Scientific and Technical Terms: Linguistics Terms as a Case Study* (2017) whereas his most recent publication is a co-edited book: *Translation, Foreign Language Teaching and Multilingualism* (2023). His research interests cover issues in Terminology, Translation, Lexicography, Linguistics, Media and Communication Studies, with special reference to the Arabic language and the Arab world.

In addition to teaching, prof. Hassane Darir is skilled in Microsoft Office Suite (Excel, Word, Publisher, etc.), most CAT tools (Trados, Memoq, OmegaT, etc.), and localization and subtitling software.

## **Translation in Light of New Information Technology: When translation meets Linux and FOSS\***

**Hassane Darir**

### **Introduction**

Translation is an ever-increasing activity in today's world and translation technology is increasingly being used to save time, reduce costs and increase competitiveness. Nonetheless, many translation technologies in the form of translation memories, termbases, online and electronic dictionaries and field-specific machine translation engines are very expensive, which makes them beyond the reach of the average budget of a novice freelance translator, who is looking for assisting translation tools, especially in a developing country. The same tight budget restrictions apply in the case of providing pedagogical tools for translation teaching and training in the case of developing countries.

In this research paper, which has both theoretical and practical dimensions, we argue in favor of a Linux/Gnu Operating System (OS) with FOSS applications for translators involved in the translation industry, students planning to work in the translation market or educationalists of translation. It is hoped that the Linux system with the FOSS applications will constitute a working platform for confirmed translators and a teaching/learning environment for translation pedagogists and their students alike to experiment with the tools that are available for the trade, in a quick, preconfigured, and one single stop distro.

Two conflicting tendencies characterize the attitudes of translation practitioners and students towards translation software. On the one hand, “the industry is hungry for alternatives to the costly proprietary tools that have until now dominated it” and, on the other hand, “there is resistance within the industry to change, as is the case in many other industries.” (Baldwin, A., 2008)

Consequently, in this research project, we will address the following questions:

1. What is Open Source Software (OSS, for short) and how does it differ from Free Software?
2. Why use open source CAT Tools?

3 How does open source CAT Tools compare with proprietary tools in terms of effectiveness, user-friendliness, and security?

4 Why use Linux in particular?

5. What about the purported disadvantages of OSS?

6. How to select the most adequate Linux OS?

6. What open source CAT Tools are particularly recommendable for the novice freelancer? and for low-income developing countries?

8. What possibilities are offered for the integration of these tools?

9. Why Slax for Translators (SlaxT, for short) as an Integrated Translation Environment (ITE)?

This research paper suggests an ITE, where, in addition to the free OS of the machine, the only tools required by a translator are free, open source or customizable tools, which is advantageous to a novice freelancer on a limited budget. Furthermore, not only does FOSS provide a viable solution to the novice freelancer on a limited budget, but these open source translation programs also prove their viability in educational (e.g., translator training in courses which comprise a degree in translation and interpreting) and economic (real market-related translation work) contexts in developing countries by increasing the employability and competitiveness of novice freelancers in a global translation market while at the same time overcoming some of the typical problems associated with proprietary software.

A word of warning is here to the point. Just as there are various choices within the proprietary translation software, there are also various choices within the free, open source or customizable tools. It is beyond the reach of this paper to review and evaluate all such tools. Nonetheless, I will refer, on the one hand, to my own experience as a translator, and, on the other hand, to my experience as a coordinator of a master program in translation technology and specialized translation taught at the Faculty of Letters and Human sciences (Cadi Ayyad University, Marrakech).

In the following section, we will first define what is meant by OSS, explain how it differs from free software and finally provide arguments in favor of the use of open source CAT Tools.



## 2 Theoretical and Methodological Considerations: Basic Questions

### 2.1 What is OSS? and how Does it Differ from Free Software?

Much literature has been written on the philosophy of OSS (e.g., O'Reilly, 2022; Vainio, Niklas and Tere Vadén, 2007; St. Amant and Still 2007, among others). We will have opportunities to discuss the benefits of OSS in the coming sections, but first what is open source software? How does it differ from free software?

To people in software engineering, the two terms free and open software are different. It is true that both of them can be free, in the sense of costing nothing, but this is not the criterion of difference. Let us first get rid of the wide-spread idea that free software means the same thing as in “free beer”. This is not the case at all. In fact, free software refers to the one that is liberally licensed, i.e., granting all users the right to run, study, share, adapt and improve the source code free of charge for most of the time in accordance with the free software movement and the GNU project. Almost, the same thing holds true of open source software. In fact, as observed by Stallman (quoted in Gay, ed., 2002, p. 17), open sharing of code was “as old as computers, just as sharing of recipes is as old as cooking.”

Nonetheless, there are differences, which can be explained by referring to two observations. Firstly, “all existing released free software source code would qualify as open source. Nearly all open source software is free software, but there are exceptions” (Stallman, 2007, 2022). Secondly, “some open source licenses are too restrictive, so they do not qualify as free licenses. For example, Open Watcom is nonfree because its license does not allow making a modified version and using it privately” (Stallman, 2007, 2022). It is evident then, as the official website of the free software foundation makes it clear, that “free software is a matter of liberty, not price.”<sup>2</sup> Liberty here is synonymous with (software) license and stands in opposition to copyright.

There are, however, different interpretations of these two terms. Irrespective of the exact interpretation of these two terms, and the ongoing discussions, both free and open source programs are in the same boat, so to speak. They stand as counterparts of what is called proprietary programs. As the same website continues “When users don't control the program,

---

<sup>2</sup> The Free Software Foundation (FSF) (<https://www.fsf.org/about/>) is a nonprofit Foundation with a worldwide mission to promote computer user freedom.

we call it a “nonfree” or “proprietary” program. The nonfree program controls the users, and the developer controls the program; this makes the program an instrument of unjust power.”

Having said that, we will use free software in a non-technical sense to mean costing nothing, i.e., being distributed freely for use but with no other rights granted. we will use the term open source as an antonym of proprietary. In this particular context, it is interesting to observe that a free software that is provided today for free, may well be paid for tomorrow. Many a time some software that used to be free suddenly announced that it was stopping the free service, as in the following announcement that the writer of this article had one day the rather unpleasant surprise:

Dear .....User,

We have been proudly serving the translation community for the last 12 years, providing a full-featured, free, confidential, translation tool.

From.....,..... becomes a subscription-based service. The monthly fee has been set to ....month, with our usual ....% discount for developing economies. There will be a further discount for ...-month plans.

Full use of ..... remains possible and free until..... After .... becomes subscription-based on ....., uploading new documents will not be possible without a paid subscription. Free ..... accounts and their existing online assets (documents, translation memories, and glossaries) will be preserved until .....

We wish you well in your career, whatever your decision is. It has been an honor to serve you and the entire translation community for ... years, and we intend to continue doing so.

-The .....Team

You would never receive such a rather unwelcome notice if you were using OSS.

## 2.2. Why use Open Source CAT Tools?

Concerning the benefits of using Open Source CAT tools, we have already referred to the high cost of most of the proprietary CAT tools available on the market. Furthermore, much of this software raises security issue especially in the case of proprietary software offered as free

service. Let us assume, for example, that a translator uses a translation memory via the cloud to translate a sensitive document for the benefit of a customer. This could pose a danger because sensitive or dangerous information of interest to the customer may be leaked in one way or another. It is an issue of concern in the translation industry that some companies specialized in providing translation memory services may recycle the translated texts in their attempts to build larger and more comprehensive translation memories. Additionally, the functions and services provided by non-free translation programs remain limited because the companies preparing them deal with the logic of profit, thereby associating each function of their software with an extra cost. Also, the user of these programs has no right and possibility of making any modification to these programs in order to adapt them for a specific purpose.

From another perspective, most developing countries suffer from economic problems that do not allow them to provide the necessary financial resources to purchase licenses for translation software for use in classrooms, for example, for teaching translation courses.

Fortunately, there are a number of good free and open source technologies and customizable tools, commonly known as F/OSS that can prove to be, not only perfect alternatives, but also viable tools that can overcome some of the disadvantages of the proprietary tools, also referred to as Closed Source Software (or CSS, in short).

### 2.3 A Case to the Point: A Comparison Between OmegaT and Trados

It is not possible in this paper to draw a full-scale systematic comparison between all open source and proprietary CAT Tools. Such comparison, if possible, is beyond the reach of this paper. Nonetheless, in order to touch on the topic, we propose here a systematic comparison in terms of effectiveness, user-friendliness, and security between OmegaT, a simple, robust, efficient and open source CAT tool and Trados, which is considered by many to be the most comprehensive and most advanced proprietary CAT tool out there.

<p>OmegaT is a free, platform-independent and easy to learn CAT Tool. The start screen shows a 5-minute start guide.</p>	<p>Trados is commercial and is probably still the most expensive CAT Tool. It requires a steep learning curve. Trados only runs on Windows.</p>
<p>Support is readily available in documents, forums and user groups.</p>	<p>Support is readily available in documents, and forums. Direct technical support is good as</p>

	long as you are ready to pay for some support package.
It is actively developed.	It is actively developed and marketing is aggressive.
OmegaT has a clean and clear GUI, compared to Trados. The source and target segments can be shown in a table, or above and below, which enables faster comparison.	Segments are marked clearly depending on the stage the file is in (translation, reviewing, etc.). This is a great advantage over OmegaT.
Set up in OmegaT is very easy. You can select, if you wish, the cross-platform (i.e., working across different OS: Linux, Windows, Mac, etc.) with/out JRE version of OmegaT, which when unzipped acts as a portable application, which you can have on a USB stick. This makes projects easily transferrable to another computer.	Installation is slow and sometimes troublesome. There is no way at the moment to have a portable version of Trados. The complexity of setup is evidence of the fact that a lot of effort is spent on countering software crackers and pirates.
OmegaT still lacks some of the sophisticated features of Trados or they are not yet implemented as nicely as the other essential features (e.g., team work, editing translations, cloud support for TMs, splitting and merging segments).	Compared with OmegaT and other CAT Tools, Trados is the most comprehensive tool and can open the widest range of formats, but is overpriced compared even with its competitors, of which there are many nowadays.
OmegaT has spell check, grammar check features, as well as other features via plugins. Lots of scripts and plugins come with OmegaT, or can be downloaded from the <i>SourceForge page</i> . These scripts and plugins greatly improve its functionality.	There is an actively developed platform (SDL OpenExchange) where third-party vendors and enthusiasts publish Trados add-ons. This feature clearly shows the influence of open source strategies.

It is true that in terms of variety features, Trados still comes ahead of OmegaT. Nonetheless, on considering the high prices and sometimes unnecessary complexities of Trados, one becomes

convinced that Trados is no longer that sole actor in the field of Translation memories. I hate being biased but someone compared Trados to an old lady with a lot of make-up.

## 2.4 Ready-Made vs. Do-it-Yourself Lexicographical Tools

In order to illustrate the difference between open source and proprietary tools, albeit at a different level, let us compare two dictionary look-up programs: Babylon or Lingo, on the one hand, and Goldendict or Stardict, on the other. Stardict, is a free open source electronic dictionary look up program, which means that Stardict does not come bundled with any dictionary(ies). It is a sort of search engine specialized in dictionaries. The reason Stardict has left a permanent mark on the field of dictionaries, despite the appearance of many, somewhat, more elaborate dictionary look-up programs is that it comes with dictionary conversion tools, including a dictionary editor that allows the user to select and install his/or her preferred dictionaries from any list of words and their definitions (<https://stardict-4.sourceforge.net/HowToCreateDictionary>). Furthermore, many dictionary formats, can be converted into that of Stardict. My students of translation find this task of dictionary conversion a stimulating one. Stardict is a good example of a fairly customizable tool, not only for the software engineer but also to the software user (Darir, 2016). For example, all the FreeDict dictionaries, of which there are nowadays more than 140 (<https://freedict.org/>), can be easily converted into a StarDict format. Even the proprietary dictionary formats of Babylon have been converted into Stardict. A Stardict dictionary, which is usually compressed as a ‘.tar.gz’ folder consists of three files: ‘dict.ifo’, ‘dict.dict’ and ‘dict.idx’. Goldendict (<http://goldendict.org/>) does not have a native dictionary convertor or editor but it readily accepts most formats you care to mention (Babylon: ‘.BGL’ files; StarDict: ‘.ifo/.dict/.idx/.syn’ dictionaries; Dictd: ‘.index/.dict (.dz)’ dictionary files; ABBYY Lingvo: ‘.dsl’ source files; ABBYY Lingvo: ‘.lsa/.dat’ audio archives). Compared with Stardict, Lingo is “an easy and intuitive dictionary and text translation software. It offers lookup dictionaries, full text translation, capture word on screen, translate selected text and pronunciation of words in over 80 languages” (<http://www.lingo.net/>). All of this is very nice! Nonetheless, the user has no possibility of adding a dictionary or even a set of words except by contacting the software engineer, i.e., if the person is still alive! Babylon offers this possibility of contributing one’s dictionary. But the user has to pay a subscription.

## 2.5 Why Use Linux in Particular?

None of the dictionary lookup programs mentioned before is Linux-restricted. In fact, I really doubt the existence of Babylon for Linux. Hence the question why use Linux in the first instance is justified. There are many reasons that support the use of Linux. These arguments can be summarized in four key words: FOSS (and licensing), customization (or flavors), privacy (and security) and budget.

As an open source OS, Linux, has nothing to envy to windows. It comes with a Graphical User Interface (GUI) with a desktop that allows users to view all files, play videos, surf the Internet, write documents, etc., just like windows. But Linux comes with other advantages as well. For the advanced Linux system-user or developer, there is the possibility of having access to the source code and the liberty to alter it according to one's needs, in accordance with the open source philosophy (FOSS) and the GPL-Licensing that guarantee the end user the four freedoms, namely the freedom to run, study, share, and modify the software (Smith, 2007).

Furthermore, distros of Linux are made to fulfill specific purposes. Not only do they take into account whether the machine is hyper-performance, or with limited resources, but they also offer limitless possibilities for the customization of the machine with available applications that go beyond the necessary management tools, programs, and drivers that are required to run the entire system, i.e., to operate the computer. Thus, whereas Ubuntu Gamepack, as an OS, is oriented towards gaming, Ubuntu Studio is oriented towards the "creative individuals in the areas of audio production, video production, graphics design, photography, and desktop publishing" (<https://ubuntustudio.org/>). These varieties of Linux, which are highly customizable based on user needs, are called flavors.

Another advantage of the Linux system is that of security. There is wide agreement among specialists that Linux is more secure than windows, which is still subject to viruses and hackers for various reasons. Furthermore, Windows retains all the user details, which leads to privacy concerns.

Finally, there is the crucial issue of price. Linux as an OSS is free. The price of Windows is excessively high for people with a limited budget or for developing countries.

To do justice to both systems (Windows and Linux), the previous arguments should not be interpreted as implying that Windows is a bad OS. Windows also has features to recommend it. It is a widely-used intuitive system and it offers great ease of use. The question of which OS

is better cannot be categorical. Both are unique and serve specific user requirements and target a different population. Nonetheless, if for translation purposes we are primarily concerned about the price and security, then Linux is to be evidently recommended.

There are, then, various arguments in favor of using open source CAT tools and open source OSs. Their benefits are no longer to be demonstrated. OmegaT, for instance, as an open source cat tool has little, if any, to envy to a fully-fledged proprietary CAT tool such as Trados or Memoq as explained in section 2.3.

## **2.6 What about the Purported Disadvantages of F/OSS?**

Probably, the one major disadvantage of programs collectively referred to as F/OSS is their reportedly difficult installation and their often-user-unfriendly interface. It true that in the past, F/OSS relied on command prompts to build, install or use applications. At that time, technical knowledge to install and properly configure applications by a specialist, in addition to the concomitant training of the user, was essential.

This is still true for some applications. Nonetheless, many applications are now readily available in a GUI as binary executable files or as readily built applications through package managers from software repositories (software centers) in the world of Linux (e.g., OmegaT: the CAT tool, Stardict dictionary, etc.). F/OSS no longer requires very sophisticated knowledge to be built. It is readily available and operational through software centers very such like the Play Store of Android or the App Store of iOS.

The more complex applications are sometimes bundled into readily built and configured applications on virtual machines and the Docker platform. For instance, Libretranslate, which, according to the official website (<https://libretranslate.com>), is an “Open Source Machine Translation API, 100% Self-Hosted. Offline Capable. Easy to Setup” can be run after installing Docker on the OS with just one line of code using the CMD command prompt of Windows or Linux:

```
docker run -ti --rm -p 5000:5000 libretranslate/libretranslate
```

In the experience of the writer of this article, Ubuntu, as a Linux OS, offers a more automated installation than Windows in many scenarios with a few clicks of the mouse. Furthermore, many Linux OSs, more specifically called distros, are now devised in such a way as to offer a

similar experience to the user as in windows<sup>3</sup> with a GUI, of course, (e.g., ReactOs (<https://reactos.org/>), Robolinux (<https://robolinux.org/>), Windowsfx (<https://www.windowsfx.org/>), Zorin OS (<https://zorin.com/os/>), Linux Mint (<https://linuxmint.com/>), etc.). It is interesting to note that software repository package managers, which allow a person to get all his/her favorite applications from a single location, were used in the Linux world long before Windows implemented Microsoft store<sup>4</sup>.

Most major applications available to the Windows user are also available in the Linux world (Office, VCL, etc.). Even if you have to use some Windows software, you need not worry, the Wine emulator is able to run most Windows software.

Wouldn't it be wonderful then to have an open source OS in the form of a portable USB that is capable of doing most of what Windows normally does like burning CDs, playing music, word processing, checking email, or surfing the web in addition to all the translation tools that are dear to the translator and translation teacher, all in one place and ever ready wherever you are? And on top of all for free?

## 2.7 The Quest for the Most Adequate Linux OS: The OS and Criteria of Selection

Evaluations of OS on the net are most of the time subjective. Lists of favorite OS rarely agree on what constitutes the best OS.<sup>5</sup> To discover and test the most appropriate Linux OS, we considered numerous popular distros, we looked at the documentation they offered, checked for online forums that were active, and tested the shortlisted Linux OSs. The task of selection was not easy given the fact that there are at the moment more than 500 active Linux distros (<https://distrowatch.com/>). In our final selection, we took into consideration the following criteria:

---

<sup>3</sup> cf. Christian Cawley. 2022. 12 Free Alternatives to Windows Operating Systems (<https://www.makeuseof.com/tag/free-alternatives-to-windows-operating-systems/>); Linda. Top 6 Free Windows Alternatives in 2022 – Have a Try! (<https://www.partitionwizard.com/partitionmagic/windows-alternative.html>)

<sup>4</sup> <https://www.makeuseof.com/tag/before-the-windows-store-package-managers-and-software-repositories-for-windows/>

<sup>5</sup> For instance, in Arnab Satapathi's (2019) 7 best Linux live CD distro for 7 different purpose (<https://www.pcsuggest.com/best-linux-live-distro/>), Thomas Hyde's (2023) 7 Best Linux Distros for Students in 2023 (<https://www.blackdown.org/best-linux-distros-for-students/>) and Bruce Byfield's (2016) The 7 Best Linux Distros for Business (<https://www.datamation.com/open-source/the-7-best-linux-distros-for-business/>), there is only agreement between the third and the second about 2 distros.



- a. Similarity to Windows: The OS should be as far as possible similar to some version of Windows with a well-organized GUI for a pleasant usage experience.
- b. Active Development: The OS should be in active development.
- c. The ease of setup and the overall out-of-box experience: The OS should not present a steep learning curve, should come already equipped with a nice GUI and the minimum of necessary programs pre-installed out of the box, such as a file manager, text editor, browser, and terminal. It should also ideally offer an easy way to install additional essential software, for instance in the form of a rich graphic package manager.
- d. Availability of documentation in the form of dedicated websites, forums, and the like and popularity.
- e. Portability: The OS should be capable of being installed on a hard drive, if the translator wishes to do so, as well as on a USB stick, so that it could be carried everywhere in one's pocket. Portability in this sense means more than simply having a Linux live USB flash drive distro on a bootable removable media (USB/CD/DVD). It should be able to preserve changes to the system on the USB so that the result will be a persistent installation identical to normal installation to HDD.

In addition to the factors already mentioned, our evaluative chart included other pieces of information such as country of origin of software, specific targeted users (if there are any), default Desktop Environment, support for Arabic, and whether the distro is lightweight (with a file manager, text editor, browser, and terminal), middle weight (with browser, terminal, office applications, and system administrative tools) or full-featured weight.

There are many Linux systems in active development and many of these are claimed to be similar to Windows's desktop<sup>6</sup> and offering live CD/ DVD/ USB (bootable distros) for testing the OS before installing it<sup>7</sup>. There are not, however, many OS that are in active development, easily customizable, and portable (i.e., fully operated and functional from nothing more than a

---

<sup>6</sup> cf. Christian Cawley. 2022. 12 Free Alternatives to Windows Operating Systems. (<https://www.makeuseof.com/tag/free-alternatives-to-windows-operating-systems/>); Linda. Top 6 Free Windows Alternatives in 2022 – Have a Try! (<https://www.partitionwizard.com/partitionmagic/windows-alternative.html>)

<sup>7</sup> Cf. Sharma, Mayank. (2022). Best USB bootable distros of 2022. (<https://www.techradar.com/best/best-linux-distros>).

USB memory stick)<sup>8</sup>. While the reasons for requesting the OS to be in active development and to be familiar are self-evident, being portable or with persistence needs a few comments. A portable USB OS can come in real handy. Having set up a Persistent Bootable Linux USB Pen Drive means that you can use your preferred OS on different PCs while each time preserving changes on the system on the USB. You won't have to set up your system up from scratch each time you boot especially if you are on the move. Furthermore, you can make changes to the OS and save work to the drive wherever you are, i.e., provided you have access to some PC machine with the bios set to boot from the USB. It is like having your own pre-configured O.S. in your pocket.

For evident reasons of space, it is impossible here to reproduce the evaluative chart. Suffice it to say that excluding the criterion of portability, fifty OS were shortlisted. On considering all of the previous criteria, ten portable Linux systems were shortlisted, which are the following<sup>9</sup>.

## 2.8 Portable Linux Systems

Based on the previous criteria, ten portable Linux OS were shortlisted: Knoppix, Puppy Linux, Fatdog64, MX Linux, Porteus, Porteus Nemesis, Aporteus, Porteux, Peppermint and Slax,

### 2.8.1 Knoppix (Germany, v1.4: 2000; v9.1: 2021)

In our experience, even though Knoppix (<http://knoppix.net/>), which is based on Debian GNU/Linux, was easily installed on a USB, managed to boot and run completely from a USB, and further changes to the system were apparently preserved on the USB, it presented serious problems. Its customization (e.g., using the Arabic keyboard) turned out to be a nightmare. Downloading further applications through the Synaptic package manager was very slow and caused the system to stop responding because Knoppix (as a DVD) already comes overloaded with applications that are not necessarily useful to a translator. Furthermore, and more

---

<sup>8</sup> Cf. Divine Okoi. 2019. 10 Best Linux Distros to Install on a USB Stick (<https://www.fossmint.com/best-linux-distros-to-install-on-usb/>); Mehedi Hasan. 2022. 10 Best Portable Linux OS/Distros to Install & Run From USB (<https://www.ubuntupit.com/best-portable-linux-os-distros-to-install-run-from-usb/>); Aljo Anto. 2019. 14 Best Portable Linux Distro to Boot and Run from USB (<https://mashtips.com/best-portable-linux-distro/>); Sydney Butler. 2021. The Best Portable Linux Distributions (<https://helpdeskgeek.com/linux-tips/the-best-portable-linux-distributions/>).

<sup>9</sup> Slitaz was excluded because it uses the Tazpkg package manager, which is rather limited and unfamiliar. The Chromium OS was also excluded since it caters primarily for web-based applications.

importantly, there seems to be no recent documentation related to this OS<sup>10</sup>. All of this was tested on a machine with 16 Gb RAM and an Intel(R) Core (TM) i7 CPU 870 @ 2.93GHz 3.07 GHz. Knoppix is only available in German and in English. Kaella Knoppix, (<https://archiveos.org/kaella/>), on the other hand, which is a derivative French version, is no longer in development.

### **2.8.2 Puppy Linux (Australia, v0.7: 2003; v22.12: 2022)**

Puppy Linux (<https://puppylinux-woof-ce.github.io/>) is a collection of several light-weight portable Linux distros that are built using the same set of tools and that offer a session save on shutdown. Ignoring the community versions, and focusing only on the official distros, there are at least two versions. The first one, called Puppy Linux Slacko, is based on Slackware and is modular, which means that you can easily exchange components including the kernel and various programs to create a reorganized Puppy. The second version is based on Debian.

In our experience Puppy Linux Slacko installs easily as a portable USB OS and allows the user to save files and changes on the USB. The system does not seem to be intuitive and there were problems customizing it to support Arabic.

The Debian-based Puppy Linux installs easily on the USB flash drive. The package manager is used to install translation software on the now portable OS. Thus, OmegaT, Apertium, localize, Stardict, G translator, and translate toolkit were readily available packages. On the other hand, customizing the desktop in a way as to group these similar applications into one folder proved to be difficult.

### **2.8.3 Fatdog64 (USA, v500: 2011, v801: 2019)**

One of the derivatives of Puppy Linux is Fatdog64 (<https://distro.ibiblio.org/fatdog/web/>). The latter was created as a "fatter" (i.e., with more built-in applications) derivative of Puppy Linux, the Slackware-based version. It has grown to become an independent distro. Fatdog64 packages come in two flavors: TXZ packages (similar to DEB, RPM, etc.) and SFS packages (that usually contain a large application such as LibreOffice or multiple applications and libraries). Fatdog64 offers possibilities for running it as a live CD, live USB, or installing it to a hard drive. It offers the possibility of saving changes to a portable USB or a multi-session DVD. In our experience,

---

<sup>10</sup> The latest documentation referred to on the official website of Knoppix was last modified on 26 November 2014.

Fatdog64 offered out of the box customization tools to support Arabic, but installing the software was not at all easy.

#### **2.8.4 MX Linux (Greece, USA, v14: 2014, v21.3: 2023)**

MX Linux is a rich Debian-based distro. The process of creating the portable version of the system was anything but straightforward. It is true that the OS comes with a utility for creating a MX live USB (under the category of MX Tools.). Nonetheless, making it portable, or using the terminology of this system, making it persistent (i.e., with Persistent Storage), was confusing. Literature on the net on the subject provided various solutions for making a USB bootable with persistent changes using some USB tool maker (such as Rufus, UNetbootin, etc.), which did not work in our case. What worked was using the MX live USB drive Maker with further instructions (10 through 16) by mmikeinsantarosa (2018) from the web page Create a Live USB w/Persist from a Windows Desktop (<https://mxlinux.org/wiki/system/create-a-live-usb-w-persist-from-a-windows-desktop/>).

The system also comes with a feature that allows the user, not only to make the live bootable USB, but also to clone the whole current OS on a USB. Nonetheless, after installing a few applications (OmegaT, Agisub, Apertium, Localize, and Virtaal), the MX Linux OS slowed down in a significant way with the feature persistence on after every session even when there was nothing to be preserved. As such, MX Linux is not at all a good choice for a translator who is racing against the clock to meet deadlines.

#### **2.8.5 Porteus (Ireland, v1.0: 2011; v5.0: 2022)**

Porteus is a Slackware-based live OS, which means that it can be run from a USB drive or a CD without being installed on a hard drive. If the user wishes so, Porteus can be installed on a hard drive, although it is not meant to be fully installed onto a system. Porteus is fast and modular but, at the moment, it has no graphical package manager.

#### **2.8.6 Porteus Derivatives: Nemesis, Aporteus and Porteux**

Most Derivatives of Porteus, especially projects which are not officially supported by the Porteus Team (e.g. Porteus-xf (<https://forum.porteus.org/viewtopic.php?t=676>), Porteus/Arch aka Sensei (<https://forum.porteus.org/viewtopic.php?f=114&t=5029>), Portix (<https://forum.porteus.org/viewtopic.php?t=9540>) were not seriously considered for the scarcity of documentation and the subsequent problems of follow up and update. Having

excluded the ‘minor’ derivatives, we were left with three major derivatives: Porteus Nemesis, Aporteus and PorteuX. Porteus Nemesis is fairly documented in forums (e.g., <https://forum.porteus.org/viewforum.php?f=137>). It is a derivative of Porteus Linux using Artix Linux as a base. It has the advantage of having the rich arch/Artix package manager. APorteus is another Arch Linux based distro but as a recent project it should not be used in production environments. PorteuX, on the other hand, is a very recent project that is based on Slackware. It is inspired by Slax and Porteus (<https://github.com/porteux/porteux>).

### **2.8.7 Peppermint (United Kingdom, v1: 2011; v 2022)**

Peppermint is a relatively lightweight Debian-based (previously a Lubuntu-based) Linux distribution that aims to be lightning fast and easy on system resources. Peppermint is not portable in the same sense as the other previous OS, which were natively and specifically meant to be portable. It is possible nowadays to run some Linux OSs, Ubuntu, in particular (e.g., Ubuntu 22.04), and Debian-based systems such as Linux Mint and Peppermint on USB Drives with persistence storage through the persistence feature integrated with recent versions of Rufus or UNetbootin, which are bootable USB makers<sup>11</sup>. Creating a USB drive with persistence, allows the user to allocate some space of the USB drive for a persistent overlay file. With a few limitations, any changes made to the system—for example, saving a file to the desktop, changing the settings in an application, or installing a program—will be stored in the overlay file. Nonetheless, the choice in this project rested on: systems designed to run as portable systems

The key trick in installing Peppermint or any other Debian-based OS on a USB with persistence is formatting the USB through the GParted tool (on Linux) in a specific way<sup>12</sup> and then simply installing the OS as it would normally be installed on a hard drive.

---

<sup>11</sup> See for instance the tutorial RUN Ubuntu 22.04 From USB Drive With Persistence Storage (<https://www.youtube.com/watch?v=3wofbmwLNUw>) or Install Persistent Linux to USB Flash Drive Peppermint OS (<https://www.dailymotion.com/video/x17ax7f>)

<sup>12</sup> See for instance the tutorial: RUN Ubuntu 22.04 From USB Drive With Persistence Storage (<https://www.youtube.com/watch?v=3wofbmwLNUw>) or Install Persistent Linux to USB Flash Drive Peppermint OS (<https://www.dailymotion.com/video/x17ax7f>)

**2.8.8 Slax** (Czech Republic, Slax v2.9: 2016, v15.0 based on Slackware (again after 9 years) and v11.4 (based on Debian): 2022)

Slax (<https://www.slax.org>) is another small, fast, live and portable Linux OS with a modular approach, which means that modules can be added or removed on-the-fly. The latest Debian-based Slax version (11.4.0) was released in 2019 whereas the latest Slackware-based Slax (15.0.0) was released in 2022. This gives the user the ability to benefit from the entire ecosystem of each. The biggest advantage of the Slackware-based Slax is that the system can be easily customized by modules. The biggest advantage of the Debian-based Slax is that the user can have immediate access to thousands of pre-built applications through GUI package managers. Thus, thousands of prebuilt packages with applications could be downloaded thanks to `slackpkg` (Slackware) or `apt` (Debian) command.

Both versions of Slax can be installed into any movable medium (USB, HD, etc.) as easily as possible for both legacy BIOS or UEFI booting machine, which is a great advantage. The mechanism to transfer Slax onto a USB, for example, is similar to the one in Porteus: mount the ISO and copy its contents onto a formatted disk before running a script from inside the USB to make it bootable. The distro offers three boot options. By default, it boots with the persistence option to save any changes made in the Live environment. The second option is optionally disabling persistence to boot into the factory environment, the third option consists in running the Live environment entirely from RAM.

As a very lightweight distro, Slax comes with a rudimentary graphical desktop (Fluxbox), and with very limited preinstalled desktop applications (namely, a web browser (Chromium), a network manager, a terminal, a file manager (Dolphin), a text editor and a calculator. With only the basics one needs for general computing tasks, SLAX is fast, stable and convenient. With the addition of extra modules/applications, the distro can be specialized for tasks of particular interest to the end user, for instance academic research or translation in our case. Nonetheless, as a very lightweight distro, Slax comes with a very basic desktop. Furthermore, it lacks the minimum required applications such as an office suite, a graphic package manager, etc. It was not difficult to install these on the Debian-based version of Slax as well as a few translation-devoted applications. The sheer number of applications sporting on the desktop prompted us to add a Display Manager (LXDM) and a reasonable Desktop Environment (Xfce 4) as in the following video tutorial: <https://www.youtube.com/watch?v=nwWr2YrHR7k>. The system

showed no signs of any significant slowing down. We concluded that Slax is the right system for the task at hand.

## 2.9 Why SlaxT as an ITE?

As the idea of this project is to have a portable version of a Linux distro that could be run from home, office, or anywhere from a USB as well as being installable on a HD, Slax as a live, portable and hard disk-installable distro serves well this purpose.

Furthermore, the seemingly disadvantage of being a minimalist system turned out to be a great advantage as it can be customized the way a translator likes with the applications that s/he needs most. It is also a fast, self-saving, Debian-based distro<sup>13</sup>. Slax seems to have everything to recommend it. Furthermore, Slax does not need the fastest machine either. We tested it on various old and not so old laptops and desktops. Even though we did not test every single software in depth, the result was encouraging. The speed was decent. Therefore, the choice in this project rested on Slax<sup>14</sup>.

## 2.10 Refurbished Slax: SlaxT

Slax comes with the bare minimum, namely a file manager, text editor, terminal, and internet browser. SlaxT is made as a truly complete OS. Not only has it been supplied with the usual applications for everyday work, but it also it has also been equipped with all needed software for the freelance translator or any other translator. We will come back to this in section 4.

## 3 The Project within a Broader Perspective: Literature Review

Having addressed some theoretical issues related to the philosophy of F/OSS as well as some methodological questions related to the choice of the most adequate Linux system, it is high time we situated this project within the perspective of similar attempts at promoting open source

---

<sup>13</sup> Even though there is a Slackware-based version of Slax, selection rested on the Debian-based version for the tens of thousands of prebuilt packages and applications readily available through the apt (for Debian) command.

<sup>14</sup> In fact, the decision was not easy at all. Debian OS have the Synaptic package manager to second them; Arch Linux OS have the Pacman Package Manager to second them. Slackware-based OS are modular, etc. Therefore, for the fun of it, the writer of this article compiled into various multiboot systems (Multibootusb, Easy2Boot, Multisystem, mkusb, XBoot, Ventoy, Sardu, etc.) what he considered the best self-saving OS of Ubuntu, or Ubuntu like (namely Peppermint), Debian (Slax), Slackware (Slax or Porteus), and Arch Linux OS (Porteus Nemesis or Aporteus).

CAT tools, in general, and, more specifically, building or suggesting environments where various CAT tools are integrated. Prior projects took the form of either an executable application bringing together various software on a USB or CD, or in a complete OS with the CAT tools pre-installed. Given the practical dimension of our project, our literature review will not focus on the philosophy of F/OSS, but on the various possibilities for the integration of the CAT tools as exemplified by some of the most important practical projects where translation or a related field interacted with Linux or F/OSS.

### 3.1 The Translation Portable USB Collection

At the University of Innsbruck (Austria), they compiled a collection of F/OSS for translation in a USB flash drive, that was known as USBTrans (<http://www.petersandrini.net/en-fsftrans.html>). This USBTrans could be run on a pc with a preinstalled Windows OS. The portable USB Trans<sup>15</sup> included important applications. Each of these applications could be run from the USB without installation of any kind.

A different direction consisted in getting rid of any commercial software of any kind by using a F/OSS Platform, i.e., by working with the sole use of open source tools using a Linux distro. This will be explained in the next section. We will first explore how Linux was used in various scientific projects (3.2) and then we will discuss how Linux was used in the field of translation in particular (3.3).

### 3.2 When Science Met Linux

Even though in the world of Linux there are many distros with different “flavors”, very few GNU/Linux distros have been particularly compiled to be used with translators in mind either for the training of translators in a pedagogical context or for translation work by professional translators. To begin with, it is convenient to start first by some field-specific Linux distros that are not specifically meant for translators but that, nonetheless, address a related field. There is for example Morphix-NLP, released 2003, which is “a Live CD Linux distribution with a rich collection of Natural Language Processing (NLP) applications.” (<https://archiveos.org/morphix-nlp/>). Morphix NLP is based on the Morphix distro. Importunately, this distro does not seem to be in development any more.

---

<sup>15</sup> Peter Sandrini. Free Translation Technology (<http://www.petersandrini.net/en-fsftrans.html>).



A Similar Project is Knorpora 1.0 (<https://archiveos.org/knorpora/>), which is another Live CD that is based on Knoppix 3.3. This latter distro is oriented towards students of corpus-based computational linguistics and has the advantage of being a fully operational Debian/Linux OS from the CD-ROM drive, without installing anything on the computer. Unfortunately, it is built on the 86-bit architecture and is no longer in development.

Focusing on science, in general, there is Scientific Linux (<https://scientificlinux.org/>), which is another free and open source distro of Linux for the scientific community. Scientific Linux is based on the RedHat Enterprise Linux (RHEL). The latest version (7.9) goes back to 2020.

More specifically, ArcheOS (Archeological OS, <https://www.archeos.eu/category/archeos/>) is another Debian-based GNU/Linux live distro built with archaeologist needs in mind to address archaeological computing concerns. The most recent version (5.0) goes to 2015.

Bio-Linux (<https://www.bioinformatics.org/download/bio-linux/>) is a full-featured, configurable, Debian-based Linux OS giving access to bioinformatics software on a single Debian-based platform. Bio-Linux provides more than 500 bioinformatics programs with a graphical menu, as well as easy access to the bioinformatics documentation and sample data useful for testing programs. The most recent version (8.0.8) goes to 2017.

There are other field or target specific Linux distros targeting or serving specific users (e.g., students, education, scientists, etc.) Worthy of mentioning in this respect are the following distros: UberStudent (<https://www.uberstudent.org/>), a discontinued Ubuntu-based distro, Edubuntu a discontinued partner project of Ubuntu, Academix (<https://academixproject.com/en/home/>), a Debian-based Linux distro, openSUSE-Edu (<https://en.opensuse.org/Portal:Education>), an education-oriented distro based on openSUSE, Skolelinux (<https://www.skolelinux.de/en/>), a Debian-based Linux distro intended for educational use, etc.<sup>16</sup>.

---

<sup>16</sup> Mehdi Hasan. (2022). Top 7 Best Scientific Linux Distros That Serve Scientific Communities (<https://www.ubuntupit.com/best-portable-linux-os-distros-to-install-run-from-usb/>); Sohail. (2016). 6 Linux Distributions for Educational Use (<https://www.linuxandubuntu.com/home/6-best-linux-distributions-for-educational-use>); Desoky Mo. 2019. Top 7 Linux Distros for Medical and Scientific Communities (<https://medevel.com/top-7-linux-distros-for-medical-and-scientific-communities>); <https://distrowatch.com>

### 3.3 When Translation Met Linux

In the realm of Linux, the translator's tools (translation software) could be made available in a variety of methods and projects, including the following:

1. Provision of translation software repositories
2. Addition of translation packages to standard distros
3. Live DVD/CDs or Portable USBs of OS with translation software added.

Concerning this last direction, to my knowledge, there has been only three projects where translation specifically interacted with Linux: Linguas OS, Tuxtrans and MinTrad. Two of these projects are worthy of being discussed.

Linguas OS, which is no longer in development, and is not even hosted on the net, was “a project developed by Tony Baldwin as a demo for a translators’ conference” (sometime in 2007). “The goal was to adapt a Linux OS distro (based on PCFluxbox OS) with tools and apps specifically chosen to assist translators” (<https://www.linguasos.org/>)

Tuxtrans is another discontinued GNU/Linux system that was “developed specifically for translators and linguists in mind. It was based on the “widely used distro Ubuntu, more specifically the version with the XFCE desktop called Xubuntu. Tuxtrans was active for 14 years from 2007-2021” (<https://www.uibk.ac.at/tuxtrans/>). Tuxtrans provided not just an OS but all (or almost all) needed software for the freelance translator or any other translator such as the CAT tools (Heartsome Translation Studio, Heartsome TMX Editor, and OmegaT) besides office tools like LibreOffice, email tools like Thunderbird (plus Lightning for the calendar features), the Machine Translation software Aperture, software translation tools like POEdit, Virtaal, and much more. Tuxtrans was hosted by the University of Innsbruck (Austria)

Marta García González (2013) describes a similar project, the Mintrad project, that focused “on the compilation of Free and Open Source Software (FOSS) for translators in a comprehensive Linux distribution” (p. 125). The Mintrad project brought in “all those free, open source applications language mediators could use as part of their work” (Diaz Fouces 2005, in García González 2013: 132) and that “could be used for translator training in all the different courses which comprise a degree in translation and interpreting.” (Diaz Fouces 2005, in García González 2013: 132)

To the best of my knowledge there is at the moment no surviving up-to-date OS that is translation-oriented. Hence the necessity of the present project.

There are, nonetheless, more or less comprehensive lists of “tools” for translators. In this regard, it is useful to refer to the website TranslateOnLinux (<https://translateonlinux.org/>), which is maintained by Jean Dimitriadis. The list is largely up-to-date and runs over more than forty pages. Nonetheless, despite the title which implies FOSS, it includes open source as well as well as demos or proprietary software as well.

An earlier list was compiled by Marc Prior and was called Linux for Translators(<http://www.linuxfortranslators.org/>). The same remark as to the mixing of free, open source, demos and proprietary software holds true.

#### **4. A New Born in the Field: SlaxT**

##### **4.1 What is New about SlaxT?**

Excluding Windows as an OS for the reasons discussed under 2.4 and 2.5 and excluding commercial translations tools for the reasons mentioned in 2.2 and 2.3, we suggest here an Integrated Translation Environment (ITE) in the form of a portable Linux Distro with all, or most of, the open source CAT tools that the translator or the translation tutor is likely to need. It is not within the possibility of every translator to create his or her translation tools even if he or she wishes so. The reasons are numerous: lack of technical knowledge, limitations of time, etc. In this respect, the current project comes as a timely handy and up-to-date product. True to the spirit of F/OSS, these bundled translation applications will be made available for all willing translators and translation students to test and use through Slax. The latter OS is basically a fast, portable and modular live Linux CD/USB medium that is based on Debian and that is optimized to run from CD, USB flash drive, hard drive, or other bootable storage media.

The present project, SlaxT, which is specifically adapted for professionals in the translation industry, and translation students in educational institutions, shares a common goal with the previous projects in that it aspires to provide an ITE for the training and work of language mediators (translators, subtitlers, localizers, etc.), who do not have the time to search for the tools they need. Nonetheless, it differs from them in that it is based on a full-fledged, self-saving GNU/Linux distro that does not have to be necessarily installed on a computer’s hard disk. Furthermore, it includes the most relevant and up-to-date F/OSS out of the box to assist

translators with the tasks that they perform on a daily basis in their work. Another advantage of this OS is that it is based on Debian. Therefore, the user will have at his or her disposal the most complete distro in terms of packages.

#### **4.2 What Makes SlaxT OS Notable?**

Presently, there is no up-to-date or even a surviving ITE using a Linux distro as an OS and F/OSS as translation tools. This makes the use of proprietary software a necessary evil, with all those constraints they put on tight budgets and the other security and privacy concerns they represent. The primary task of a translator is translation work, and not compiling the necessary tools of the trade from scratch. In our opinion SlaxT is the answer to the translator's requirements.

SlaxT OS is pre-packaged with the translator's most needed tools, ready for use and easily maintainable. Sure, there has already been Linux distros oriented towards translators, offering solutions to enable them to compete on the market since the appearance of Linguas OS (in 2008), but there is nowadays no up-to-date OS that serves the daily needs of a translator. We have to specify that we interpret the term translator in a very general sense to refer to professionals in the translation industry as well as localizers, subtitlers and students of translation. Thus, SlaxT OS comes as a timely update to previous similar OS. SlaxT is also the product of years of teaching in, and managing, a Master Program in Translation Technology and Specialized Translation at Cadi Ayyad University (2014-2020).

SlaxT OS is based on Debian. This means that the translator has at his/her fingertips the largest software from repositories via aptitude (command line) or the Synaptic package manager (GUI). This was a major factor in the choice of the OS so that the user does not have to install from source code, etc., so that the translator's experience of Linux be pleasant and so that the user focus on her/his work, and not on maintaining the software.

Not only does SlaxT OS come as a timely update to previous OS but it is characterized by unique features in comparison. SlaxT OS is truly portable with inherent persistence. This means the user can use it at home, in the office, or on a journey. Slax, on which SlaxT OS is based, is one of the smallest, quickest system, using Fluxbox as its default window manager. All that the user needs is some available computer. Of course, if the translator wishes so, s/he can install it on the hard disk of one's computer as the only system or even alongside another OS, for greater easiness of manipulation, and higher speed.

No OS can claim to be exhaustive as this would untimely lead to software conflicts, system sluggishness, etc. SlaxT is no exception. Even after excluding the little extras such as multimedia players, etc., the distro has become significantly heavy. Long is past Linguas OS, which was about 412 mb (with the concern to have the system burnable on a CD to run it as a Live CD, enabling the user to test it quickly. With modern USB sticks that restriction is no real constraint.

Additionally, SlaxT is configured by a translator, a translation teacher and a coordinator of a previous Master program in Translation Technology and Specialized Translation (Cadi Ayyad University, Marrakech 2014-2020), who is closely familiar with the needs of professionals and students in the translation industry.

SlaxT combines the advantages of both FOSS and GNU/Linux into one OS. Such advantages to users, in general, and translators, in particular, have been widely acclaimed elsewhere and concern the increased efficiency and productivity achieved by the use of a stable and secure system and rejection of software licenses

In order to avoid some of the drawbacks of Linux OS and make the SlaxT experience acceptable to translators coming from Windows background, which include the vast majority of professionals working in the translation industry while including the software that is mostly needed by translators, and still keep the desktop fairly uncluttered, we decided to replace the Fluxbox desktop with which Slax originally comes as its default window manager, with Xfce 4, which is a GTK-based desktop environment aiming to be fast, lightweight and useful without unnecessarily exhausting resources or compromising the user's experience. In the course of this change, we also Added the Display Manager (LXDM). We also installed the IceWM, which does give the OS a touch of Windows 95.

As the present research is largely empirically based and pragmatically oriented and as its ultimate aim is the production of an ITE in the form of Linux distro with F/OSS as translation tools for the training and work of language mediators (translators, subtitlers, localizers, etc.), we are going to discuss in the next section the open source CAT Tools that are particularly recommendable for the novice freelancer and for pedagogical purposes in a low-income developing country.

## 5. Translation-related Programs to Install on any Linux OS

Besides the strictly obligatory pc tools, namely a Terminal, a file manager, and an internet browser, and besides the equally obligatory office tools, namely a word processor or, still better, an office suite (e.g., LibreOffice) for the creation and manipulation of all major office file formats, a pdf reader, and a plain text editor (such as FeatherNotes), what are the essential tools of the trade?

At this stage, two observations come in as timely. First, there are various CAT Tools from which a translator can choose, some of them proprietary, others free or even open source. It is clear that in the present paper we are interested primarily in open source and free CAT tools. We will say very few things, if ever, about proprietary software. Second, since judgments about the best and most needed translation software applications can be subjective since different CAT Tools have different strengths and weaknesses and since the judgments depend on the translator's objectives, what s/he normally translates (i.e. the file formats dealt with) and what s/he exactly expects from a CAT Tool: Translation Memory, Machine Translation, Alignment, Terminology Management, Pre-translation, etc., no real strict attempt has been made to favor one software over another. The user who does not have access to the SlaxT OS ISO and who is only reading this document can safely assume that the first item listed in any category has things to recommend it over others. We have divided the applications into 15 broad types: Machine Translation Software, Translation Memory, Translation Localization Editors, Subtitling Tools, Terminology Management Systems, Dictionary Look-up Programs, TM Alignment/ Text aligners, etc.

For each application, a brief overview is generally drawn or quoted from the main or official website of the relevant application, and the GUI package manager that contains it is also indicated. Since SlaxT is a Debian-based OS, the Synaptic package manager is taken as the primary source for all software. Only when an application is lacking there are other package managers referred to. Within each sub-category, applications are normally listed in their order of importance. Thus, unless some statement is made to the opposite, the user can safely assume that the first application within each category will perfectly do the job. Having said that, the most important translation and terminology tools that can be installed on any Linux system are listed below.

## 1. Machine Translation Software

### 1.1 Crow Translate

Crow Translate is a language translator for Linux and Windows that has both a GUI and a command-line interface. It uses the translation engines of Google Translate, Yandex Translate, and Bing Translator (<https://crow-translate.github.io/>). The easiest way to install Crow Translate is through the AppImage Software (namely the Crow\_Translate-2.8.4-x86\_64.AppImage)

### 1.2 Dialect

Dialect is an application for GNOME that translates between languages using Google Translate, LibreTranslate and Lingva Translate (<https://flathub.org/apps/details/app.drey.Dialect>). Dialect is available on the Flathub and on the Snap Store.

### 1.3 LibreTranslate

On the GitHub website, Libretranslate is described as a “Free and Open Source Machine Translation API, entirely self-hosted. Unlike other APIs, it doesn't rely on proprietary providers such as Google or Azure to perform translations. Instead, its translation engine is powered by the open source Argos Translate library.” (<https://libretranslate.com/>). Instruction on how to run one's own API server are available at the following site: <https://github.com/LibreTranslate/LibreTranslate>. Nonetheless, as mentioned before, the easiest way to do it is to pull command a Docker Image (i.e., download an image) of the containerized application from the Docker Hub Container Image Library (<https://hub.docker.com/>).

### 1.4 Translatium

Translatium is a free, open source cross-platform translation application. It normally supports translations of words, phrases from or into 100 different languages with dictionary, transliteration and voice output support (text-to-speech capabilities) (<https://translatium.en.softonic.com/>). Translatium is available through the AppImage Software and Snap Store.

## 1.5 Glate

Glate is a neat, simple yet feature rich, Google Translator and Text to speech synthesizer for Linux Desktop Platform (<https://snapcraft.io/install/glate/debian>). Glate is available on the Snap Store.

## 1.6 Apertium

Apertium is a free/open source rule-based machine translation platform between related languages (<https://www.apertium.org>). Worthy of consideration in this respect is Apertium-OmegaT, which is a plug-in for OmegaT to be copied to the plugins/ directory of OmegaT installation (<https://wiki.apertium.org/wiki/Apertium-OmegaT>).

## 1.7 Costa MT Evaluation Tool

This is an Open Toolkit for human Machine Translation Evaluation (<https://code.google.com/archive/p/costa-mt-evaluation-tool/>).

## 2. Integrated Translation Environments

### 2.1 GlobalSight

GlobalSight is an open source Translation Management System (TMS), and ITE that is tailored for companies to manage, translate and deliver global content (<http://www.globalsight.com/>). The latest version was released on March 20, 2017 and is available for download at: <https://sourceforge.net/projects/globalsight/>. It is also possible to pull command a Docker Image of the containerized application from the Docker Hub Container Image Library (<https://hub.docker.com/>).

### 2.2 Translate5

Translate5 is an open source comprehensive translation system that is cloud-based with review, post-editing and terminology assistance. The self-hosted Basic Service is free. Offers to host it by translate5's developers start from €125,-/month. There is a containerized Docker image of translate5 in the Docker Hub website (<https://hub.docker.com/r/translate5/translate5>). Nonetheless, there are some plug-ins that are only available to the public with a charge.



### 3. Translation Memory Managers

#### 3.1 OmegaT

OmegaT is a free, cross-platform, open source translation memory application written in Java programming language. It is a tool intended for professional translators. Among its features, it includes user-customizable segmentation rules, translation memory, fuzzy matching, match propagation, glossary matching, context search in translation memories and keyword search in reference materials. On Debian-based OS, OmegaT is available through Synaptic. There are many free plugins that greatly enhance the look and effectiveness of OmegaT. Here we suggest the following: [OmT] Moenizer.jar plugin (<https://omegat.sourceforge.io/user-support-archive/2016-February/037235.html>), Okapi Filters, Apertium Plugin, dgt-plugins.jar(<http://185.13.37.79:8003/index.php/p/dgt-plugins/downloads/>) as well as spellcheck dictionaries in [/omegat/dictionaries](https://www.oxygenxml.com/spell_checking.html) ([https://www.oxygenxml.com/spell\\_checking.html](https://www.oxygenxml.com/spell_checking.html)).

OmegaT could well be the fastest developing CAT tool and the richest of its kind in terms of features, including its Team Project feature, which makes it possible for multiple translators to work on the same translation project using a synchronized project memory and a synchronized project glossary (<https://omegat.sourceforge.io/manual-latest/en/howtos.html>). OmegaT figures in almost all major surveys of open source CAT tools.

#### 3.2 BasicCat

BasicCAT is another open source and free computer-aided translation, which stands as a true alternative to OmegaT aiming at providing a simple and useful tool for translators. Its name, BasicCAT, comes from its simplicity and its programming language—Basic (<https://www.basiccat.org/>). Compared with OmegaT, BasicCAT is more recent but it is another fast developing CAT tool.

#### 3.3 Heartsome Tools:

##### 3.3.1 Heartsome Translation Studio

Heartsome Translation Studio 8.0 was a CAT tool developed by Heartsome Technologies Ltd and is now made open source and available for free. Its ease-of-use, scalability, portability and stability makes it still relevant today. (<https://github.com/heartsome/translationstudio8>)

### 3.3.2 Heartsome TMX Editor

It is true that “Heartsome TMX Editor 8.0 is a powerful TM maintenance tool for all CAT software. It provides many useful and practical functions besides common editing features, allowing you to perform TM maintenance tasks easily, simply and all with one tool” (<https://github.com/heartsome/tmxeditor8>).

### 3.4 Anaphraseus

Anaphraseus is another CAT tool. It is available as an OpenOffice.org / LibreOffice extension (i.e., macro) for creating, managing and using bilingual Translation Memories. In this respect, Anaphraseus is the open source equivalent of the proprietary Microsoft Office Wordfast. Originally, Anaphraseus was developed to work with the Wordfast TM format, but it can also export and import files in TMX format (<https://anaphraseus.sourceforge.net/>). The latest update goes to 2020.

### 3.5 EsperantiloTM

According to GPL license, EsperantiloTM is a free elementary program for translators offering the help of a translation memory. The program supports the HTML, OpenOffice, XML formats, and partly MS Word. It can use the TMX and XLIFF exchange formats. EsperantiloTM runs on Windows and Linux, is easily installable and offers an easy user interface. EsperantiloTM lacks many feature that usually come with fully-fledged TMs, such as machine translation and terminology components. The program was last updated in 2013 (<http://www.esperantilo.org/>).

### 3.6 Web-based Cat Tools

If the translator is on the move, and if the task at hand does not require high levels of privacy, cloud-based Cat Tools come in handy. The following web-based Cat Tools require free registration.

#### 3.6.1 MateCat

MateCat, which is an acronym of Machine Translation Enhanced Computer Assisted Translation, offers users a variety of features. It is particularly focused on giving users access to machine translation databases to improve their working speed. It also serves as an outsourcing platform for LSPs. It comes in two versions. First, MateCat is available online at: <https://www.matecat.com/> as a free proprietary version without any limitations in the number of users, projects, files and storage and where the only thing needed is a Chrome browser.

Second, there is an open source version to be self-hosted, which is free, not only for translators, but also for translation companies and enterprise users. The fully customizable open source version can be run as a local server on one's own machine (<https://site.matecat.com/installation-guide>). A preinstalled MateCat Virtual Machine image (.ova) for a Virtual Box as a local server built on Ubuntu 64, namely what used to be called the "matecat\_latest.ova" (~2.3 GB) used to be hosted at: [https://www.matecat.com/vm/matecat\\_latest.ova](https://www.matecat.com/vm/matecat_latest.ova). As a full-fledged, self-contained appliance, MateCat could be set running in minutes on VirtualBox (<https://rosetta.vn/short/2018/01/12/installation-guide-matecat/>). There are also many Docker containerized images of MateCat from the Docker Hub Container Image Library (<https://hub.docker.com/>).

The locally-based MateCat solution seems to address possible security and privacy concerns of some users of the online proprietary solution.

### **3.6.2 SmartCAT**

SmartCAT is another user-friendly online CAT tool. It is provided for free with the following restrictions: 10,000/month and projects expire in 45 days. It normally offers comprehensive services: a CAT tool, a project management tool, and a marketplace for freelancers (<https://www.smartcat.com/cat-tool/>). Although SmartCat is free for freelancers, they have to pay if they want to use some extra features such as the OCR (Optical Character Recognition).

### **3.6.3 CasmaCat**

Currently the only possibility to run CasmaCat seems to install it as a local host through a virtual machine (<https://www.casmacat.eu/index.php?n=Installation.HomePage>). Furthermore, CasmaCat no longer seems to be in development since the website just referred to was last updated in 2016. There is also a Docker containerized images of MateCat from the Docker Hub Container Image Library (<https://hub.docker.com/>)

### **3.6.4 Wordfast Anywhere**

The competitive Wordfast translation memory provider stopped its Wordfast Anywhere free service on January 1, 2023 (<https://www.freetm.com>). Starting from the aforementioned date, users of Wordfast Anywhere have to pay an annual subscription. The other two non-free versions, i.e., Wordfast Classic, which is based on MS Word interface, and Wordfast Pro, which is a standalone application, are still offered.

Compared with standalone, cloud-based Cat Tools have their own advantages and disadvantages, but this is another story.

#### **4. Translation and Localization Editors**

In this section we focus on Cat Tools that act primarily as editors. At its most basic, an editor breaks down the source text down into smaller segments and stores all the source and translated segments in a database. It also comes with a range of tools for editing and quality assurance like autosuggest, spellcheck and propagation.

##### **4.1 POEdit**

Poedit is described as a powerful and intuitive cross-platform translation and localization editor for the .po, .pot, .xlf, and .xliff files (<https://poedit.net/>). Poedit is available through Synaptic.

##### **4.2 Virtaal**

Virtaal is a powerful translation editor of TMX, XLIFF and POfiles. It offers rich features in an uncluttered user interface to help translators with their translation tasks (<https://virtaal.translatehouse.org/>). Virtaal is available through Synaptic.

##### **4.3 Lokalize**

Lokalize is a localization and translation management platform that includes the usual components for CAT tools: translation memory, glossary and a unique translation merging capability and support for gettext (.po, .pot) files, xliff (.xlf, .xliff) files and linguist (.ts) files. Particularly targeted for software translation, it enables translators to manage the translations of mobile apps, games, and websites – either as individuals or as teams of collaborators (<https://lokalise.com/>). Localize is available through Synaptic.

##### **4.4 Gtranslator**

Gtranslator is described as “an enhanced gettext po file editor for the GNOME desktop environment. It handles all forms of gettext po files and include very useful features like Find/Replace, Translation Memory, different Translator Profiles, Messages Table (for having an overview of the translations/messages in the po file), Easy Navigation and Editing of

translation messages & comments of the translation where accurate.” (<https://sourceforge.net/projects/gtranslator/>). Gtranslator is available through Synaptic.

#### **4.5 Pootle**

Pootle is a powerful self-hosted online translation and localization tool. Its main strengths are in facilitating the maintaining of large numbers of projects and languages (<https://pootle.translatehouse.org/>). There are many Docker-containerized images of Pootle in the Docker Hub Container Image Library (<https://hub.docker.com/>).

#### **4.6 Qt Linguist**

Qt Linguist is a tool for translating strings in Qt applications (<https://doc.qt.io/qt-6/linguist-translators.html>). Qt Linguist is available through Synaptic.

#### **4.7 jdLangTranslator**

jdLangTranslator is a translator for .lang files (<https://snapcraft.io/jdlangtranslator>). It is available on the Snap Store.

### **5 Translation File Management**

This section lists and discusses some basic tools for the creation, manipulation and conversion of xliff, TMX, SDLTMM, and other files.

#### **5.1 Translate Toolkit**

The Translate Toolkit is a collection of useful localization and translation tools. It can convert between various different formats, namely the PO, XLIFF, OpenOffice.org, and Mozilla formats. The toolkit also provides an API for programmers of localization tools (<http://docs.translatehouse.org/projects/translate-toolkit/en/latest/index.html>). The Translate Toolkit is available through Synaptic.

#### **5.2 Transolution: Xliff Editor**

Transolution is a cross-platform open source XLIFF Editor, Translation Memory Editor and filters to convert different formats to and from XLIFF. The latest update is that of 2013. Available link for download: <https://sourceforge.net/projects/eviltrans/files/Transolution/>

### **5.3 Okapi Framework: Okapi Localization Tools**

The Okapi Framework is described as “a cross-platform and free open source set of components and applications that offer extensive support for localizing and translating documentation and software.” (<https://okapiframework.org/>). The okapi-apps distribution includes the following applications: Rainbow, CheckMate, Ratel, Tikal, Filters Plugin for OmegaT, and Longhorn. Of particular interest are the following applications:

#### **5.3.1 Rainbow: Translation Package Creation**

“Rainbow is a GUI application to launch various utilities related to translation and localization tasks, such as: Text extraction (to XLIFF, OmegaT projects, RTF, etc.) and merging, pre-translation, encoding conversion, terms extraction, file format conversions, quality verification, translation comparison, search and replace on filtered text, pseudo-translation, and much more. Using the framework's pipeline mechanism, you can use Rainbow to create chains of steps that perform a custom set of tasks specific to your needs” (<https://okapiframework.org/>).

#### **5.3.2 CheckMate: Quality Checks**

“CheckMate is a GUI application that performs various quality checks on bilingual translation files such as XLIFF, TMX, TTX, PO, TS, Trados-Tagged RTF, and any other bilingual format supported by the framework” (<https://okapiframework.org/>).

#### **5.3.3 Tikal: Simple Localization-related Tasks**

“Tikal is a command-line tool that offers many functions, including: simple extraction/merging, various file format conversions (TMX, CSV, tab-delimited, PO, etc.), access to translation resources, import/export for the Pensieve TM, etc.” (<https://okapiframework.org/>).

#### **5.3.4 Filters Plugin for OmegaT**

The Filters Plugin for OmegaT is a plugin that brings clear support for additional file formats such as TTX, IDML, JSON, etc. to use with OmegaT(<https://okapiframework.org/>)

#### **5.3.5 Olifant: Okapi Translation Memory Editor**

Olifant is an application that allows the user to load or import translation memories in different formats (such as TMX or tab-delimited) and to easily navigate through the translation memory. It offers functions of editing the translation units, their attributes and any other associated data through its interface. Olifant makes it possible to flag duplicates, search and replace text using

regular expressions, filter the entries based on various criteria, merge other TMs into an existing one, save or export the data in various formats, and many other utilities” (<https://okapi.sourceforge.net/Release/Olifant/Help/>).

### **5.3.6 Open Language Tools: XLIFF Filters and XLIFF Translation Editor**

Sun Microsystems’ Open Language Tools refer to a Java projecting the translation of software and documentation into different natural languages. They are based around common localization industry standard file formats such as XLIFF and TMX. The Open Language Tools consist of the following:

- The Open XLIFF Filters, previously known as the XLIFF Checker, which is nowadays only part of it, are designed to convert different source file formats to an XLIFF format (<https://github.com/rmraya/OpenXLIFF>).
- The XLIFF Translation Editor is designed to read and edit the contents of XLIFF files. This project is similar to the Okapi Framework project and to Heartsome Translation Editor. At the time of writing this paper, all links lead to the following maintenance page: <https://www.oracle.com/splash/java.net/maintenance/index.html>.

### **5.3.7 SDLTM Converter**

The SDLTM Converter converts SDLTM memory to TMX, the Standard Memory eXchange format, without SDL Trados Studio for use with other Cat Tools (<https://www.translationtribulations.com/2018/12/sdltm-to-tmx-conversion-update-without.html>).

### **5.3.8 Super TMX Merge**

Super TMX Merge is a tool for comparing and merging TMX files (<https://github.com/amake/SuperTMXMerge>).

### **5.3.9 TMX-Cleaner**

The TMX-Cleaner creates source text from TMX or TTX (Trados TagEditor XML file. This is useful for exporting or importing Translation Memory files between otherwise incompatible CAT software (<https://github.com/benf86/TMXCleaner>).

### 5.3.10 Maxprograms: TMX-Validator and OpenXLIFF Filters

The TMXValidator checks the validity of TMX documents in any platform by verifying if they follow the requirements described in TMX specifications (<https://maxprograms.com/products/tmxvalidator.html>).

The OpenXLIFF Filters consist of an open source set of Java filters for creating, merging and validating XLIFF files without the use of proprietary markup in a way to be fully compatible with most CAT tools (<https://www.maxprograms.com/products/openxliff.html>).

### 5.3.11 XLIFF RoundTrip Tool

The XLIFF RoundTrip Tool is a software that converts XML files to XLIFF (2.0) and back (<https://sourceforge.net/projects/xliffroundtrip/>).

## 6. TM/Text aligners

Most CAT tools already come with an alignment function. If for one reason or another, the translator opts for an external alignment tool, here are some:

### 6.1 BiText2TMX

BiText2TMX is a cross-platform program in Java to segment and align corresponding translated sentences, contained in two plain text files so as to generate a translation memory (TMX format) for use in CAT applications. BiText2TMX requires Java in order to work on supported OSs. Available link for download: <https://sourceforge.net/projects/bitext2tmx/>.

### 6.2 LF-Aligner

LF Aligner is another alignment tool that helps translators create translation memories from texts and their translations. As input, it accepts txt, doc, docx, rtf, pdf, and html texts and produces tab delimited txt, TMX and xls. It was last updated in 2012 (<https://sourceforge.net/projects/aligner/>).

Another alternative application, which also seems to be discontinued, is AlignAssist.

## 7. Subtitling Tools

Subtitling tools add subtitles to video content to make it easily accessible to other countries. In this section, we introduce some of the most effective free or open source subtitle software for freelancers.



## 7.1 Aegisub

Aegisub is a cross-platform and open source tool for creating and modifying subtitles. The application contains rich features to synchronize subtitles to audio such as the audio waveform viewer, which enables the user to see the shape and flow of audio files over time on a graph and the synchronization preview of subtitles and audio in real-time through a built-in video preview (<https://aegisub.org/>). Aegisub is available through Synaptic.

## 7.2 Gaupol

Gaupol is a free editor for creating and translating subtitles and timing them to match video. Gaupol includes a built-in video player and also supports launching an external one. It works with most text based subtitle formats (<https://otsaloma.io/gaupol/>). Gaupol is available through Synaptic.

## 7.3 Subtitle Edit

Subtitle Edit is an awarded open source editor for video subtitles. It makes it easy to create new subtitles from scratch, translate them or adjust one if it is not timed with the video. It also features advanced tools like an audio visualizer (time-line/waveform/spectrogram), a subtitle format converter, and an embedded subtitle opener (<https://www.nikse.dk/subtitleedit>). Subtitle Edit is available on the Snap store.

## 7.4 Subtitld

As an open source software to create and edit subtitles, Subtitld is able to read and write various subtitle formats like SRT, SSA, SBV, XML, SCC, etc. as well as common video file formats. It is particularly good in facilitating the task of adjusting the start, duration and end of a subtitle directly in the timeline (<https://subtitld.org/en>). Subtitld is available on the Snap Store.

## 7.5 SubtitleComposer

SubtitleComposer is a cross-platform open source text-based subtitle editor that supports basic and advanced editing operations like working with two subtitles side-by-side. It recognizes various subtitle and video file formats and facilitates the task of adjusting the start, duration and end of a subtitle directly in the timeline as well as offering the possibility of adapting the waveform and other panes to one's liking (<https://subtitlecomposer.kde.org/>). SubtitleComposer is available through Synaptic.

## 7.6 Jubler Subtitle Editor

Jubler is a feature-rich and free subtitle editing tool programmed in Java. It allows users to edit text-based subtitles. Jubler can be used to create new subtitles or to convert, transform, correct and refine existing ones. Jubler supports most popular subtitle formats and provides handy tools including spell check through ASpell, translation mode and styles editing. It does require, however, the installation of a video player to preview the subtitles (<https://www.jubler.org/>). The easiest way to run Jubler is through the AppImage Software.

## 7.7 ScreenTranslator

This software, which is a combination of screen capture, OCR engine and translation tools, makes it possible to translate any text on screen. Translation is presently done via online services. Please observe that, after start, the application shows only the tray icon. The user has to follow to instructions on: <https://github.com/OneMoreGres/ScreenTranslator>. The easiest way to run Jubler is through the AppImage Software.

Other subtitling tools include: Gnome Subtitles, GsubEdit, Subtitle Editor, Ksubtile and Clideo, which works online.

## 7.8 pmTrans

Related to the previous category and yet representing a different category of its own is pmTrans (The Poor's Man Transcriber), which is an open source cross-platform tool for interview transcriptions (<https://github.com/baracunatana/pmTrans>).

# 8. Terminology Management Systems

## 8.1 ForeignDesk-TermBase

ForeignDesk of Lionbridge was a CAT suite, i.e., an ITE that is now made open source. It was last updated on 08-03-2013 and is now discontinued. Its terminology component, which can be used independently, is still relevant nowadays. Download link: <https://sourceforge.net/projects/foreigndesk/>

## 8.2 Termbases

Termbases is web-based software for creating and managing multilingual terminological resources. The free plan allows up to 3 termbases, each up to 3000 terms for a single user (<http://www.termbases.eu/en/>)

## 8.4 OpenTMSTermTagger

OpenTMSTermTagger is an application that is used to find and highlight terminology. There is a Docker image of The OpenTMSTermTagger that can be downloaded from: <https://hub.docker.com/r/translate5/opentmstermtagger>.

## 8.3 TES: Terminology Extraction Suite

TES is an open source Terminology Extraction Suite. It consists of a set of programs that are written in Perl and that use the statistical approach. As being written in Perl means that additional software packages must be installed in the computer in order to run the application, the Suite has been bundled as a zip file for Windows and for Linux. To start TES, you have to download the zip file, unzip it in any folder and double click on TES-Wizard.exe to calculate term candidates or on TES-Editor.exe to edit them and calculate translation equivalents. TES can be downloaded from: <https://sourceforge.net/projects/terminology-extraction-suite/files/>. The latest version 09.03 was released in 2014.

## 8.4 TermSuite

TermSuite is a powerful toolbox for the processes of terminology extraction and multilingual term alignment. TermSuite is rich in features, which include multiword and compound term detection, morphosyntactic analysis, term variant detection, in-context term occurrence viewer, among other features. There are three options to get started with TermSuite: option 1: manual installation, option 2: docker container, and option 3: Graphical User Interface (GUI) (<http://termsuite.github.io/>). There are Docker images of TermSuite that can be pulled from the Docker Hub repository: <https://hub.docker.com/search?q=termsuite>.

## 8.5 TBX-Check: TBX Conformity Check

Term Base eXchange is the open, XML based standard for exchanging structured terminological data (<https://tbxutil.sourceforge.net/>) TBX-Check is available as a jar file from the sourceforge website (<https://sourceforge.net/projects/tbxutil/files/>)

## 8.6 Terminologue: TMS

Terminologue is a free and open source terminology management tool. It is freely available online, albeit in a rudimentary way (<https://www.terminologue.org/>) and available also as source code for a personal installation of (<https://github.com/gaois/terminologue>).

## 8.7 Autshumato TMS

Autshumato Terminology Management System (TMS) is a free web application for the management of multilingual terminology termbases (<https://sourceforge.net/projects/autshumatotms/files/>).

## 8.8 Terminator

Terminator is an online terminology management and discussion tool as a server. It provides tools to enable teams to work collectively on terminological data (<https://github.com/translate/terminator>). There are Docker images of Terminator that can be pulled from the Docker Hub repository: <https://hub.docker.com/search?q=termsuite>.

## 8.9 DB Browser for SQLite

DB Browser for SQLite (DB4S) is a high quality, visual, open source tool to create, search, design, and edit database files which are compatible with SQLite using a familiar spreadsheet-like interface (<https://sqlitebrowser.org/>). DB4S is available through Synaptic under the name Sqlitebrowser.

## 8.10 PostgreSQL

PostgreSQL is the “World's Most Advanced Open Source Relational Database” (<https://www.postgresql.org/>). PostgreSQL is available through Synaptic.

## 9. Dictionary Look-up Programs

### 9.1 GoldenDict

GoldenDict is an open source cross-platform dictionary look-up tool. It is feature-rich and it supports multiple dictionary formats (StarDict/Babylon/Lingvo/Dictd/AARD/MDict/SDict) as well as online dictionaries. It also features perfect article rendering with the complete markup, illustrations and other content retained. Furthermore, it allows the user to type in words without any accents or correct case (<https://github.com/goldendict/goldendict>). Thus, it can be

considered a great translation tool and could well be the most feature-rich dictionary suite for Linux an alternative of Babylon. GoldenDict is available through Synaptic.

## 9.2 StarDict

StarDict is another cross-platform and international dictionary that is written in Gtk. It has powerful features such as "Glob-style pattern matching", "Scan selection word," "Fuzzy query," etc. (<http://www.huzheng.org/stardict/>). StarDict is available through Synaptic.

## 9.3 Artha

Artha is a free off-line cross-platform English thesaurus that is based on WordNet (<https://artha.sourceforge.net/wiki/index.php/Home>). Artha is available through Synaptic.

## 9.4 Mythes

Originally written to provide a thesaurus for the OpenOffice.org project, MyThes is a simple thesaurus that can be used to lookup words and phrases with information on part of speech, meanings, and synonyms (<https://github.com/hunspell/mythes>). MyThes is available through Synaptic.

## 9.5 Opendict

OpenDict is a free multiplatform dictionary program that was last updated in 2017 (<https://sourceforge.net/projects/opendict/files/>). Opendict seems limited in terms of feature compared with Goldendict.

## 9.6 Tiny beast dictionary

Tiny Beast is a small application (which is only 9 MB) and is a “beast” in searching words online and offline. Tiny beast dictionary crawls the Web, use AI services and has free massive dictionaries for offline use. Installing the Offline Mode dictionaries requires intensive text processing (<https://snapcraft.io/tiny-beast-dictionary>). Tiny beast dictionary is available on the Snap Store.

## 10. Text Analyzers, Concordancers and Corpus Building Tools

### 10.1 AdTAT

AdTAT is a free intuitive concordancing and text analysis tool by the University of Adelaide. It allows basic word and phrase searches, and provides frequency lists of words appearing both

left and right of search terms. (<https://www.adelaide.edu.au/graduate-research/career-development/online-training/resources-tools/adtat-the-adelaide-text-analysis-tool>).

## 10.2 AntConc

AntConc is a free, user-friendly and cross-platform corpus analysis toolkit for concordancing and text analysis (<https://www.laurenceanthony.net/software/antconc/>).

## 10.3 BootCat Frontend

BootCat Frontend is a simple tool to bootstrap (build) corpora and terms from the Web. BootCat Frontend automates the process of finding reference texts on the web through provided links and collates them in a single corpus that can be analyzed in a corpus analysis tool such as AntConc (<https://github.com/eroszanchetta/BootCaT>).

## 10.4 TextSTAT

TextSTAT is a simple text analysis program. It executes search queries on local text corpora or files imported from the Web. It can handle plain text and HTML files as well as MS Word and OpenOffice files and produce word frequency lists, concordances and keywords in context from these files according to specific search terms (<https://neon.niederlandistik.fu-berlin.de/en/textstat/>).

## 10.5 LancsBox

LancsBox is a Lancaster University-developed and easy-to-use corpus toolbox for the analysis of language data and corpora (<http://corpora.lancs.ac.uk/lancsbox/>).

# 11. Text Tools

This section covers some of the basic tools for the creation and manipulation of txt, html, xml and other files.

## 11.1 Leafpad

Leafpad is a simple text editor that emphasizes simplicity. Only the most essential features are implemented in the editor (<http://tarot.freeshell.org/leafpad/>). Leafpad available in the Snap Store. A similar alternative is Featherpad, which is available through Synaptic.

## 11.2 Geany

Geany is a powerful, stable, and lightweight multipurpose programmer's text editor. It provides many useful features without bogging down the workflow. (<https://www.geany.org/>). Unlike notepad++, which run only under the MS Windows environment, Geany is cross-platform and is available through Synaptic.

## 11.3 KDiff3

KDiff3 is a platform-independent graphical program to compare and merge two or three text input files or directories, show the differences line by line and character by character. It provides an automatic merge-facility and an integrated editor for comfortable solving of merge-conflicts (<https://kdiff3.sourceforge.net/>). KDiff3 is available through Synaptic.

## 11.4 Bluefish

Bluefish is a powerful HTML editor meant for writing websites, scripts and programming code(<https://bluefish.openoffice.nl/index.html>). Bluefish is available through Synaptic.

## 11.5 Esperantilo Text Editor

Esperantilo is a text editor with particular Esperanto (the international language) functions, such as spell and grammar checking and machine translation ([http://www.esperantilo.org/index\\_en.html](http://www.esperantilo.org/index_en.html)).

## 11.6 LaTeX Kile

Kile is an Integrated Editing Environment that simplifies the creation of LaTeX documents (<https://kile.sourceforge.io/index.php>). LaTeX is a “document preparation system based on TeX, developed by Leslie Lamport. By using simple, intuitive commands for text elements such as headers, LaTeX lets the user focus more on document content than document appearance.” (Microsoft Computer Dictionary, p. 505). Kile is available through Synaptic.

## 12. PDF and Image Tools

This section includes basic tools for the creation and manipulation of pdf files and images.

### **12.1 SumatraPDF Reader**

SumatraPDF is a small, fast, customizable and free PDF reader and much more (<https://www.sumatrapdfreader.org/free-pdf-reader>). SumatraPDF is available on the Snap Store.

### **12.2 DiffPDF**

DiffPDF allows you to compare two PDF files textually or visually. (<http://www.qtrac.eu/diffpdf.html>). DiffPDF is available through Synaptic.

### **12.3 PDFSam Basic**

PDFSam Basic is a free, open source (open source since 2006), platform independent software designed to merge, split, mix, extract pages and rotate PDF files (<https://pdfsam.org/downloads/>). PDFSam is available through Synaptic.

### **12.4 Xournal and Xournal++**

Xournal is a free application for notetaking and adding annotations and electronic signatures to PDF files. It runs on recent distributions of Linux and other GTK+/Gnome platforms and Windows (<https://xournal.sourceforge.net/>). Xournal++ is a modern rewrite and a more feature-rich version of the same program (<https://xournalpp.github.io/>). Xournal and Xournal++ are available through Synaptic.

### **12.5 PDF-Chain**

The PDF Chain is a GUI of the PDF Toolkit (PDFtk), which is a command line tool for manipulating PDF files. Therefore, the latter must be already installed on the system (<https://pdfchain.sourceforge.io/index.html>). Both applications are available through Synaptic.

### **12.6 gPDFText**

gPDFText is a text editor that opens PDF documents, converts the text contents into plain text, and removes unwanted line breaks so that the original paragraph formatting could be restored or any desired adjustments be made (<https://gpdftext.sourceforge.net/>).

### **12.7 Gimp**

Gimp is a free and open source image editor (<https://www.gimp.org/>). Gimp is available through Synaptic.



## **13. Project Management**

### **13.1 ]project-open[**

]project-open[ is a web-based, open source, and cross-platform enterprise project management application that focuses on finance and collaboration. Though some 200 modules for resource and time sheet management, HR, collaboration and financials, ]project-open[ enables project managers, project members and stake holders to coordinate multiple projects by providing assistance in tracking finances, tasks, and resources for a large number of concurrently running projects (<https://sourceforge.net/projects/project-open/>). ]project-open[ offers a standard version of the software through its community edition as well as Professional and Enterprise commercial versions, which include all modules of the community edition with closed-source extensions such as advanced reporting. The easiest way to install ]project-open[ is to use the virtual machine from: <http://sourceforge.net/projects/project-open/files/project-open/V5.1/>, which is a production-ready VMware running CentOS 8 Linux.

### **13.2 ProjectLibre**

ProjectLibre is a cross-platform project management software, which is an alternative to Microsoft Project. ProjectLibre has a desktop and a Cloud solution in beta testing (with subscription). ProjectLibre is available on the Snap Store.

### **13.3 OpenProj**

OpenProj is another open source desktop project management application that is similar to Microsoft Project. It has a familiar user interface and can even open existing MS Project files (<https://sourceforge.net/projects/openproj/files/OpenProj%20Binaries/1.4/>).

### **13.4 TransProCalc**

TransProCalc is a FOSS translation project management tool assisting with the management of document information, translation project assignments to translation providers, revision, invoicing and other relevant financial information. Unfortunately, TransProCalc does not seem to be in development as its latest release goes back to 2010 (<https://sourceforge.net/projects/lostprocalc/files/>).

### **13.5 GnuCash**

GnuCash is a multiplatform personal and small-business financial-accounting software that is designed in a way to be intuitive and easy to use, yet powerful and flexible. GnuCash allows

you to track bank accounts, stocks, income and expenses (<https://www.gnucash.org/>). GnuCash is available through Synaptic.

### **13.6 Protemos**

Protemos is an online business management system that is provided for free to freelance translators to help them manage clients, vendors, projects, files, documents and finances; the idea being to automate the related processes (<https://protemos.com/>).

## **14. Miscellaneous**

### **14.1 Bibliography Management: JabRef**

JabRef is an open source bibliography reference manager. JabRef is available through Synaptic (<https://www.fosshub.com/JabRef.html>).

### **14.2 Password Management: KeePassXC**

KeePassXC is an open source password manager, which safely stores passwords and auto-fills them into one's favorite applications, thus reducing the burden of having to remember them all. Once the program is installed, it is possible to get the KeePassXC browser extension to automatically fill in one's online passwords in the browser (<https://keepassxc.org/>). KeePassXC is available through Synaptic.

### **14.3 HTML-Editor: Kompozer**

KompoZer is an easy web authoring system and WYSIWYG HTML Editor. It combines web file management and easy-to-use WYSIWYG web page editing capability, which makes it an ideal solution for non-technical computer users who would like to start an attractive website, make a blog, or build an online store and grow online with no coding required (<https://www.itvis.com/website/kompozer/>). Kompozer is available on the Snap Store.

### **14.4 Website-Download: HTTrack**

HTTrack is a free and easy-to-use offline browser utility that allows you to download an online website to a local directory. It builds recursively all directories, images, and other files from the server to your computer (<https://www.httrack.com/>). HTTrack is available through Synaptic.

### **Unit Converter: ConvertAll 14.5**

ConvertAll is a unit converter (e.g., to convert between currencies, kilometers to miles, etc.) (<https://sourceforge.net/projects/convertall/>). ConvertAll is available through Synaptic

### **Samba and Wine 14.6**

Samba is used to access Windows computers and printers remotely from Linux (<https://www.samba.org/>). Wine, on the other hand, is a program which can make Windows software run on Linux. If not installed by default, Samba and Wine are available through Synaptic

### **14.7 Double Commander: File Management**

Inspired by Total Commander, Double Commander is a free cross platform open source file manager with two panels side by side (<https://sourceforge.net/projects/doublecmd/>). Double Commander is available through Synaptic.

### **14.8 7-Zip: File packaging**

7-Zip is a high compression ratio file archiver (<https://www.7-zip.org/>). 7-Zip is available through Synaptic.

### **14.9 Onboard: Simple On-screen Keyboard**

Onboard is an on-screen keyboard with macros, easy layout, and word suggestion (<https://manpages.ubuntu.com/manpages/bionic/man1/onboard.1.html#description>). Onboard is available through Synaptic.

### **14.10 Social Media**

Since the usual tools for internet communications and research, which are so necessary to the trade, (e.g., Facebook, Whatsapp, chat software, ftp software and related networking tools) are cloud-based, we will say here nothing about these.

Some of these free or open source programs compete with some of the best proprietary software.

## **6 Limitations of the Project and Prospects for Further Research**

It is hard to delimit what could be considered essential translation-oriented tools. Studies differ in this respect. In a list of “15 FREE Tools for Translators (and Not Only) that You Might Not Know You Need” (<https://inboxtranslation.com/blog/tools-translators-might-not-know-you->

need/), none of the 15 tools would normally be considered as essential to, or typical of, translation training or work.

Nonetheless, it is possible and desirable to make one's selection of the programs that one needs in a way to build a fully integrated, if not comprehensive, translation suite to automate most of the translation tasks and maximize the efficiency of the translator. This is where this project can be of some help. We believe that, besides the 'traditional' office applications (e.g., OpenOffice or LibreOffice), internet browsers (e.g., Firefox), and the essential computer management tools, an ideally ITE will include translation memory managers, text aligners, terminology managers, subtitle editors, concordance analyzers and localization tools. In its first release, SlaxT include these applications.

In order to keep the system reasonably small to fit on one 8 GB USB stick, while including the main industry specific translation tools, SlaxT does not include what could be considered extras from a translation point of view such as multimedia software. Of course, such software can be easily added to the system, especially if installed to the hard drive, with the Synaptic package manager, for example.

As to prospects for further research, it is evident that in order to evaluate the importance and efficacy of this project, it is essential to test it in pedagogical contexts of translation teaching in specialized departments through its actual use, on the one hand, and through surveys of the attitudes and feedback of professional translators in the work field, on the other hand.

SlaxT OS is built upon Slax, but comes configured with the translation tools mentioned above. It is planned that in the future additional documentation be written to facilitate the use of the system for those experimenting with Linux for the first time.

To use a metaphor by Baldwin (2008), SlaxT OS does not claim to "cleanse the translation industry of the proprietary software disease". Firstly, introducing FOSS and Linux to translation professionals in an industry already dominated by other proprietary OSs is not an easy task, to say the least. Secondly, proprietary software is not a disease in itself; a few proprietary translation software is good for competition. A few proprietary translation providers controlling the translation industry, on the other hand, is certainly a disease.

From a different perspective, it is no longer practical to assume that all those involved in translation have the same needs. Students of translation, for instance, have different priorities, hence the inclusion of JabRef reference in this project. Similarly, localizers, just like subtitlers,

also pursue different interests. In future releases of SlaxT OS, these differences could be handled at the preliminary tuning stage of the system through questions that the user has to respond to. These responses will prompt the system to make decisions as to the software that is offered.

### **Concluding Remarks**

Anthony Baldwin observed in 2008 that “To this day, technology in the translation industry has been largely dominated by a handful of proprietary applications.” Not only is this still the case, but it also comes as no real surprise. After all, the companies behind these proprietary applications spend a lot on advertising. Consequently, they receive a lot of interest, not only from professional translators and translation service providers, but also from students who are familiar with commercial OSs like Windows and macOS and proprietary translation software. Luckily, there are also some translators who are comfortable using Linux and open source applications. This circle of users could be broadened. It is true that some translation tools are cross-platform, and it is equally true that most of the time there is a free or open source alternative program to a proprietary one.

One of the advantages of this project is demonstrating that open source programs provide a viable alternative to proprietary software. In fact, many shortcomings of the proprietary or closed-source software, such as security concerns over the translation task at hand, restrictions imposed on the full use of the functionalities of the software, the impossibility to modify or adapt the software, the high prices, and the problems associated with valid and authenticated licenses to use the software that are essential to the CSS, can be overcome by resorting to open source translation programs within an integration environment, which is provided by Linux, itself an open source OS.

From another perspective, these free and open source translation technologies would certainly overcome the economic problems that some of the expensive translation solutions usually raise for translation students from developing countries, and novice translators and thus increase their employability. Furthermore, in a more elaborate form, this project could also serve as a single source of documentation for translation students and novice freelance translators on selecting, installing and configuring the most adequate translation software.

## References

- N.B. All electronic sources of documentation used in this project were valid as of May 20, 2023, unless otherwise stated.
- Baldwin, Anthony (2008). "Linguas OS – Linux for Translators: a Review of Linguas OS". (Retrieved from: <https://www.translatorscafe.com/cafe/EN/article85.htm>).
- Bergmann, F. (2005). Open-Source Software and Localization. An Introduction to OSS and its impact on the language industry. *Multilingual Computing & Technology*, 70 (16/2), 55-58.
- Diño, Gino (2018). The Race for Open Source Neural Machine Translation. *Slator*, 5 Dec 2018 (Retrieved from: <https://slator.com/slator-2019-neural-machine-translation-report-deploying-nmt-in-operations/>)
- Elliott, Margaret S. and Walt Scacchi (2008). Mobilization of software developers: the free software movement. *Information Technology & People*, Vol. 21 No. 1, 2008, pp. 4-33 (Retrieved from: [https://www.researchgate.net/publication/220437024\\_Mobilization\\_of\\_Software\\_Developers\\_The\\_Free\\_Software\\_Movement](https://www.researchgate.net/publication/220437024_Mobilization_of_Software_Developers_The_Free_Software_Movement)).
- EU Commission (2015). Open Source Software Strategy 2020-2023. (Retrieved from: [http://ec.europa.eu/dgs/informatics/os\\_s\\_tech/strategy/strategy\\_en.htm](http://ec.europa.eu/dgs/informatics/os_s_tech/strategy/strategy_en.htm)).
- Flórez, S., & Alcina, A. (2011). Free/Open-Source Software for the Translation Classroom: A Catalogue of Available Tools. *The Interpreter and Translator Trainer (ITT)*, 5 (2), 325-57.
- García González, Marta. (2013). Free and Open Source Software in Translator Education. The MINTRAD Project. *The International Journal for Translation & Interpreting Research*, Vol 5, No 2 (2013), pp. 125- 148.
- García González, Marta (2013). Free and Open Source Software in language mediator education: The MINTRAD Project (2013). In *Translation and Interpreting* 5(2). (Retrieved from: [https://www.researchgate.net/publication/275933667\\_Free\\_and\\_Open\\_Source\\_Software\\_in\\_language\\_mediation\\_educationThe\\_MINTRAD\\_Project](https://www.researchgate.net/publication/275933667_Free_and_Open_Source_Software_in_language_mediation_educationThe_MINTRAD_Project))
- Gay, Joshua, (ed.) (2002). *Free Software, Free Society: Selected Essays of Richard M. Stallman*. GNU Press
- Gunn, Allen (2009). OPEN TRANSLATION TOOLS. (Retrieved from: <https://archive.flossmanuals.net/open-translation-tools/index.html>)
- Gunn, Allen. (2008). Open Translation Tools: Disruptive Potential to Broaden Access to Knowledge: Prepared for Open Society Institute Aspiration (retrieved from: <https://aspirationtech.org/files/AspirationOpenTranslationTools.pdf>)
- Mehdi Hasan (2022). 10 Best Portable Linux OS/Distros To Install & Run From USB (<https://www.ubuntupit.com/best-portable-linux-os-distros-to-install-run-from-usb/>)
- Mehedi Hasan. Top 15 Best Translation Software for Linux System. (<https://www.ubuntupit.com/best-translation-software-for-linux-system/>)
- Microsoft Corporation (2002). *Microsoft Computer Dictionary*. Microsoft Press
- Negus, C. (2007). *Live Linux CDs: Building and Customizing Bootables*. Upper Saddle River, New Jersey: Prentice Hall.
- Negus, C., Shingledecker, R., & Andrews, J. (2008). *The Official Damn Small Linux book: the tiny adaptable Linux that runs on anything*. Upper Saddle River, New Jersey: Prentice Hall.
- O'Reilly (2022). *Open Source and the Philosophy of Linux*. (retrieved from:

- <https://www.oreilly.com/library/view/running-linux-third/156592469X/ch01s07.html#:~:text=At%20the%20center%20of%20the,download%2C%20modify%2C%20and%20redistribute.>)
- OmegaT is superior to SDL Trados (Retrieved from: [https://www.proz.com/forum/linux\\_os\\_free\\_software/354347-omegat\\_is\\_superior\\_to\\_sdl\\_trados.html](https://www.proz.com/forum/linux_os_free_software/354347-omegat_is_superior_to_sdl_trados.html))
- Prior, M. (2003) Close Windows, Open Doors. In Translation Journal 7(1), 2003. (Retrieved from: <http://translationjournal.net/journal/23linux.htm>).
- Prior, M. (n.d.). Linux for Translators: CAT tools (Retrieved from: <https://www.linuxfortranslators.org/tm.html>)
- Sandrini, Peter and Marta García González (eds.) (2015). Translation and Openness. Innsbruck University Press.
- Sandrini, Peter (2015). Openness in Computing: The Case of Linux for Translation. In Translation and Openness (pp.61-79), edited by Peter Sandrini; Marta García González. Innsbruck University Press.
- Smith, Brett (2007). A Quick Guide to GPLv3. Retrieved from: <https://www.gnu.org/licenses/quick-guide-gplv3.html>
- St. Amant, Kirk and Brian Still (2007). Handbook of Research on Open Source Software: Technological, Economic, and Social Perspectives. IGI Global.
- Stallman, R. (1999). The GNU Operating System and the Free Software. In C. DiBona, Chris, et al. (Eds.) (1999). Open Sources: Voices from the Open Source Revolution. O'Reilly Media.
- Stallman, Richard (2007, 2022). Why Open Source Misses the Point of Free Software. Retrieved from: <https://www.gnu.org/philosophy/open-source-misses-the-point.html>
- Teresa Veiga Diaz, Maria and Marta Garcia Gonzalez. (2015). Usability of Free and Open--Source Tools for Translator Training: OmegaT and Bittext2tmx. (Retrieved from: <https://www2.uibk.ac.at/downloads/trans/publik/open-veigadiazgarciaagonzalez.pdf>)
- TranslateOnLinux: Tools for professional translators running GNU/Linux (Retrieved from: <https://translateonlinux.org>)
- Vainio, Niklas and Tere Vadén. (2007). Free Software Philosophy and Open Source. In Handbook of Research on Open Source Software: Technological, Economic, and Social Perspectives. Kirk St. Amant and Brian Still. . IGI Global.
- Van Harmelen, M. (2006). Personal Learning Environments. In Proceedings of the 6th International Conference on Advanced Learning Technologies (ICALT'06), IEEE.
- What is Free Software? (Retrieved from: <https://www.gnu.org/philosophy/free-sw.html>)
- حسن درير (2016). المعاجم العربية في ضوء تكنولوجيا المعلومات الجديدة: سبل وآفاق التطوير الآلي والعوائق المنهجية: لسان العرب نموذجا. المعجم التاريخي للغة العربية: رؤى وملاحم. مركز الملك عبد الله بن عبد العزيز الدولي لخدمة العربية. المملكة العربية السعودية: الرياض.

## Essay Five

### Collyridianism and the Virgin Mary

Ibrahim Mumayiz

#### Abstract

Northern Arabian monasticism had exemplified the ideals of celibacy and asceticism, and the Virgin Mary became Christianity's principal icon of virginity. In the fourth and fifth centuries, and due to monastic influences, the cult of virginity became widespread in Christian late Antiquity, including, and especially in, Arabia. Gregory of Nyasa in *De Virginitate* regards virginity "as the flowering of Christian virtue in general, at once an instrument and a testimony in the defeat of passion and the assured contemplation of the divine."(1). In the early Christian centuries there was a strong Marian presence in Hijaz reflected in such temples as Masajid Maryam (The mosques of Mary), mentioned in the *Geography of al-Maqdisi*, which were located outside Mecca on the way to Medina. (2) Churches were dedicated to the Virgin Mary since Christianity did spread in western Arabia to Mecca, and to its north and south. There were monasteries in Wadi al-Qura not far from Medina as late as the Umayyad period. When Mohammad victoriously entered Mecca in 630 there was a picture of the Virgin Mary and of Jesus inside the Kcaba.(3) This fast spreading veneration of the Virgin Mary in pre-Islamic Arabia led to the development of an extremist Marian sect - the Collyridians.

*Keywords: Monasticism, asceticism, Virgin Mary, Collyridians,*

---

#### Short Bio

**Ibrahim Mumayiz** was born in Baghdad in 194. He taught English literature at universities in the Middle East; in Iraq, Saudi Arabia, Yemen and Jordan. His publications include numerous articles on English literature, sixteenth century English Catholic history, and on Arabic-English poetry translations. His books on classical Arabic poets include *Introducing al- Mutanabbi* (1977); *Abu'l cAlaa'al- Mcaarri – A Study in Biography and Translation* (1998); *Strangers' Lore – A Translation of al-Isfahani's "Adab al-Ghurabaa"* (2000); *The Vagabond King/ The Life and Poetry of Imru'al-Qays* (2003); and *Arabesques – Selections of Biography and Poetry from Classical Arabic Literature* (2006).



## Essay Five

### Collyridianism and the Virgin Mary

**Ibrahim Mumayiz**

Collyridianism was an obscure early Christian heretical movement which flourished in Arabia in the century 350-450 and whose adherents were said to have worshipped Mary as a goddess. The main source on Collyridianism is Epiphanius of Salamis who, in his Panarion says that certain Arabian women syncretized pagan beliefs with the worship of Mary as a divine figure. The term Collyridian is apparently derived from bread which the sect offered in the Virgin Mary's name. Bread was offered in Collyridian liturgy as a sacrifice to Mary. Epiphanius writes: "Certain women in Arabia... offer a sacrifice of bread rolls in the name of the ever-virgin Mary and all partake of this bread".(4)

The Collyridians, as Epiphanius describes them, were a group of women, first in Thrace and Scythia and then in Arabia, who observed a distinctive and early form of Marian veneration and permitted women to serve as priests; both these practices he strongly condemns. Parallels between Collyridianism and Graeco-Roman goddess-worship were first identified by the orientalist and Church historian Franz Dolger (1879-1940) in 1929 who also postulated a connection with the Montanists. The connection with Collyridianism was probably based on Montanus, the second century wandering preacher and visionary condemned for heresy. He was always accompanied by two women, Priscilla and Maximilla. This connection with Montanus was based on a report from the east Syrian bishop Marutha of Maipherkat (d. before 420), who loudly complained about the spread of heresy in which he included the Montanists and that 'there are as many heresies as bishops' which shows that even by the fourth century Orthodoxy simply had not prevailed against the numerous forms of heresy. Stephen Benko's *The Virgin Goddess* reiterates Dolger's thesis about a connection with the Montanists, concentrating on further parallels with Graeco-Roman goddess worship. Benko traces Mary's roots to the pagan pre-Christian circle of Mediterranean goddesses that includes Artemis, Astarte, Celeste, Cybele, Demeter, Diana, Ishtar, Isis, and Selene.(5) Stephen Shoemaker

doubts whether Epiphanius's contemporaries agreed with him that Collyridian practices were idolatrous and could be considered goddess worship. Comparing Epiphanius's description of the Collyridians with the early Dormiton apocrypha suggests that these ancient Christians, rather than worshipping a divine Mary, "were simply offering Mary a kind of veneration that was routinely offered to other saints and martyrs at that time, albeit in a more elaborate form".(6) Epiphanius describes Collyridian bread-offerings to Mary: "They bake a loaf in the name of the Ever-Virgin Mary and gather together...and undertake a forbidden and blasphemous act in the holy Virgin's name, celebrating offices with women celebrants". He then explains how these women "prepare a certain carriage with a square seat and spread fine linen over it on a special day of the year, and they offer bread in the name of Mary and they all partake of the bread".(7) Epiphanius has often been described as a heresy-hunter with a vengeance, ready to lash out at even the most prominent Christian figures. In 402 he arrived in Alexandria to press charges of heresy against Origen.(8) But, notwithstanding the vehemence of his heresy-hunting, it is to him we owe our knowledge of what he described as Arabian Collyridianism.

Shoemaker doubts whether the Collyridians ever existed at all as a distinct group or sect, or whether their name was just an invention by Epiphanius. He believes that the issues Epiphanius addresses in his repudiations were simply religious manifestations of fourth century Christianity. Collyridian rituals, says Shoemaker, may be reminiscent of Graeco-Roman goddess worship "but the existence of such parallels does not amount to worship of Mary". Numerous elements of early Christian faith and cult of saints, Shoemaker points out, have clear antecedents in Graeco-Roman religious practice, yet they do not negate monotheistic worship. That certain aspects of the cult of the Virgin borrow from Graeco-Roman religion "does not assume that their practitioners were worshipping them as deities". The root cause of Epiphanius's outrage, Shoemaker assumes, is not a group of Arabian women named as Collyridians, but the Six Books Apocryphon, which enjoins on its readers liturgical practices almost identical to those Epiphanius ascribes to the Collyridians; and that the Six Books come from an early community where women held positions of liturgical leadership.(10) Definite parallels exist between the Books and Collyridian practices. The Six Books stipulate that an almost identical ceremony be performed three times a year in the Virgin's honor: A few days after the Nativity; on May 15th; and on August 13th. A special bread is prepared and offered in the Virgin's name, and after a ceremony in her honor during which the Six Books Apocryphon

(vide infra) is read, the blessed bread is taken home and consumed. Although the Six Books give no indication of women serving as priests, nor any direct link with the Collyridians, its liturgical content confirms that by the late fourth century there were practices of venerating Mary quite similar to what Epiphanius ascribed to the Collyridians. “The strong connection each of these three festivals with agriculture suggests a pagan antecedent and an early goddess tradition.” (11)

This shows the significance of pre-Islamic Arabian Christianity, and its influence on Islam (vide infra). It was where Christian apocryphical books, missives and teachings found fertile ground to be later incorporated as Islamic doctrine. Collyridian bread-offerings to the Virgin Mary were meant to state that the Virgin was always providentially provided with food. This tallies with what is said in the Qur’an that every time Zakariya, to whose care Mary was entrusted, entered her chamber he found her supplied with sustenance: *kullama dakhala calayha zakariya al-mihrab wajada cindaha rizqan*. He asked "O Mary whence comes this to you; she said from God Who provides sustenance to whom he pleases.”(12) The Qur’an thus draws on an old Marian tradition that believes that Mary was always provided with food and never was found without provisions. Christian Medieval iconography also reflects the Virgin Mary's association with bread, grain, and flour. There are icons showing Mary and the infant Christ with a mill grinding grain. These icons parallel the pre-Islamic Arabian veneration of Mary, and through cereal, represents the concept of fertility through redemption. We have this inclusion of grain grinded to make bread, in fertility metaphors in the poetry of one of the Seven Mucallaqat poets, Zuhayr. Thus “classical Arabic poetry expresses through etymology what medieval Christian painting expresses through iconography”.(13) Hence the Collyridian tradition of offering bread in their Marian liturgy. Epiphanius is firm in rejecting Collyridianism as a heresy. He objects to the over-veneration of Mary. "The body of Mary was holy" he admits "but she was not given to us to worship... let no one worship Mary, even though she is most beautiful, holy and venerable; she must not be worshipped".(14) The Qur’an also denies the divinity of Mary, describing her and her son Jesus, not as divine, but as God's honored servants.

But, as Shoemaker had pointed out, the Collyridians may well not have been Christian goddess worshippers believing in the Virgin Mary’s divinity, as Epiphanius had charged. The Six Books Apocryphon, an early Dormiton Narrative, urges the performance of rituals almost identical to what Epiphanius ascribes to the Collyridians, but without indications of Mary’s divinity.

Comparison of this apocryphon to Epiphanius's account of the Collyridians suggests that their rituals do not, in fact, amount to goddess worship or belief in Mary's divinity.(15)

The Six Book Apocryphon gives copious examples of Mary's holiness not to be found elsewhere, which more than accounts for Collyridian veneration of the Virgin.(16) Book First states 'For the blessed Virgin was holy and elect of God since she was in her mother's womb...she purified herself from all evil so that she might receive the Messiah her Lord who came unto her'. Book Second tells of Abgar, King of Edessa, who had been cured by Addai, one of the seventy-two apostles of Jesus. Hearing that the Jews had killed Jesus, Abgar threatened to march on Jerusalem and lay it waste because 'it slew the Messiah, the Wise Physician'. Alarmed, the Jewish priests forbade Mary to pray at Golgotha. Mary informed her women companions that she was returning home to Bethlehem and asked who will accompany her. 'The virgins who ministered to her said we will not leave thee till we die.' It is emphasized, significantly, that all her companions were 'daughters of rich men and rulers of Jerusalem' and goes to lengths to state their names and those of their fathers.

Book Third gives details of Mary's healing powers: The Virgin had exorcised devils strangling a woman from Berytus (Beirut); healed an Alexandrian woman severely stricken with leprosy; cured from strangury one Abigail who came from Egypt; restored the right eye of Flavia from Thessalonika; Malchu, daughter of Sabinus was freed of two devils one tormenting her at day, the other at night. The sick and afflicted flocked to Jerusalem seeking 'My Lady Mary' and learning she had to leave for Bethlehem, they followed her there... 'And help went forth from my Lady Mary to the afflicted... two thousand six hundred souls were healed, men, women and children'. There was much commotion in Jerusalem. People assembled from many parts of the city crying 'Holy Virgin! Send us healing! We are afflicted!' The Hegemon, the chief judge of Jerusalem went to Bethlehem in person with his son who was suffering from strangury and stomach illness. He prostrated himself before Mary, pleading with her to heal his son.

Book Fourth has a prayer by Mary in response to a plea that she leave a blessing to the world she is quitting: "Lord, have mercy on the people... make bad times cease from the earth... make death ,and the sword and famine ,and all calamities that befall mankind pass away from the land in which offerings are offered to me...let these lands be preserved from locusts,... and from blight and mildew and hailstones...let everyone who is sick be healed and who is afflicted relieved...who is hungry be satisfied...whoever is captive through violence, let his bonds be loosed... if any sail the sea and storms rise against them, and they call the name of the Lord, let

them be preserved from injury...let those who are in distant lands and call upon my name, come home in safety...let there be concord and peace on all created beings that call on Thee”.

Book Fifth describes the Paradise of Eden to which Mary ascends after her death: the ‘mansions of the just, how they were built, decorated and beautified’; the ‘banquet-halls of the martyrs; the lovely trees of Paradise, how beautiful they are in appearance and how pleasant the smell of their branches, how perfumes were diffused from tree to tree and how perfumes wafted from branch to branch..’. Book Sixth starts with Mary seeing the two worlds ‘this one that passeth away, and that one which passeth not away’. Then she saw another place, Gehenna, (Hell) ‘very dark, and an exceeding great smoke was going up from it...and the wicked cried out for mercy from the edge of darkness... when Mary heard their cries she was very sorry, and offered a prayer for the sinners...’. Thus, when comparing Epiphanius’s labeling Collyridianism as a heresy, to the Six Book Apocryphon, the conclusion that must be reached, according to Shoemaker’s thesis, is that Epiphanius had misread Collyridian veneration of Mary: The Apocryphon shows the Virgin as simply repeating the miracles Jesus had performed, and which Christianity fully accepts, believes in and endorses.

Various factors contributed to Collyridian veneration of the Mary:

**1. Mary’s protective powers:** St. Ephraem the Syrian, from whom the Collyridians drew much, repeatedly maintains, in his homilies and hymnology, Mary’s efficacy in protection.(17) Women in pre-Islamic Arabia, especially the most vulnerable amongst them including those from weaker tribes – and Christian women – were in a state of almost perpetual fear of the horrific consequences of what lack of protection can lead to – being taken as spoils in tribal raids. Thus divine protection, in the absence of earthly ones, was ardently, soulfully, sought. Mary was the divine figure closest to them, being of their own gender and thus more understanding of the ravages endured by women captives.

**2. The royal nature of her name and stature:** St. Jerome in a passage from his *Liber De Nominibus Hebraicis* states “...sciendumque quod Maria sermon Syro domina noncapatur”; that ‘Mary’ means ‘Domina’ – sovereign lady – in Syriac. Her royal name was seen by Arabian Christian women to aptly fit her exalted stature as the queenly mother of Jesus. Mary as a regal figure was reiterated by later Patristic figures. St. Peter Chrysologus (d.451) calls Mary “Domina” for the dignified pre-eminence that shines in her very name.(18) By the time of the Council of Ephesus, the title “Domina” – the sovereign lady – was to be conferred on Mary. (19) Before Ephesus Mary was looked upon rather as a ‘Second Eve’ who, with her son – the ‘Second Adam’ – at least partially restored what the original Adam and Eve had lost. This regal, saintly exuberance that the royal

Marian figure evoked amongst the queenless Arabian Christians aroused in Collyridians soulful declarations of fealty and allegiance. But though perceived as queen regnant, Mary's powers were purely intercessional, never legislative, judicial or executive (20)

**3. Mary's intercessory powers:** Mary was perceived by Collyridians to have power to intercede with Jesus, and God, on behalf of those who pray to her for intercession. This draws on, and is an extension of, traditional Old Testament intercession.(21) What encouraged Collyridian devotion to Mary was the belief that her intercession was willed by God; that He prompted and encouraged her to accept intercession.(22) Mary's role was as a mediator between the legitimate human initiative pleading for intercession, and God Who takes intercessors seriously and whom He finds true participants in his Providence. Mary will remain a source of compassion and solidarity with those for whom she intercedes. (23)

**4. The Eve-Mary Parallelism:** The early church used the Eve-Mary parallel to both clarify and underline Mary's soteriological role.(24) Christian Arabian women would find in Collyridianism a refuge from the punishment of captivity meted out to them for what they saw as Eve's sins. They would frantically clutch at the sinless Mary for deliverance from those forms of distress they were unfortunate enough to endure. Early theologians were much concerned with Mary as the new Eve. The Eve-Mary parallel goes back to Papias of Hierapolis, (d. c.130).(25) Mary's stature in the Eve-Mary parallel was reiterated by St. Justin the Martyr (d. c. 165) who held that the obedient Mary helped to do away with the sinfulness started by the disobedient Eve. Irenaeus in *Adversus Haereses* reiterates Eve's disobedience and Mary's obedience, and gives the latter the title advocate for the first time.(26) Tertullian of Carthage also presented the Eve-Mary parallel: "As Eve had believed the Serpent, so Mary believed the Angel. The delinquency which the one occasioned by believing the Serpent, the other effaced it by believing the Angel."(27) Tertullian repeats his predecessors' view that Eve had ruined mankind and Mary would be its blessing; that Eve's pernicious influence on humanity would be reversed by Mary's benign, wholesome one.(28) Modern Feminist scholars, however, dismiss this soteriological, divinely-inspired intercessory view of Mary in favor of the one considering her as a goddess. Vasiliki Limberis states that the queenly language of fourth and fifth century hymns praising the Virgin Mary is evidence enough that she was understood to be a goddess. "The Theotokis" Limberis argues "has been released from the confines of exclusively Biblical language and metaphor and has entered the Olympian pantheon by cultural association through the use of language that is heavy with a long history of Mediterranean goddess veneration... the Virgin conjured up the traditional identities of Tyche, Demeter, Kore, and Isis".(29)

This modern view in supporting, albeit inadvertently, Epiphanius' Collyridian veneration of Mary appears to have emanated from the same indigenous Arabian urge to worship that deified al-cUzza,

Allat and Manat. (30) These three pre-Islamic Arabian goddesses presuppose that the pagan Arabs' stamina for worship was powerfully enough inclined towards the worship of female deities that, when Christianized, it could well be re-directed towards worshipping Mary – as a goddess. In other words, Mary 'conjured up traditional identities' of pagan Arabian female deities in ways reminiscent of the ways Mediterranean deities had done.

In the last analysis, Collyridianism, regardless of the several interpretations of it, was definitely a manifestation of the widespread cult of virginity in the early Christian centuries. Virginity was more of a social institution. Large numbers of women declared themselves virgins, declining to marry and living with their families.(31) The adoption of a life of sexual renunciation by so many Christians led to a profusion of texts on virginity addressed to young women who decided to dedicate themselves as virgins, or to their parents. Such texts gave advice to fathers whose daughters decided to pursue a life of virginity in the family home. An anonymous text, *Peri Parthenias*, gives such advice, and numerous sermons were preached on the subject of virginity.(32) Gregory of Nyssa *Treatise on Virginity* was the guidebook which, like all treatises on this subject, visualized for everyone the ideal of virginal purity. But virgins did not only live at home with their families, but also in 'communes' with other virgins. An anonymous treatise on virginity in Syriac addresses such virgins who left home to live in separate communities of virgin women as 'illustrious brides summoned to the heavenly light on account of the lofty brilliance of virginity'. Athanasius of Alexandria encouraged Christian women to emulate the Virgin Mary by secluding themselves. Mary had "no eagerness to leave her house, nor was she at all acquainted with the streets and had no eagerness to look out the window...she did not come and go but only as was necessary for her to go to the temple..." He wrote of fertile virgins reproducing "through the purity of their thoughts, impregnated by contemplation of the divine".(33) It was in this culture of virginity that Collyridian women flourished, finding their lodestar, mentor, and saint in the Virgin Mary.

The Virgin Mary and the Qur'an: The lasting historical significance of pre-Islamic Arabian Collyridianism was that it was instrumental in ushering Mary later into Islam. Mary's prominence in the Qur'an was most probably affected by Syriac influences. The liturgical and theological sources of Arabian Christianity were Aramaean, Syriac, Mesopotamian as opposed to Greek. Antioch was the centre of eastern Greek Christianity, but its Hellenistic outlook did not take fully into account the spiritual needs of the Aramaeans whose way asserted its distinction from the Greek understanding of the faith and became concentrated in Mesopotamia. Yet the Aramaean interpretation, in competition with the Greek, also failed to mould Christian understanding into a pattern that could present the true uniqueness of the Gospel, so 'the resultant spiritual failure left the way open for Islam to fill the vacant space'.(34)

To ‘fill the vacant space’ Islam drew on Christian apocryphal sources, especially concerning Mary who was given pre-eminence in Islam most probably due to Collyridian influence. To the Arabs, obsessed as they were with genealogy, Mary had an illustrious bloodline. To them, her family descends from David, acknowledged as the Prophet David – al- nabi Dawood; and Islam attaches great importance to pure lineal descent from the Prophets.(35) Islam underlined Mary’s divinely inspired attributes. Islamic exegesis enlarged on Anne’s conception of Mary: Anne saw a bird feeding its young, which reminded her of her sterility. She vowed to God that if He granted her a child she would offer it for service in the Temple. Mary was born. But when she came of age the Temple priests could not agree on admitting her for service. The Qur’an states that they drew lots to choose a Protector for her, as required by the Law, by throwing their staffs in the Jordan. The unsuccessful candidates’ staffs sank. Her uncle Zachariah’s staff was the only one to float and he was chosen to look after Mary as she served in the Temple.(36)

This Qur’anic story had probably been circulating among Arabian Christians. It could have been inspired by a similar apocryphal one relating how Joseph was chosen as Mary’s husband: When Mary was fourteen years old the High Priest called on twelve bachelors, one from each of the twelve tribes of Israel, to bring their rods which were then placed in the Temple’s inner sanctum for a sign from God as to whom He had chosen to be Mary’s husband. From Joseph’s rod a dove flew out. Joseph was to be Mary’s husband.(37) This apocryphal story explains Joseph’s acceptance of Mary’s pregnancy while she was still a virgin: If God had chosen him as her husband by the miracle of the dove it was incumbent on him to accept as a fact that it was God who impregnated her. A Syriac dialogue, *sogyatha*, between Joseph and Mary when he discovers her pregnancy, questions her on this point:

Mary: “Do you not know that God created Adam and his wife without the assistance of a father and a mother?”

Joseph: “Yes. I know that and I believe it.” (38)

Islamic historians and exegesists acknowledge Mary’s ascendant position as “Blessed among women”. The historian al-Tabari sees Mary as chosen over women of her own time, not over women of all time, yet he places Mary above Fatimah, Muhammad’s daughter, in Paradise, while al-Zamakhshari (1075-1144) considers that Mary is above all other women. (39) Ibn Hanbal, in his *al-Musnad*, says that Muhammad placed Mary above his daughter Fatimah who, the Prophet said – according to Ibn Hanbal – would have been highest among women were it not for Mary.(40) The Persian exegesist, al-Baydawi, writing of Mary’s privileges, says that God saw to it she was always provided with food so that she need not work. The Qur’an states that every time Zachariah entered her chamber he found her with food. (*vide supra*). Offering bread in honor of Mary was a main



Collyridian ritual. Al-Baydawi also said that God offered her perpetual purification, freeing her from menstruation.(41)

In assessing Syriac influences on the Qur'an through the subject of Mary, it will appear that the canonical texts' influences are minimal, whereas the apocryphal texts, especially the Protoevangelium of James as well as the Six Books Dormiton, seem to be far more influential.(42) The Protoevangelium was especially influential due to its attractive narrative style which compares in its appeal to the Arabian Nights and to The Golden Ass. Also, because its author 'relied on elements that already existed and appealed to Christians from pagan backgrounds, fostering practices that soon became part of the church's faith regarding Mary as the new Eve. (43) Collyridian veneration of Mary made a deep impact in pre-Islamic northern Arabia as shown in the proliferation of "Masajid Mariam" (The Mosques of Mary) leading to its deeper impact on Islam. In the Qur'an no other woman is given more attention than the Virgin Mary. The 19th Sura (Chapter) of the Qur'an is named after her and is about her life, and of the Qu'ran's 114 Suras she is among only eight who have Suras named after them. .

Collyridianism is indicative of women's awareness of their bringing human life into the world together, with a deep seated urge to do so without being defiled by the animality of male sexual penetration when carried off as spoils of war. That females could be carried away as captives in tribal raids, *sabaya*, was a source of ongoing distress not only to women, but to their menfolk as well, and which probably contributed to the spread of the practice of *wa'd* – the burial alive of female infants- amongst the poorest, weakest and more vulnerable tribes. The Qur'an describes the state of a man who has been told that a daughter has been born to him:

“And if a man is told that a female is born to him his face blackens with shame and he suppresses his rage. He withdraws from his people due to the dire tidings brought to him. Will he keep her and be humiliated, or will he bury her alive?. (44)

Islam absolutely prohibited *wa'd* stating that on the Day of Judgment the father who buried his infant daughter alive will be severely judged and will be closely questioned on 'what sin was the infant girl killed'. Although *wa'd* was practiced to do away with the shame of the girl being taken as a captive (*sabiyyah*) if she is lives, Islam attributes *wa'd* only to grinding need, teaching that girls should not be killed due to poverty, for God will provide for them, and their fathers.

The celebration of virginity was by no means an exclusively Arabian, or Semitic phenomenon, but was widespread throughout the Greco-Roman world where it could be attributable to excessive sexual indulgence in late antiquity, satirized by Tacitus, Juvenal and Martial.(45) But Arabian Collyridianism was a specific, unique form of virginity. It was an affirmation, with a vengeance, of the practice amongst women in the Near East in early Christian times, to devote themselves to

virginity in the hope of being rewarded with divine conception; their lodestar being the Virgin Mary. The Jewish philosopher and theologian, Philo of Alexandria in his treatise *On the Contemplative Life* describes an ascetic community, the Therapeute; men and women living in a monastic community in the Egyptian desert near Alexandria, among whom

“...the women...the greater part of whom, though old, are virgins in respect of their purity not indeed through necessity but out of an admiration and love of wisdom with which they are desirous to pass their lives...desiring not a mortal, but an immortal offspring”.(46) Referring to women Therapeuts, Philo explains that ‘their longing is not for mortal children, but for a deathless progeny which the soul that is in love with God can alone bring forth’.(47) It was this hope for divine conception through a studious commitment to virginity that fuelled Arabian Collyridianism which was stigmatized as heretical by institutional Christianity because it had exceeded itself in its veneration of the Virgin Mary. H. A. R. Gibb explains that “other monotheistic groups were to be found in Arabia independently of the organized churches and hence heretical in their eyes.” Gibb alludes to the “possible role (played by) such sects as the Collyridians and Docetists in pre-Islamic Arabia.”(48)

The studious and widespread commitment to virginity was an important constituent of Syriac Christianity. The “Sons and Daughters of the Covenant” – the “Bnay and Bnat Qayama” was a third century Syriac office celebrated by vows of celibacy, voluntary poverty and service to the local priest or bishop. This office seems to have been widespread in Syriac-speaking lands by the fourth century.(49) That was the century in which Collyridianism was recorded to be active. The public prominence of the Daughters of the Covenant was verified by their being targeted for persecution and torture during the Diocletian persecution. But it was not only Roman persecution that victimized spiritually over-active Syriac women, but local males who apparently were incensed by females exceeding themselves in their devotions, ‘for by the fourth century the Syrian Orient was earning its reputation for extreme misogyny.’(50) The office of the ‘Daughters’ may have been influenced by a Roman model, as they were somewhat similar to consecrated virgins – *canonicae* –in the Roman Empire prior to the emergence of monasticism as an institution.(51) The religiously hyper-active ‘Daughters’ most probably served as an example to be emulated by Christian women in Arabia. For the very first time in Christianity the Daughters formed liturgical choirs; were charged with the task of singing psalms and hymns; visiting women who were ill; assisting in the baptism of women; and keeping order in the women’s sections of churches during liturgies.(52) But their ministry was clearly defined as one by women for women. Their duties marked the most socially and religiously active role played by women in the Near East.

Syriac emphasis on female virginity probably filtered into Christian communities in northwestern Arabia and influenced Arabian Collyridianism which upheld, with a vengeance, female virginity; and was traumatized by the horrors of women carried away as captive slaves during inter-tribal raids. Syriac writers often refer to virgins singing psalms and hymns without explicitly identifying them as Daughters of the Covenant.(53) In his hymns Ephrem Syrus (d.373) refers to choirs of women, consecrated virgins, singing his compositions, and hymns to the Virgin Mary are to be found throughout Syriac hymnography.(54) Such hymns would boost Collyridianism and account for its excessive veneration of the Virgin Mary. Ephrem Syrus and other Syriac hymnologists chose virgins to chant hymns since “In the cultural coding of the ancient Mediterranean world the female virgin body was the premier image of perfection purity, and intactness”. The female virgin could thus most effectively present true doctrine, that which was “perfect, pure and inviolate; intact and free from any unholy penetration”.(55) Ephrem’s hymnology also praised Mary for rebuilding what Eve had demolished: While sinful Eve closed women’s mouths in shame, the Virgin Mary opened them again, restoring the voices of women, as chanted in one of Ephrem’s hymns: “Because of the wickedness of Eve you, O women, were under Judgment. But because of Mary, your sister, you have now been set free”.(56)

Arabia Haeresium Ferax – Arabia fertile in heresies. (57) Arabia was fertile in heresies because the surge of speculative energy which gave rise to Gnosticism - amongst other heresies – was much less hindered by the constraining power of Orthodoxy. This boost of speculative energy fuelled the Christian faith early in the first century with a white-hot grief of loss for the Crucifixion, far exceeding the pious, worshipful veneration of Jesus of later centuries. Jesus and his family were grieved for with an attachment accorded only to dearly loved ones of one’s own family. It was this excessively eastern, indeed Arabian emotionally intense adulation, accorded by Collyridianism to Mary three centuries later, that was too much for the institutionalized Church. This excessive, erroneous Marian-worship was one of the causes of Arabia seen as the land of heresies.

Collyridianism and excessive veneration of the Virgin Mary was also due to the influence of the Assyrian church which accorded Mary especial veneration as the Mother of Jesus. Institutionalized Christianity in pre-Islamic Arabia was also represented by the Assyrian church, established in the first century C.E and characterized, for centuries, by vigorous missionary zeal. Two important Syriac sources, “The Teaching of Addai” and “The Acts of Mari” suggest that the spread of Christianity in the Near East was due to programmed apostolic mission throughout Syria, Mesopotamia, and into northern and eastern Arabia along trade routes and with the help of merchants.(58) There were direct, well-trodden caravan trade routes between Babylonia and northern Arabia along which Christianity would have been carried into the Peninsula.(59) The

influence of the Assyrian church, since the first two centuries, swiftly spread along these busy traffic routes southwards into the Arabian Peninsula. It had parishes and adherents in various gulf areas such as Qatar, Bahrain, Oman and among some Arab tribes in Mecca and Yethrib.(60) Assyrian and Chaldean Christian missionaries were known for their apostolic energy and enthusiasm. In succeeding centuries such Mesopotamian missionaries Christianized the distant Malabar Coast of India where services in their churches were held in Syriac. (61)

Evidence for the influence of the Assyrian church in Arabia lies in the meeting held on the last Monday of April 630 in Yethrib/Medina, headed by the Prophet Muhammad, on the status of “The People of the Book”, especially the Christian Assyrians and to deliberate on their affairs. On the Christian side the meeting was attended by the Patriarch of the Assyrian church Ishu (Esau) ‘Ayab al-Jidali II (628-644) and a number of bishops and some Jewish notables of Medina who attended as observers. The meeting lasted for two days, and a concluding statement was issued written by Mucaawiyah b. Abi Sufyan with the Prophet’s seal affixed to it. The Prophet presented the Patriarch with his personal dagger as a gift at the conclusion of the conference. The title of the meeting’s communiqué is significant. It was entitled kitab ‘cahd min Muhammad salam allahu calayhi wa min ‘ummatihi ila al-‘umma al-‘ashuriyya al- masihiyya (A letter of pledge and safety from Muhammad, God’s peace be upon him and on his people to the Assyrian Christian people).(62) This document was first kept at the Assyrian church’s archives at Medai’in, formerly Ctesiphon. When the Ottoman Sultan Selim occupied Baghdad in 1517 it was sent to Istanbul to be kept in the Ottoman Royal Archives.(63) A succeeding Assyrian Patriarch, Ishu Ayab III (650-660) also issued a statement that “...the Arabs to whom God has given the government of the world... do not persecute the Christian religion, on the contrary they favor it, honor our priests...and confer benefits on churches and monasteries.(64) This document became the facsimile for succeeding ones in the Abbasid era.(65)

But the effect of the cult of female virginity was not an ephemeral one confined to the third and fourth centuries. The effect generated a progression that covered the five succeeding centuries and even extended to medieval Europe. It was the effect of a novel form of poetry. The veneration of female virginity in praise of the Virgin Mary had affected the Christian tribe of Udhra whose very name means ‘virginity’. The Christianity of the cUdhra tribe was heavily Marian-Oriented. Collyridianism mainly flourished in the Hijaz, and the tribe of cUdhra played an important role in the history of Hijaz in the fifth and sixth centuries as a Christian Arab tribe federated with Byzantium. But in the annals, not only of Arabic, but also of European literature cUdhra played an even more important role as the tribe where cUdhrite love poetry originated; a genre that ensured the tribe's immortality in the literary history of the Arabs and affected Medieval European literature.

(vide infra). This poetic genre was characterized by virtue and chastity, as well as by the Christian virtues of asceticism, celibacy and virginity. cUdhrite poetry was the very antithesis of that hedonistic and voluptuous love poetry we find in the Jahiliya, such as in the Mcuallaqa of Imru'al Qays, to name but one.

The adulation of virginity and ascetic 'platonic' love exemplified in cUdhra poetry continued to flourish in the Islamic seventh century. Selma al-Jayyusi explains that it was a metamorphosis of the beloved into a higher more idealistic concept of womanhood, and was a reaction against polygamous marriages, and concubinage.(66) cUdhrite love poetry shows how the concept of Virginity, represented by the Virgin Mary metamorphosed into a distinctive, native Arabian poetical genre. It persisted till Umayyad times and appeared to have died out at the end of that dynasty. But it is abundantly clear that Christianity had a most formative influence on the rise of cUdhrite poetry. The time period in which the Christianized and Marianized Udhrite love poetry arose could be roughly placed in the fifth century which saw the prominence of cUdhra in the Hijaz. The fame that the Virgin Mary acquired was due to the theological controversies that involved her, perhaps the most prominent of which was Collyridianism. The wave of asceticism in Byzantine Syria, its spread to the monasteries of Hijaz and what was known of the devotions of Arab monks and nuns could all have upgraded Arab sensibilities to a much higher, more spiritualized level which almost equated their love of woman to that of God.

This Christianization of the love of woman as shown in cUdhrite poetry may have come to an end by the eighth or early ninth centuries in Hejaz and Syria. But its influence extended to faraway Europe. In Arab Andalusia cUdhrite love poetry was well known, and there are indications, as Irfan Shahid points out, that it inspired the Amour Curtois of the European Middle Ages, especially in French and German literature. A famous cUdhra poet was cUrwa ibn Hizām, who lived in the first half of the seventh century and whose love for his cousin cAfrā' became a legend in medieval Arabic literature, making him a love-martyr. Irfan Shahid points out that the old French Roman de Floire et Blanchflor is based on an episode of the cUrwa and cAfrā legend.(67) Stendahl devoted chapter 53 of his *De L'amour to Arabia* and discusses cUdhrite love.(68) Heinrich Heine's *Romanzero* (1851) contains his famous lyric "Der Asra" based on what Stendhal said about cUdhrite love poetry.(69) Another European, Francesco Gabrieli, takes a specimen from the diwan of the cUdhrite poet Jamil and turns them into Italian. (70)

In conclusion, Collyridianism was most instrumental in building up the Marian cult in pre-Islamic Arabia, which led to ardent efforts to collect apocryphal texts and sundry gospels on Mary which the Orthodox Church, for one reason or another, chose not to include among what it considered to be authentic Scriptural texts. Collyridianism and Marian veneration established the cult of Mary

deep in pre-Islamic Arabia, which accounts for the prominence later on given by Islam to Mary and its incorporation of apocryphal Marian texts into Islamic doctrine. Marianism and its twin virginity cult also affected the poetry of the age, giving rise to the novel indigenous genre, Udhrite poetry, whose literary influence extended to distant medieval Europe.

## References

- Notes to Essay Five “Collyridianism and the Virgin Mary”
1. Phillip Rousseau “The Pious Household and the Virgin Chorus: Reflections on Gregory of Nyassa’s ‘Life of Marcion’ J ECS Vol. 13, Number 3, Summer 2005 p.169.
  2. Al-Maqdisi Ahsan al-Taqwim fi Mcarifat al- ‘Aqalim (Leiden, 1877) Vol.III p. 77.
  3. Al-Azraqi Akhbar Mecca R. Malhas, ed. (Mecca, 1965) Vol.1 p. 165. See also BAFIFC chapter XIII, Appendix IV on “Christianity in Mecca”.
  4. Panarion: 78:13.
  5. See Stephen Shoemaker “Epiphanius of Salamis, the Kollyridians, and the Early Dormiton Narratives: The Cult of the Virgin in the Fourth Century” J ECS Vol.16, Number 3, Fall 2008 pp. 371-401; on Bishop Marutha of Maiperkat see F.C. Burkitt Early Eastern Christianity (London: John Murray, 1904) pp. 31-35
  6. Shoemaker “Epiphanius” p. 374.
  7. Ibid
  8. Frend p. 751.
  9. Shoemaker “Epiphanius” p. 384.
  10. Ibid p. 385.
  11. Ibid
  12. The Qur’an 3:37.
  13. S.P. Stetkeyvich The Mute Immortals Speak: Pre-Islamic Poetry and the Poetics of Ritual (Ithaca: Cornell University Press, 1993) p.174. On the iconography of the ‘Mystical Mill’ see Caroline Walker Bynum Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women (Berkeley: University of California Press, 1987) pp. 68, 81 and Plate 1.
  14. Panarion: 97:1,4
  15. Abstract of Shoemaker’s article “Epiphanius” op.cit.
  16. The Text of the Six Books Apocryphon is available in William Wright “The Departure of My Lady Mary from this World” Journal of Sacred Literature and Biblical Record 6, (1865) pp. 417-18 and pp. 129-160. See also Agnes Smith Lewis, ed. Apocrypha Sinaitica (London: C.J. Clay & Sons, 1902.)
  17. Rev. Malachi J. Donnelly “The Queenship of Mary during the Patristic Period” MS, 4, (1953) p. 87.
  18. Sermon 142 in “De Annuntiatone B. Maria Virginis”, Patristica Latina 52:579, Donnelly p. 90.
  19. Donnelly p. 85.
  20. Ibid p. 106.
  21. See W.G. Most “The Nature of Mary’s Intercession: Its Scriptural Basis” MS, 22, (1971) pp.27-48.
  22. Francois Rossier “Biblical Perspectives on Marian Mediation” in The Marian Dimension of Christian Spirituality/Historical Perspectives – I: The Early Period , MS, Vol. LII, 2001, p.72.
  23. Ibid. p. 73.
  24. Luigi Gambero “Patristic Intuitions of Mary’s Role as Mediatrix and Advocate” MS, Vol. LII, 2001, p. 79.
  25. Ibid pp. 79, 80.
  26. Gambero p. 93.
  27. “De Carne Christi, 17, in Patrologia Latina, II, p. 828; Gambero p.96.
  28. Georges Jouassard “La Nouvelles Eve Chez les Peres Ante-Niceens” Etudes Mariales 12, (1954) pp. 41, 42.
  29. Divine Heiress: The Virgin Mary and the Creation of Constantinople (New York: Routledge Press, 1994) p.132 cited by Virginia M. Kimball “The Language of Meditation in Eastern Liturgical Prayer” in The Marian Dimension of Christian Spirituality, op.cit, pp. 184, 185.

30. Vide Supra, Essay 2 “Nabataean Influences on Northern Arabia” – Nabataean Religion.
31. Ellen Muehlberger “Ambivalence about the Angelic Life: The Promise and Perils of an Early Christian Discourse of Asceticism” *JECS* Vol.16, Number 4, Winter 2008 p. 451; and Susanna Elm *Virgins of God: The Making of Asceticism in Late Antiquity* (Oxford: The Clarendon Press, 1994) pp. 29-39.
32. Muehlberger “Ambivalence” p.451. On fourth century sermons on virginity see Thomas Camelot “Les Traités de Virginité au IV<sup>e</sup> Siècle” *Études Carmelitaines* 31, (1952) pp. 273-92. On *Peri Parthenias* see Heather Juliussen-Stevenson “Performing Christian Female Identity in Roman Alexandria” University of Maryland Graduate School M.A thesis, 2008, *passim*; and Robert P. Casey “Der dem Athanasius zugeschriebene Traktat, *Peri Parthenias*” (*Sitzungsberichte der Preussische Akademie der Wissenschaften. Philosophisch-Historische Klasse: Berlin, 1935*), pp 1022-45.
33. On Athanasius see Heather Juliussen-Stevenson, p.12 and David Brakke *Athanasius and the Politics of Asceticism* (Oxford: The Clarendon Press, 1995) pp.75, 76. The original Syriac text “On Virginity” is in C.S.C.O 592:17. A translation of it is in C.S.C.O 593:16; see Muehlberger p. 453. On this point.
34. Sp. Tr. p. 212
35. Dominic F. Ashkar “The Sources for the Marian References in the Qur’an” *MS, XLVII*, (1996) p. 78.
36. The Qur’an: 3:43; Ashkar “Sources” pp. 78, 42. See also V. Courtois *Mary in Islam* (Calcutta: Oriental Institute/ Islamic Section, 1954) pp. 54,66; Jane Smith and Yvonne Haddad “The Virgin Mary in Islamic Tradition and Commentary” *The Muslim World* (Hartford Seminary, Hartford, CT.), 79, July/October 1989, pp. 163, 164; Michel Hayek *Le Christ de l’Islam* (Paris: Editions du Seuil) p.69.n.1
37. Courtois *Mary in Islam* p.66 n.15
38. Al-Tabari, cited in R.J. McCarthy “Mary in Islam” in *Mary’s Place in Christian Dialogue* Alberic Stacpoole O.S.B. ed. (Wilton, CT: Morehouse-Barlow, 1982) pp.209, 210.
39. Al-Tabari, Vol 3, pp 246, 262; Jane Dammen McAuliffe “Chosen of All Women: Mary and Fatima in Qur’anic Exegesis” *Islamochristiana* 7, (1981) p.20.
40. Musnad al-Imam Ahmad Ibn Hanbal (Cairo, 1311 A.H) Vol. 3 p.80.
41. Ashkar, pp. 83, 84.
42. *Ibid.* p.85.
43. *Ibid.* p. 86.
44. Sura 3(Al-Nahl – The Bees) 57, 58.
45. Jaroslav Pelikan *Mary through the Ages/Her Place in the History of Culture* (New Haven & London: Yale University Press, 1996) pp. 113, 115.
46. *Ibid* citing Philo *On the Contemplative Life*.
47. G.R.S Mead *Fragments of a Faith Forgotten* (London, 1906) p.75.
48. “Pre-Islamic Monotheism in Arabia”, *AAEI*, p. 297, & n.2.
49. For more details see Susan Ashbrook Harvey “Revisiting the Daughters of the Covenant: Women’s Choirs and Sacred Songs in Ancient Syriac Christianity” *Journal of Syriac Studies* Vol.8, Number 2, July 2005.
50. See Susan Ashbrook Harvey “Women in Early Syriac Christianity” in *Images of Women*



- in Antiquity ed. A. Cameron & A. Kuhrt (London 1983) pp. 288-298.
51. See Susan Elm Virgins of God/The Making of Asceticism in Late Antiquity (Oxford: The Clarendon Press, 1994).
52. Harvey "Revisiting" p. 2.
53. Ibid p. 4.
54. Sebastian Brock *Bride of Light: Hymns on Mary from Syriac Churches* (Kottayam, Kerala SEERI, 1994) pp 38, 41
55. Harvey "Revisiting" p.16 n.19
56. Ibid p.11
57. Sp. Tr. p.56
58. See Amir Harrak "Trade Routes and the Christianization of the Near East" *The First Symposium of the Canadian Society for Syriac Studies* Nov. 24th 2001.
59. Potts "Trans-Arabian Trade Routes of the Pre-Islamic Period" *AAEI* op.cit.
60. Abram Shabira "Wathiqat cAhd wa 'aman min al-rasul al-carabi ila batriq kanisat al-mashriq al-'ashuriyyah" (A Document of Assurance and Pledge from the Arab Prophet to the Patriarch of the Assyrian Christian Church), *Al-Nashra* (Amman: Royal Institute of Inter-Faith Studies –Issue 41, 2007).
61. See Francis M. Rogers *The Quest for Eastern Christians* (Minneapolis: University of Minnesota Press, 1962); on the history of the Assyrian church see W.A. Wigram *An Introduction to the History of the Assyrian Church or the Church of the Sassanid Persian Empire* (London, Society for Promoting Christian Knowledge, 1910); J.M. Fiey *Assyrie Chretienne* Vol.3, (Beirut, 1968)
62. Shabira "Wathiqat" op.cit p. 34.
63. Ibid. pp. 35, 36.
64. C.S.C.O, Ixiv, 25; *Assemani Bibliotheca Orientalis* (Rome: 1719-28) 3 Vols. Vol. 3 p. 21.
65. See A. Mingana "A Document of Protection to the Nestorian Church in 1138 by Al-Muktafi II, Caliph of Baghdad" *Bulletin of the John Rylands Library* Vol. 10, 1926.
66. On this and related points see Selma al-Jayyusi's article in the *Cambridge History of Arabic Literature* pp. 421-426.
67. BAFIFC chapter IV, Appendix III, "Iyad and Udra in Europe".
68. Stendahl De L'amour H. Martineau, ed. (Paris, 1959) pp. 195- 196.
69. op.cit "Iyad and Udra". See also "The Interpretation of Some Verses by Jamil" *JSS* Vol.15, 1970, pp. 219-225.
70. BAFIFC op.cit. Chapter IV App. III.

## Encountering In-betweenness: Confessions of a Translator

**Rita Kothari**

*Ashoka University*

### Abstract

Why does the English language media dislike Hinduism? What's wrong with Hinduism? Or Hindutva, if you so please? (S. K. Modi, 2004, 190).

In fastening on the term 'zone' as a theoretical mainstay, the intention has been to imagine a broad intellectual topography that is neither the property of a single nation, nor an amorphous condition associated with postnationalism, but rather a zone of critical engagement that connects the 'l' and the 'n' of transLation and transNation (Aptor, 2006, 5).

**Keywords:** *English language, Hinduism, intellectual topography, postnationalism, translation, transnation.*

---

### Short Bio

**Rita Kothari** is a Gujarati and English language author and translator from Gujarat, India. In an attempt to preserve her memories and her identity as a member of the Sindhi people, Kothari wrote several books on partition and its effects on people. She has translated several Gujarati works into English. She teaches in the English department at Ashoka University, Sonipat. She worked from 2007 to 2017 with the Humanities and Social Sciences Department at the Indian Institute of Technology Gandhinagar. She taught Indian literature in English and translation at St. Xavier's College, Ahmedabad from 1992 to 2007. Following that she joined MICA (Institute of Strategic Marketing and Communication) as a professor in culture and communication.

## Encountering In-betweenness: Confessions of a Translator

**Rita Kothari**

I began my engagement with translation as a translator from Gujarati, but was unreflective of the underbelly of language and identity politics in Gujarat. It is in my engagement with a post-partition and transborder language like Sindhi that I realized how translation was not something I was doing, but a space I was inhabiting, a space unmarked by fixed textuality, or rather a textuality ambivalent about itself. My arrival to this space is what constitutes the crux of this paper. In the process, I argue for making translation practices self-reflexive and theoretical, and account for an evolution of divergent translation practices at different times. The personal narrative aims to provide an insight into dynamics of linguistic economy in India, and help situate our translation practices in substantive contexts. Given the complexity of India's linguistic politics, it is important to speak from specific locations so as not to make broad generalizations which may not apply to all linguistic situations in India. The narrative begins with my arrival into the field of translation studies and recounts, through various stages, a gradual and philosophical complexity attached with the act of translating, leading up to what happens to be my moment of encountering 'in-betweenness'.

### **Location and genesis:**

I am an Indian translator who uses English as her target language to translate from primarily two languages - Gujarati and Sindhi, and occasionally Hindi. Gujarati is the official language of the state I come from and also, if you like, the official language of my husband's family. My parents' native tongue, Sindhi, stays within me most of the time, because it is not in the public domain of the state of Gujarat, nor relevant (since I am the only one who knows it) in the family domain. These two, along with Hindi and English, constitute the entirety of my linguistic world and co-habit with both easy and difficult equations. The relationship between Sindhi and Gujarati is as unequal as the one between Gujarati and English. In the discourse on marginalized languages of India, internal hierarchies within languages are seldom acknowledged. However, translation studies need to address the role of translation in fostering/interrogating hierarchies.

It is beyond my scope to discuss this issue of internal hierarchies in great detail here; for now, let us turn to the period of the early nineties when my generation was first encountering a shift in English studies, and its consequent impact upon translation practices in India.

My career as a translator began when English studies in India had undergone a period of fundamental questioning. Occasionally referred to as a “crisis in English studies”, the period was a response to postcolonial debates in English academia in both global and local contexts. Typically, a large number of translations in India today emerge from departments of English. English studies have always been a colonial legacy, but this fact began to be expressed (or felt?) much more acutely after the eighties. After that time, many teachers of English in India began to articulate a sense of alienation and anger at having to teach a language and literature imposed upon them. The divorce between a subject interpellated by English studies and the lived-in realities of India found expression through studies like *Rethinking English* (ed. Swati Joshi, 1991), *Lie of the Land* (ed. Rajeshwari Sundar Rajan, 1992) and *Subject to Change: Teaching in the Nineties* (ed. Susie Tharu, 1998). Different alternatives to Anglo-American texts also emerged as a result of this debate and the crumbling of the English canon made room for texts from ex-colonies, black and dalit narratives. New paradigms were sought, dissolved and refined, facilitating reformulations in literary studies. One of the alternatives, at least in English studies of India, that began to satisfy many quarters, is Indian texts in English translation. According to Meenakshi Mukherjee (1992), it was one of the ways of investing the teaching of English with relevance and meaning. I was a Masters’ student in the early nineties, and we were witnessing the beginning of Indianization of the curriculum. It made far more sense than the unrelenting British canon that had gone into my undergraduate studies.

Typically, a literature student in the eighties lived through a schism between what she was studying in class and what constituted her reality outside. The Bollywood films and songs that formed our identities in profound ways had to be locked away and relegated to the background whenever we arrived for an English literature class. Therefore, when I encountered Indianization of the curriculum for my Masters and studied literature written by Indians in Indian languages (but made available in translation) and also written directly in English, things began to fall into place.

**Translating (sub)nations:**

Like me, many translators who translate into English have emerged from English literary studies. “Translation studies” in the early nineties was still a fledgling discipline; however, a consciousness that each region was not represented in “national” literature and therefore the regions we came from must be represented through English (which we, as English teachers, were best suited to do, or so we thought) animated many of us to take to translation. Some such motive governed my involvement in my first book project on translation, an English translation of fifty-six poems by Gujarat’s most well-known poets in the twentieth century. In that publication, my collaborator and I mentioned in the introduction that:

The sheer quantity of poetry written in Gujarati, published and read, is astonishingly large. Little or none of it has crossed linguistic boundaries, and been made, available in English translation... By contrast, poetry in Bengali, Marathi, Kannada, Malayalam, to name just a few, has been widely translated and is therefore more visible. This may be attributed at least in part to the fact that the above-mentioned languages have produced poets who are also teachers of English, and sufficiently bilingual to engage in translating from the mother-tongue into English. [Also] Gujarat has been perceived as a state producing business people rather than poets. The result has been the marginalization of Gujarati literature in the national consciousness. The present anthology is an attempt to modify that perception. (Ramanathan and Kothari, 1998: xvii)

This paper provides an opportunity to visit the grandiose and unexamined claims made in our introduction, and (given my vantage point) to ask why we thought visibility was a matter of being available in English. Or why did we not see the institutional politics governing the ‘official’ Gujarati poetry scene? Was the neat design of the first anthology translated by two teachers of English literature not reflexive of the exclusions of this “representation”? We were happy to have worked with a state establishment which helped us gain access to poetry; however, why did we not reflect versions of “Gujarati poetry” outside the state institution - a version that may have included oral and written literature, or literature written by tribals, Dalits and other marginalized sections? What relationship did my collaborator and I, both non-Gujaratis, have with the language and why did we choose to serve the dominant language of the state rather than our mother tongues of Sindhi and Tamil respectively?

As years wore on, we also asked ourselves if Gujarat would consider us as its own people given its increasing parochialism and exclusivist definitions of who is an insider and who is not. Were we in small ways confirming to a version of the nation - the Hindu pride and identity, the *asmita* of Gujarat? By wanting to make Gujarati one of those “nationally visible” languages, were we creating a new set of imbalances even as we claimed to address some? While I still subscribe to the view that “Gujarati” literature (imaginative articulations made in Gujarati and its “dialects” by both men and women, Hindus, Muslims, Christians, Parsis and Dalits) is relatively marginalized, I perceive translation as a perspective that complicates common-sense understanding of “nations” and “sub-nations”.

From the upper-caste and upper-class bias of Modern Gujarati Poetry, I moved to the translation of a text by a marginalized, Dalit (formerly called “untouchables”) author, Joseph Macwan (Kothari, 2003). Meanwhile, my academic writing on translation questioned the hegemony of English which made translation ‘visible’ and, when not available, regional and therefore of less value. I was complicit in the enterprise of reinforcing the prestige of English as the only language of dissemination, but I had reconciled with the inescapable fact of English being the only global language. To come back to the text, *The Stepchild: Angaliyat* (a story of the Vankar community (weavers) who remained marginal and oppressed by the landowning Patels in Gujarat), social and political anger interspersed with my literary desire to translate this novel into English. All in all, my relationship with translation became a sociological one. *Angaliyat* became an entry point to understand caste hierarchies in Gujarat, and I was enriched intellectually and emotionally by this new relationship with translation. In the process of working on this translation, it also became clearer why writing itself was a privilege that could not be taken for granted.

As I delved deeper into the phenomenon of writing by Dalits, and how that could be emancipating, I began to understand the vexed issues of representation and privilege that surrounded the project of Modern Gujarati Poetry. Joseph Macwan, who represented the Vankar community, was relatively privileged compared with other Dalits from scavenger castes, and night-soil carriers. The Vankars had had some access to education through Christianity, but what about the thousands whom the Vankars looked down upon? My romanticization of translating an underprivileged voice received a jolt and translation became yet more complex as a socio-political act. I gained an insight into the many subaltern histories that rupture the seamless narrative of the nation.

The understanding I derived from both canonized and Dalit texts sharpened my interaction with women's narratives in the course of selecting them for the anthology *Speech and Silence: Literary Journeys by Gujarati Women* (2006). A sociological and ethnographic bias governed the selection of stories which I identified, not only for their literary value but also, or perhaps more so, for the light they threw on women in Gujarat. Gujarat is known for being a safe state for women, where it is possible for women to go out at any time of the day or night without worrying too much about their 'safety'. The Gujarati middle class perceives this to be a happy consequence of the fact that there has always been a prohibition on consumption of alcohol in Gujarat. It's a different matter that the state earns a large share of its revenue from illegal circulation of alcohol. Similar discrepancies characterize gender issues in Gujarat so that rising cases of violence against women and female infanticide remain unacknowledged, even as repetitive claims about the safety of women continue to be made. I wanted the real and imagined worlds of Gujarat's women to be juxtaposed in my collection to foreground polysemic readings of the nation. What were women talking about - or, more significantly, what were they not talking about? These were often muffled voices that were not always negotiating with the unpleasant. Despite not being radical, they needed to be heard. As a 'modern', 'radical', 'feminist' translator, I did not want to quell voices of conservatism for they need greater attention than the showcasing of only politically correct material. The selection of stories in *Speech and Silence* was subjective, as would be the case with any anthology, and translation mediated by my subjectivity as a woman writer. This time I knew what I was doing it, and it didn't trouble me.

### **Is there an original text anywhere?**

I have distinct memory of when the edifice of translation shook for me, as I began to see that the original was a dubious entity. The realization came to me in both profound and anti-climactic ways, through two very disparate experiences here. My collaborator from *Modern Gujarati Poetry* joined me in a small project of translating the poetry of Niranjana Bhagat. Bhagat is Gujarat's most well-known modernist poet, the first one to document urban experiences in Gujarati. Influenced heavily by Eliot, Pound, Yeats and Auden, Bhagat brought to the lyricism of Gujarati poetry some degree of fragmentation and irony. Quoted below is an excerpt from the poem 'Gayatri', an ode to the Sun but really speaking an allegorical representation of an entire era, written in the vein of T.S. Eliot's 'The Wasteland'.

One locks the door, pockets the key, and then  
Climbs down and seeks the way (is there  
A path to somewhere?) on sandals of the wind  
To any, every path. But where to go?  
And why? And how? Goals unfixed.  
This passage is through hell, a golden  
Illusory dream of heaven.  
Smoke columns rise from chimney to the sky;  
Sighs, momentarily inscribed and then erased,  
Wander. Mutterings of sleep find echo  
In rattle of cups and saucers in hotels.  
Hugely yawning, languorous eyes now rubbed awake,  
Limb's laziness now shaken off, this island city,  
Heavenly maiden, dreamland fairy,  
Leaves her bed, and turns, how quickly,  
Into an animal hunting its prey, wildly dancing.  
A song on her lips; death's surma in her eyes.  
For centuries each morning now  
The karmic wheel has turned. The world  
Is energetic, new and fresh once more.  
Only poet and whore now go to rest.  
(Ramanathan and Kothari 2003)

The unmistakable resonances of European modernism raised important questions about translation. While translating Bhagat's poetry, we felt as if we were returning something to the



English language, something which rightfully belonged there. Or did it? At one level, the English language carried Bhagat's poetry far more 'easily' than it could have carried the lyrics and ghazals of our previous work. At another level, the ease was throwing up a set of difficult questions and making us uncomfortable, as voiced in our introduction below:

How is internalized Western influence to be re-translated into a Western tongue, and what is the result? Translating Pravaldeep has been an intense, exhilarating, and sometimes depressing experience. The dense and packed quality of such a poem as GAYATRI apart, the difficulty is compounded by the fact that, when translated into English, the shocking newness of the Gujarati simply disappears. Echoes of Eliot in the Gujarati marvelously enhance poetic impact; translated into English, they sound somewhat tired. This made us wonder whether translatability was the issue; or whether it was the English language and its resistance to non-English nuances. While English is acknowledged to be one of the most heterogeneous languages in the world; it appears for some reason not to carry the freight of its cultural encounters. While assimilation occurs in English at the level of lexis, permeation is seldom deep enough to permit sub-registers to be formed. This doubtless has something to do with power relations; linguistic equations are played out in a political space. Gujarati, on the other hand, especially, literary Gujarati, carries a bi-cultural weight with ease: while one layer of its own identity is retained, the residual memory of its encounters with the West constitutes another layer. (Ramanathan and Kothari 2003)

The circularity of the entire process was my first encounter with the hybridity of cultures unveiled through translation. What constituted the original and the translation? I didn't know anymore. The cultural mimicry of the author raised an awareness that non-Anglophone experiences of translation are at times qualitatively different from the dominant perspectives of translation articulated in the West. The anxiety about 'original' and 'translation', for instance, is not universally germane (and there are even cases where the translation is more privileged than the original). For example, in the plethora of (sub)versions of the Ramayana and Mahabharata surrounding Indians of different caste, class and tribal affiliations, the question of possessing the most authentic version never arises.

This is not to say that there are no internal hegemonies among the multiple versions, but that the anxiety of what came first and what followed is absent from the Indian discourse. This can

be attributed to a long-standing oral tradition that remained free of notions of ‘fixity’ of text. Some ‘texts’ start out as oral practices yet, even after becoming ‘fixed’ as written texts, they continue even today to undergo transformation through being performed orally. Hence there is little agonising about original vs. translation and the need to respect the text’s boundaries. Contrary to the iconicity associated between the original and translated texts in Euro-American theories, elsewhere we find examples of multiple renderings of a text that are radically different from each other.

Translators in such settings are not talking about the text as a fluid entity, just doing it. They implement untheorised practices and, although these might seem to lend themselves to ‘postmodernist’ labels, regarding them in that light would wrench them out of their local contexts and cultures.

If the colonial context of *Coral Island* was raising questions about the originality of an aesthetic response, I encountered a delightful disregard of the original in translations of pulp fiction. The energy and irreverence of the bestseller market translation brought home to me a fresh perspective on translation studies. I have discussed this elsewhere as a case study of Ashwini Bhatt. What follows is a broad summary of the case: Ashwini Bhatt is even today a brand name in the area of translations of Western potboilers from English into Gujarati. His translations of Alistair MacLean and Sidney Sheldon constituted, in the sixties, hot little items that sold like one penny books and satiated desire for books with half-clad women and macho, gun-carrying women. In the same spirit of one of the characters of these American bestsellers, Bhatt also wrote novels which he humbly/proudly claimed as translation and perfected the art of the invisible translator. The moral, ethical, legal and academic implications of this phenomenon aroused my interest, but also revised my understanding of translation studies as to how limited and limiting its world was for not taking into account the messy and untheorized market of translations. The hierarchy between the original/hence superior and translation/hence inferior was turned around in this case, and I began to see translation in much more localized ways than before.

I wish to conclude this section by stating that, in all the translations I discussed hitherto, I was functioning as a literary translator, comfortably ensconced in the notions of what a text is, still speaking as someone from ‘within’ translation studies. At this juncture, two important events fashioned a significant shift in my understanding of translation: one was the riots in Gujarat in the year 2002 and the other was my own work on the Partition of India and Pakistan in the

context of Sindhis. If, in contemporary Gujarat, I was witnessing the drawing and redrawing of rigid ideological borders of identity, religion and language within the state, in Sindh of former years, I found a blurring of borders. One was arguably India's most urban, affluent states raring to become global, the other a neglected, frontier region of undivided India, but now a part of Pakistan. I marveled at the irony of physical borders rendered arbitrary in the case of Sindhihood, and differences of religion becoming non-negotiable in a space that was supposed to belong to everyone living in it. It was the simultaneity of both these experiences that spurred me to rethink the relationship of translation with borders.

### **Un/bordering texts and textualizing identities**

The genocide of Gujarat 2002 has been much written about, but the emphasis here is not on the sketch of the events but the processes by which borders have come to be drawn fiercely around identities. The story begins with the burning of a train on February 27, February, together with 58 Hindu passengers. The gruesome event was allegedly perpetrated by a Muslim group. What followed was the most frightening and unprecedented genocide of Muslims at the hand of Hindus. This event has been much discussed and debated; my focus, however, is what effect did that event have on me, my practice and self-perception as a translator. I had mentioned earlier the beginnings of unease at having glossed over issues of caste and representation in my early translation. I was now facing two suddenly irreconcilable worlds of Gujarati and English, Hinduism and Islam, fundamentalist and secular ideologies.

These polarizations, as many social scientists have shown us, were in the making for a long period. However, faced with these polarizations enacted and performed in the everyday Gujarat after 2002, I wondered whether translators could continue with previously held certitudes of source language and target language, of nursing illusions about carrying over the best from one literature to another, or of seeing translation abstracted out of acutely political context. At the most obvious level, I went through disenchantment with the bulk of Gujarat's literature which maintained complicit silence about the genocide. Literary figures from Gujarat refused to condemn the state and mass killings because they claimed literature was above considerations of who's right and who's wrong. The desire to translate lie dead within me, stirred only by Wali Gujarati, a fifteenth century Muslim poet whose mausoleum was desecrated as part of the annihilation of Muslim identity from Gujarat. I also find myself on one or the other side of a

linguistically determined border, because English was discredited in the state as the language of anti-establishment (therefore anti-Hinduism) since the condemnation of the state's role had taken place in English. Gujarati came to be synonymous with regressive Hindu fundamentalism, the language in which hatred for Muslims continued to be articulated and sustained.

As a translator, what was I supposed to do? Which language, which literature, and which affiliation was I expected to side with? This provided me with the first opportunity of thinking about bordered and textualized worlds around me, and how the small undefined place between certitudes I occupied was under siege. This small space, which has no legitimacy in Gujarat because it is too secular, has even less legitimacy among politically correct circles outside Gujarat, because it is not secular enough. My desire to be heard in different ideologically inimical worlds, to move between them so as to permeate one with the otherness of the other, is my first understanding of translation and borders in this period. I have discussed this elsewhere in greater detail; however, for now I wish to quote from the same piece and say that:

When languages are ascribed with war motives and used to divide people, I see translation as a stepping out of the zones of (con)texts in order to hear and be heard, as a way to heal wounds and bridge distances. This is not an idealistic notion of translation practices per se, but a conscious willingness to make translation perform certain kinds of roles. It is the willingness to migrate out of self-enclosed zones of languages, texts, and identities at large and to move into the zone of the 'other'. This is a sophisticated choice translators can, and sometimes do, make. (Kothari 2007: n.p)

In a self-conscious gesture, I have seized upon the in-between spaces in Gujarat, and disrupt the synonym between language and religion by bringing to Gujarati literature voices from religions other than Hinduism. I also bring to the English language secular articulations from Gujarati to disrupt the essentialization about those who speak in Gujarati.

If I was engaged in creating and sustaining this in-betweenness in a state with ideological borders, I also somewhat paradoxically discovered such a space existing in moments of partition. My interaction with partition has been through being a member of the witness generation. My parents migrated penniless and homeless from Sindh (now in Pakistan) to a divided India and started a new and difficult life as refugees. This has formed a part of my

sociological work; however, I was also interested in bringing the domain of imagination to my understanding of Partition. This desire resulted in a collection of stories about Partition by writers on both sides of the geographical and religious border. In simpler words, the anthology includes stories by writers who, by virtue of being Hindu, migrated from the Islamic state to India. It also includes Muslim writers who document in their writings how life changed for them after the Hindu migration and formation of an Islamic state, of which Sindh became a part.

The intertwining between translation and borders became acute in the process of this transborder translation project. The contexts of affection, pain and empathy that bound the memories of writers from allegedly ‘enemy’ countries was a painful realization of the arbitrariness of the borders. In order to underscore this phenomenon, I narrate below a story entitled ‘Holi’ by a Sindhi Muslim writer, Amar Jaleel. Both Jaleel’s personal philosophy of Sufism and his refusal to recognise the tyranny of institutional religion have enabled him to mark out a space in his stories which reflect unease with easy definitions. The story I wish to discuss is imbued by memory that defies borders even if the physical body is constrained by them. This is done through the metaphor of ‘Holi’, a festival celebrated by people moving around in groups, splashing colours around them.

### **An Excerpt from ‘Holi’, by Amar Jaleel**

“chacha, why do you call me holi?”

“Because you are so lovable.”

But this did not satisfy him. He swallowed a few more morsels and continued,

“Our new teacher asked me today why everyone calls me Holi?”

“What did you say?”

“I told her that my chacha has named me Holi.” After a few sips of water, he said confidently,

“The teacher also explained to me what Holi means, chacha.”

I began to wonder how a Christian lady teacher had explained to Holi the meaning of Holi. After all, how would someone who never played with colourful water know what Holi means?

“What did the teacher tell you, Holi?”

Holi raised his little soft hand to explain. “The teacher said Holi means sacred.”

I thought the teacher was quite right. The water you splash at each other with joyful love and togetherness is indeed holy. But how would this innocent little boy understand what I associate with Holi?

“Putta, holi means holy water.”

Holi looked perplexed. The teacher had said that holi meant sacred, now what had that got to do with water?

“So what kind of water is it?”

“Very colourful, like a rainbow.” I explained. “You fill it in pichkaaris, and spray it on each other, and that is Holi.”

“But what is the colour of this water?” he asked, placing his hand on his left cheek.

“Red, and green, and pink ... and ...” Overcome with emotion, my voice trailed away.

“Who all play this game?” Holi asked again.

“Used to play, Holi putta, used to.” I tried to control the emotional quaver. “I did, Prakash, did, then Purshottam, then Indra ... and ...”

My eyelashes moistened. Old wounds bristled. How can bygones come back!

Holi was listening to the story of colourful water with great interest.

“From Sadhbelo to Shishmahal, it seemed Sindhu was filled with colour. Doro, C, naarishala, chabutra, chausor ...everything had more colour than a rainbow.”

Holi was listening to his own story.

“And you know Holi, Indra would visit my family and splash colours on everyone, including Amma, baba, Ada and me. She would always come with the sky blue colour, mischievous girl, and her blue was so lovely...so...”

A blazing fire had turned fluid and struggled to break free from my eyes. I avoided looking at him, as I secretly wiped tears from the corners. Holi stood up in a flash, pushing his chair away. He put his soft, little arms around me and said,

“Chacha, we shall also play the game of colourful water.”

Wounds became deeper, and pain more intense. Holding my sobs back, I said, “We don’t have that water, Holi.”

Holi’s face fell.

I gathered to myself a very dejected Holi and tried to comfort him.

(Jaleel, forthcoming)

### **Conclusion**

Through the playful semantics of the word ‘Holi’, Jaleel expresses the nostalgia for a composite culture which eroded considerably when the subcontinent was divided into India and Pakistan. The festival ‘Holi’ signifies in the story a pre-lapsarian moment, when relationships were not tarnished by religious consciousness. Such moments may seem idealized; however, to the memory of the narrator they are holy and pure, like the little child whom he loves and nurtures. Unfortunately, citizenship in nation-states made people choose one or the world. Writing, as Jaleel does, about a transborder memory makes Jaleel participate in ‘carrying over’ from one domain of religion to another. By making his participation more known, I extend that participation across some more borders and together we create a space of a moment of in-betweenness, a space that is neither Hindu nor Muslim, neither India nor Pakistan.

## References

- Apter, E. (2006). *The Translation Zone*. Princeton and Oxford: Princeton University Press.
- Jaleel, Amar "Holi" trans. Rita Kothari *Unbordered Memories: Partition Stories from Sindh* (Penguin India, forthcoming).
- Joshi, S. (ed.), (199; 1992, 2nd ed.). *Rethinking English: Essays in Literature, Language, History*. Delhi: Oxford U.P.
- Kothari, R. (2005). The fiction of translation. In E. Hung & J. Wakabayashi (Eds.), *Asian translation traditions* (pp. 263-273). Manchester: St. Jerome Publishing.
- \_\_\_\_\_. (2005). *Translating India: the cultural politics of English translation* (Rev. Ed.). New Delhi: Cambridge University Press.
- \_\_\_\_\_. (2006). *Speech and silence: literary journeys by Gujarati women*. New Delhi: Zubaan Publishing.
- \_\_\_\_\_. (May, 2007). Diffusing polarizations: Language and translation at the time of the Gujarat riots. *Transversal*. Retrieved May 2007, from <http://translate.eipcp.net/transversal/1107/kothari/en>
- \_\_\_\_\_. (Trans.). (2003). *The stepchild: Angaliyat, an English translation of a path-breaking Dalit novel by Joseph Macwan*. New Delhi: Oxford University Press.
- Modi, S K. 2004. *Godhra: The Missing Rage*. New Delhi: Ocean Books Pvt. Ltd.
- Mukherjee, M. (1992). "Mapping Territory: Notes on Framing a Course" in Rajeshwari
- Sundar, R. (ed.). *Lie of the Land: English Literary Studies in India*, 229-245. Delhi: Oxford U.P.
- Ramanathan, S. and Kothari, R. (1998). *Modern Gujarati Poetry: A Selection*. Sahitya Akademi, New Delhi.
- \_\_\_\_\_. (Trans.). (2003). *Coral Island: translation of Niranjana Bhagat's Poetry*. Gandhinagar: Gujarat Sahitya Academy.
- Tharu, S. (1998). *Subject to Change: Teaching in the Nineties*. New Delhi: Orient Longman.



## The Impact of Arabic Legal Terminology's Lack of Uniformity on Producing Functional Equivalent Legal Translation<sup>1</sup>

Jawad Azzouzi

*KU Leuven*

تأثير غياب توحيد المصطلحات القانونية العربية على إنتاج ترجمة قانونية متكافئة وظيفيا

جواد عزوزي

جامعة لوفان

### Abstract

In legal translation, functional equivalence is essential for producing an adequate legal translation, which concerns legal terms in different legal languages that may refer to different legal concepts or institutions but have the same or similar function in the respective legal systems (Sarcevic, 2015). Law is the enforceable body of rules that governs any society (Martin, 2003). These systemic differences between different legal systems, which result from their national character, make rendering a legal instrument from one language into another a difficult endeavor (Sarcevic, 1997). Legal translation is usually associated with exceptional challenges. This can be attributed in part to the terminological and linguistic and in part to legal differences between the source and target texts. Thus, linguistic matters are but a small component of the legal translator's task, as a great deal of legal considerations come into play as well.

Legal terminology in the Arab world differs significantly among Arab countries, due to several factors that shaped the way these terms were created. The need for accurate and uniformed legal terminology in Arabic is becoming more vital than ever (Shiyab, 2019). This difference affects legal translation and therefore the legal communication. Legal concepts emerge and evolve within national borders independently of their counterparts in the rest of the world, and this reality has serious consequences for communication across legal systems (Idyous & Steurs & Alsulaiman, 2017). This lack of uniformity of Arabic legal terminology affects the production of a functional equivalent legal translation.

**Keywords:** *Legal translation - legal terminology - legal system – functional equivalence - Skopos theory - concepts - terms.*

---

<sup>1</sup> This study was funded by the Literature, Publishing and Translation Commission, Ministry of Culture, Kingdom of Saudi Arabia under [89/2022] as part of the Arabic Observatory of Translation.

### Short Bio

**Jawad Azzouzi.** A PhD candidate at KU Leuven, Faculty of Arts (Leuven), Belgium. He completed a bachelor's degree in "English studies and Literature" at Moulay Ismail University in Meknes, and then attained a master's degree in "Translation Technology and Specialized Translation" from Cadi Ayyad University in Marrakesh – Morocco, where he had been exposed to the fundamentals of specialized translation. During his studies in Cadi Ayyad, he contributed to many scientific projects including the compilation of the specialized dictionary of Translation Terminology. He is passionate about the field of translation, especially the legal one, and he works as a translator with many Belgian Translation agencies.

## **The Impact of Arabic Legal Terminology's Lack of Uniformity on Producing Functional Equivalent Legal Translation**

**Jawad Azzouzi**

### **Introduction**

This research aims at investigating the impact of Arabic legal terminology's lack of uniformity on the production of a legal translation that involves the functional equivalence, i.e., the concept that the terms employed in the target legal system should have the same function as the ones used in the legal system of the source language (Ilynska & Platonova, 2016, p. 217). Functional equivalence matters when rendering a legal text (especially legal terminology) from one legal language into another and from one legal system into another (Shiyab, 2017, p. 139), as a major issue in the branch of legal translation. This investigation will mainly focus on analyzing the terminological and conceptual systems of Arab countries' legal language.

Translators of specialized texts, in specialized subject fields of translation, benefit greatly from compiled dictionaries in their field through which they attempt to search for "functional equivalent" terminology which plays an important role in the process of legal translation. However, Arab legal translators base their terminological choices on legal dictionaries without much precaution. This can lead to disastrous errors, especially because they are required to translate documents that are drawn up in accordance with a legal system of the country of origin in order to be used in a target country's totally different legal environment. A construction of the conceptual systems of Arabic legal documents, as well as the determination of the differences between Arabic legal terminologies, and how this lack of uniformity in terms of legal terminology, will improve the legal translation production so as to effectuate this specific legal communication. Identifying the terminological and conceptual problems associated with the translation of Arabic legal instruments will strengthen legal translators who aim to provide functional equivalence. Based on that, when these translators encounter any system-bound concepts, they will be able to represent them using the same term, which can contribute to enhancing the quality of communication between the various parties involved, and in the long run contribute to alleviating the foreign effect of the concept.

The idea of working on this research is motivated by the fact that legal translators complain that the translations of different Arabic legal documents that belong to different Arab countries give rise to serious problems. They are often confronted with ambiguous and unfamiliar notions and find it difficult to interpret and understand the translations of these legal documents (Alsulaiman, 2009). Communicative confusion may drastically slow down the process, and sometimes lead to misunderstandings. Therefore, analyzing how the lack of uniformity of Arabic legal terminology affects the production of functional equivalent translation is of incredible value to legal translators and legal communication. Locating the right functional equivalent terminology can contribute to overcoming miscommunications between officials belonging to different speech and legal communities and can on the one hand, lead to better legal communication. On the other hand, better knowledge of functional equivalents improves translation practices, and translation knowledge/work irrespective of the case specific context.

### **RESEARCH QUESTIONS:**

How does the Arabic legal terminology's lack of uniformity affect the production of a functional equivalent legal translation?

- I. Which problems occur when searching for Arabic functional equivalent legal terminology?
- II. Why do legal translators of Arabic legal texts opt for certain terminological choices?
- III. How to resolve these terminological and conceptual issues the Arabic legal terminology's lack of uniformity give rise to?

### **REVIEW OF LITERATURE:**

A series of previous studies has indicated that legal translation is a difficult assignment within the field of translation, due to the fact that each country uses a nation-bound legal system and legal terminology which requires being accurately conveyed in the target language of a translation. It will be vital for legal translation and communication to identify the impact of Arabic legal terminology's lack of uniformity on the production of a functionally equivalent legal translation. This will be of great help to determine the challenges facing legal translators on their way to produce an adequate functional equivalent terminology.

Translating legal texts, as a type of specialist or technical translation which involves language of law and legal process, requires using established functional equivalent terms (Gambier & Doorslaer, 2010, p. 191). Weston (cited in Sarcevic, 1997, p. 236) goes so far as to suggest that "the use of functional equivalence may be regarded as the ideal method of translation". Dr. Eugene Nida has

developed a theory of functional equivalence that states that the equivalent renderings of certain linguistic items must also be functionally equivalent in the target language (Statham, 2005). According to Shiflett, his theory has a great influence on translation, including legal translation. The term functional equivalence highlights the impact the message has on the target language and the source language reader (2012, p. 30).”

Researchers and experts in the subject field of translation have always considered the use of functional equivalence in translating legal terminology as a major key towards a successful legal translation, in which a message has been fully rendered with regard to the linguistic aspects of the source and target languages as well as the source and target legal systems. Nevertheless, the task of providing a functional equivalence is usually difficult, which is related to the differences in the terminological and conceptual systems between legal languages, and the lack of uniformity of legal terminology in the Arab world makes even harder for translator of Arabic legal instruments.

Shiyab (2019) states that there is no doubt that legal terms in Arabic differ from one country to another and sometimes even from one translator to another, and that one of the most challenging tasks facing Arabic legal translators is the lack of uniformity. The different legal systems embraced by Arab countries reflect different legal conceptual systems, and therefore different systems of legal terminology. Foreign influences further accentuate the terminological diversity: borrowed terms, cultural transfer, and dissimilar legal systems.

In addition to the challenges of translating culturally specific terms, legal translators must overcome the conceptual differences between the two languages involved. Speaking about translation, Newmark (1988) clearly states that if a word denotes an object or an institution in the source language community that does not exist in the target language community, then it becomes extremely difficult to translate it accurately. Therefore, translators need to come up with a solution, particularly for concepts that do not have equivalents in the target language. As a result, legal translators may inadvertently render English legal terms into Arabic in a way where they are semantically and culturally different. Within this context, Arabic legal translators find themselves struggling with the lack of uniformity among Arabic legal translations (Shiyab, 2019).

Alsulaiman (2011) notes that besides the “Shari’a” law and the four Islamic schools, Arabic legal systems are also associated with other laws for the formation of legislations, which includes: the English law, the French law, the Ottoman law (Majella), as well as the customs and traditions of each Arab country. Alsulaiman (2008) also asserts that Morocco for instance, unlike other Arab countries, has never been subject to the rule of the Ottoman Empire, which made it the only Arab country to be unaffected by the terminology of the Ottoman administration. This affiliation left a significant impact on the terminology of most Arab countries, especially those of the Middle East.

In addition to that, being relatively distant from eastern Arab countries, which were clearly affected by the Ottoman administrative heritage such as Egypt, Syria, and Iraq, made Morocco immune to even an indirect influence of such administration's terminology. On the other side, being proximate to Europe and having contact with European countries, especially France due to colonization, led Morocco to uniquely develop a range of legal terms used and understood exclusively within the Moroccan legal context. This has consequently led to the emergence of the terminological differences between the Moroccan legal terminology on the one hand, and the legal terminologies of most Arab countries on the other hand.

Every operation is carried out in order for a specific purpose to be achieved. Skopos is the Greek word for 'aim' or 'purpose' and was introduced into translation theory in the 1970s by Hans J. Vermeer as a technical term for the purpose of a translation and of the action of translating. Skopos theory focuses above all on the purpose of the translation, which enables the legal translator to determine the translation methods and strategies that are to be employed in order to produce a functionally adequate result. This is to say that legal translation has to know the reason behind translating the source text and the function the target text (translation) will play (Munday, 2008). In other words, the original text, the culture of the original text, the structure of the original text and its linguistic elements determine the conditions for translation here, so that the translation in the language to which it is transmitted is an accurate expression of the original translated text (Alsulaiman, 2011).

The differences between Arab countries in legal terminology affect legal translation, the choice of legal translators for obtaining functional equivalent terminology, and therefore influences the legal communication. Legal concepts emerge and evolve within national borders independently of their counterparts in the rest of the world, and this reality has serious consequences for communication across legal systems (Idyous & Steurs & Alsulaiman, 2017, p. 250).

There is usually more than one linguistic form to denote one concept in language for general purposes (LGP), different translators—or even the same translator in different texts—will use different linguistic forms to refer to the same concepts, and that may lead to some confusion in interpreting the legal instrument.

### **1. Importance of Skopos Theory for Legal Translation:**

Legal translation is a type of specialist or technical translation, a particularly challenging translational activity of rendering legal texts from the Source Language (SL) into the Target Language (TL), which involves language of and related to law and legal process (Cao, 2010; Wolff, 2011). This means that the legal terminology is bound to the legal system to which it belongs, and

that it can only be understood and therefore translated through that legal system (Alsulaiman, 2011). An adequate legal translation is characterized by not being subject to the intervention or creativity of the legal translator, as it is an operation that legally transfers a legal text from a specific legal language into another legal language. The legal translator is required to preserve all the aspects of the original legal text and fully render them into the target legal language and to search for functional equivalent legal terms in the target language that express the same legal concepts of the source text. Otherwise, distorting a simple element of the source legal text in the legal translation may lead to unpleasant consequences, which hinders the process of legal communication.

Every operation is carried out in order for a specific purpose to be achieved. Skopos is the Greek word for ‘aim’ or ‘purpose’ and was introduced into translation theory in the 1970s by Hans J. Vermeer as a technical term for the purpose of a translation and of the action of translating. Skopos theory focuses above all on the purpose of the translation, which enables the legal translator to determine the translation methods and strategies that are to be employed in order to produce a functionally adequate result. This is to say that legal translation has to know the reason behind translating the source text and the function the target text (translation) will play (Munday, 2008). In other words, the original text, the culture of the original text, the structure of the original text and its linguistic elements determine the conditions for translation here, so that the translation in the language to which it is transmitted is an accurate expression of the original translated text (Alsulaiman, 2011).

In legal translation, to be competent from a communicative and textual point of view, legal translators must have a thorough knowledge of common/general and legal language in at least two legal cultures (or legal systems). This refers not only to mastering legal language (terminology, phraseology, concepts) but also common language (how to write properly, ability to understand texts written in legalese). They must be familiar with textual conventions and text types as well as with legal discourse and different registers found in legal texts (Barabino, 2020).

### **1.1. Definition of Legal Texts**

Legal texts are written using a particular (legal) language and reflect the legal culture to which they belong so that the analysis of legal texts prior to translation is not only useful but also necessary. Law expresses itself with its own language formed by terms, expressions and different elements of style or register (Barabino, 2020). A legal text is very different from ordinary speech. It is any piece of writing that carries an obligation or allows certain actions or things, makes a binding promise, or sets out penalties to be imposed in case violation (Zidan & Abdelmoneim, 2015).

Legal translation involves different legal text types which are used in various legal settings (El-Farahaty, 2015). According to Wolff (2011), legal texts include:

Authoritative statements of rights and duties, such as treaties and conventions (at the international level), constitutions, codes, statutes, and regulations (at the national level), and circulars, administrative guidelines, and delegated rules (at the sub-national and community level); documents used in or produced by formal dispute resolution processes, such as judicial opinions, pleadings, witness statements, and affidavits; binding expressions of intent or agreement, such as contracts, wills, and corporate articles of association; persuasive texts such as legal textbooks and other academic legal writing, law reform submissions, letters of advice, and policy reports; and administrative forms such as tax filings, business registrations, licensing permits, and citizenship applications.

Deborah Cao (2007a) argues that these legal texts have diverse purposes and impacts, as they may be prescriptive or informational; descriptive or persuasive; abstract or concrete; generally applicable or individually specific; binding or advisory; even formal or informal. Some legal texts are complex and demanding (tax legislation, for example); others are straightforward and direct (such as residential lease agreements).

## 1.2 Legal discourse

Legal language falls within the category of Language for Specific Purposes (LSP) because it relies on terminology that is used in a specific legal system, and it is one of the major reasons that make legal translation very difficult.

Legal language is a technical language, but not universal because it is tied to a national legal system (Weisflog, 1987, p. 203). Law and legal language are system bound, that is, they reflect the history, evolution and culture, and above all, the law of a specific legal system. Legal language is archaic, complex, formulaic, and obscure. Legal writing is subject to strict stylistic conventions in register and diction, contains stock phrases that are uncommon in general text practice, and is invariably intricate, verbose, and pompous (Cao 2007; 2010). Each country has its own legal language representing the social reality of its specific legal order, and legal terminologies in different legal languages that may refer to different legal concepts or institutions but have the same or similar function in the respective legal systems (Sarcevic, 1985; 2015). In addition to that, sentences in legal language are lengthy, abstract, and complex, with embedded clauses, a high level of hypotaxis, and frequent resort to left-branching subordinate clauses (Stolze, 2001; Garzone, 2003).



## 2. Functional Equivalence in legal translation:

In translation, the main goal of rendering a source text into a target one is providing its equivalent in any target language. Jakobson states that the translator recodes and transmits a message received from another source. Thus, translation involves two equivalent messages in two different codes (1959/2004: 139).

In legal translation, functional equivalence matters when rendering a legal text (especially legal terminology) from one legal language into another and from one legal system into another (Shiyab, 2017, p. 139). Functional equivalence is essential for producing an adequate legal translation. One of the main concerns of this branch of translation is legal terms in different legal languages that may refer to different legal concepts or institutions but have the same or similar function in the respective legal systems (Sarcevic, 2015, p. 115).

Weston (cited in Sarcevic, 1997, p. 236) goes so far as to suggest that “the use of functional equivalence may be regarded as the ideal method of translation”. Dr. Eugene Nida has developed a theory of functional equivalence that states that the equivalent renderings of certain linguistic items must also be functionally equivalence in the target language (Statham, 2005). According to Shiflett his theory has a great influence on translation, including legal translation. The term functional equivalence highlights the impact the message has on the target language and the source language reader (2012, p. 30).”

Dr. Nida’s theory of functional equivalence has a great influence on translation, including legal translation. The term functional equivalence highlights the impact the message has on the target language and the source language reader (Shiflett, 2012:30). The following diagram can be used to illustrate this theory:

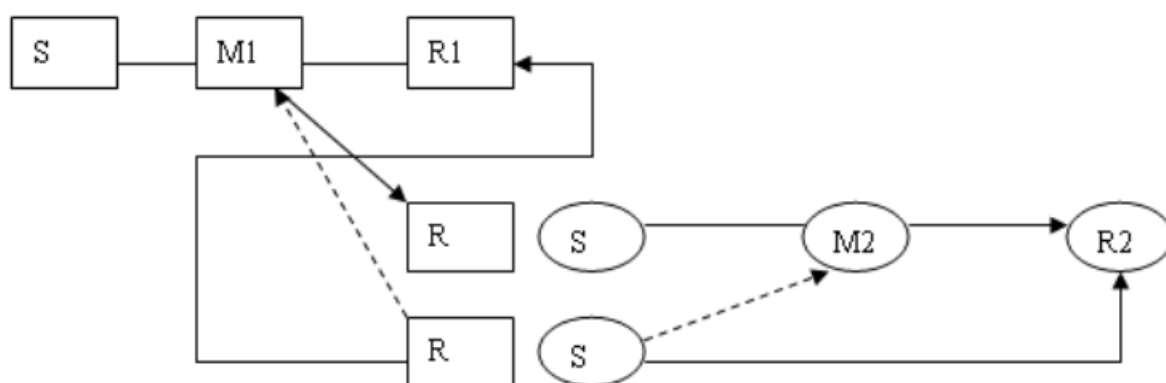


Figure (Nida, 1982:22 cited in Shiflett, 2012)

The first box represents the source (S), who sends the message (M1), which is received by an original receptor (R1). The translator, who is both receptor and source, first receives M1, as if he were an R2, and then produces in a totally different historical cultural context a new message M2,

which he wants to be understood by the final receptor R2. The differences between the two languages and the two cultural settings are represented by the different shapes. The squares represent the source-language factors, and the circles represent the receptor-language factors (Shiflett, 2012:31).

Dr. Nida (1993) suggests that functional equivalence is appropriate mostly when application of formal translation would not be adequate, as depicted in these three principles of functional equivalence.

Principle I: Functional equivalence is necessary if a close, formal translation is likely to result in misunderstanding of the designative meaning, certain changes must be introduced into the text of the translation.

Principle II: Functional equivalence is necessary if a close, formal translation makes no sense, certain changes may be introduced into the text.

Principle III: Functional equivalence is necessary if a close, formal translation is likely to result in serious misunderstanding of the associative meanings of the original text or in a significant loss in a proper appreciation for the stylistic values of the original text, it is important to make such adjustment as are necessary to reflect the associative values of the original text (Nida, 1993:125).

### **3. Arabic Legal terminology in the Arab world:**

It is often said that legal translation is a difficult and complex process. In essence, the nature of law and legal language contributes to the complexity and difficulty in legal translation. This is compounded by complications arising from crossing two languages and legal systems in translation (Cao, 2010, p. 191). The legal systems of Arab countries vary significantly from the Atlantic Ocean in the west to the Arabian Gulf in the east. Still, they all meet at the point where they derive an important part of their legislations from “Shari’a” (الشريعة). “Islamic religious law” is at best only an approximate translation of the term “Shari’a”. The origin of this word is Arabic, yet today it appears in all languages used by Muslims, including English (Amanat & Griffel, 2007, p. 2).

For these reasons, the laws of Arab countries have the “Shari’a” as a source of a set of their legal terms, as solidly based on two theological foundations: first on the Quran, which is considered to

be the word of God Himself, and then jointly on the *Sunna*<sup>2</sup> and *Hadith*<sup>3</sup> (Janin & Kahlmeyer, 2007, p. 2).

Another reason that determines the formation of laws and the choice of legal terminology is the affiliation of Islamic schools of jurisprudence, referred to in Islam as Madhab, and known as the four Sunni schools following the great four scholars: Imam Abu Hanifa<sup>4</sup>, Imam Malik<sup>5</sup>, Imam Shafi'i<sup>6</sup>, Imam Ahmed Bin Hanbal<sup>7</sup>, who founded these schools of thought that are known after them.

Each national law constitutes an independent legal system with its own terminological apparatus, underlying conceptual structure, rules of classification, sources of law, methodological approaches and socio-economic principles (Sarcevic, 1997, p. 13). Thus, besides the "Shari'a" law and the four Islamic schools, Arabic legal systems are also associated with other laws for the formation of legislations, which includes: the English law, the French law, the Ottoman law (Majella), as well as the customs and traditions of each Arab country (Alsulaiman, 2011). Each legal language is the product of its own history and culture (Cao, 2007).

On a sliding scale of difficulty, legal translation is near the endpoint of difficulty in translation practice (Wolff, 2011, p. 164). Accordingly, sources of legal translation difficulty include the systemic differences in law, linguistic as well as cultural differences (Cao, 2007). That is to say that the culture of the country influences the enactment of laws as well as the selection of appropriate terminology for the application of this law. This leads to a kind of variation concerning the use of legal terminology, which may be in some contexts intuitively understood by the legal translators and readers while in others not, and one sometimes finds many different terms corresponding to one concept, although using the same language, which is Arabic. The lack of standardization linguistically and organizationally on the level of the Arab world in the legal domain presents

---

<sup>2</sup> In short, the Sunna, which is based on the life and teachings of Muhammad, consists of the religious, legal and social obligations of Islam (Janin & Kahlmeyer, 2007, p. 2).

<sup>3</sup> *Hadith* (the plural in Arabic is *Ahadith*) are the traditions and, habits and sayings of the prophet Muhammad, as preserved and transmitted by his favored Companions. (Janin & Kahlmeyer, 2007, p. 2).

<sup>4</sup> Imam Abu Hanifah (699–767) - (80-150 AH): Imam Abu Hanifah the first of the 4 Imams of Islamic Jurisprudence. His real name was Nu'man Ibn Thabit (Haneef, n.d).

<sup>5</sup> Imam Malik Ibn Anas (714-798 AD) - (93-179 H): Imam Maalik was the second Imam of Islamic Jurisprudence (Fiqh). His full name was Abu Abdullah Malik Ibn Anas Ibn Malik Ibn Abi Amir (Haneef, n.d).

<sup>6</sup> Imam Muhammad Ibn Idris Al-Shafi'i: (767-820) (150-204 H) Imam Al-Shfi'i is the third of the 4 Imams of Islamic Jurisprudence. His full name was Abu Abdullah Mohammad Ibn Idris Al- Shafi'i. He is reported to have studied with the School of Makka and then moved to Madina (Haneef, n.d).

<sup>7</sup> Imam Ahmed Bin Hanbal: (780–855 AD) - (164 -241 H). His full name was Ahmad bin Muhammad bin Hanbal Abu Abdullah Al-Shaybani. He was a student of Imam Shafi'i (Haneef, n.d).

challenges to translators. Therefore, variations and confusion in technical language and terminology is a major problem facing translators in general and legal translators in particular (Shiyab, 2019, pp. 139-140). Legal traditions and legal culture have had a lasting impact on the way law is written. Written legal language thus reflects the essential elements of a legal culture and confronts the legal translator with its multi-faceted implications (Smith, 1995, pp. 190–191). Translating legal documents needs accurate and correct translation (Kobyakova, 2017, p. 39).

#### 4. Functional Equivalence and Arabic Legal Languages:

A Moroccan’s colloquial “Arabic” is as different from the colloquial “Arabic” of Jordan as Czech is from Polish. In order to understand each other, a Moroccan and a Jordanian would have to communicate in Modern Standard Arabic, a version preserved roughly as it was when the Koran was written. The cultural unity of Arab nations makes the Moroccan and the Jordanian consider themselves to be speaking “kinds of Arabic,” whereas speakers of Czech and Polish think of themselves as speaking different languages (McWhorter, 2016). Although Arab countries use the same standard Arabic language, they still differ in their legal terminology and conceptual systems. A legal text to be rendered from English into Arabic can be influenced by many factors including the legal terminological differences between the Arab countries. Below, are some examples of how one English legal term or sentence can be translated differently among Arab countries:

- A marriage contract

- عقد الزواج

- عقد النكاح

- عقد القران

For “عقد القران”, the term is used in many Arab countries to describe the fact that the marriage contract has been signed but the marriage ceremony and the sexual intercourse between the husband and his wife has not been done yet, in which the woman receives half of the dowry, inherits from her husband, and it is permissible for the man to have the sexual intercourse with his wife. However, the customs of some Arab societies favor delaying sexual intercourse until the usual wedding ceremonies are completed.

- Family court

- محكمة الأسرة

- المحكمة الشرعية

- محكمة القضايا الشرعية

In Egypt, “محكمة الأسرة” (Family Court) was established in 2004, where the law specified its competences to consider all personal status cases, which include divorce, alimony and wages,

whether for the wife, children or relatives, as well as child custody. The main objective of that court was to limit all family cases to one court in order to ensure justice and thwarting the attempt of either of the disputing parties to increase the suffering of the other, by filing several lawsuits in separate courts to prolong the case and disperse effort and money.

In Morocco, the Courts of First Instance is competent to consider Personal Status cases through the so-called “قسم القضاء الأسري” (literally translated as ‘Department of Family Judiciary’).

In Syria, they name it “المحكمة الشرعية” (literally translated as “Sharia Court”), it has the comprehensive and qualitative competence in Personal Status cases of Muslims, especially in the matter of marriage and its dissolution through divorce, separation and divorce by court (مخالعة), and in matters of dowry, custody, wife’s and children’s alimony.

In Jordan, “محكمة القضايا الشرعية” (literally translated as “Court of Sharia Matters”) works to implement the provisions of Islamic Sharia, as this court derives its provisions from the Islamic religion, along with the provisions of the Personal Status Law and the Code Islamic Jurisdiction (This is a special code of law that derives its principles from the teachings of Islam).

- Pre-trial Detention

-التوقيف الاحتياطي

-الاعتقال الاحتياطي

-الحراسة النظرية

The new Criminal Law in the Kingdom of Saudi Arabia granted the Public Prosecution the right to arrest the accused. It is called “التوقيف الاحتياطي” (Pre-trial Detention). The period of pre-trial detention of the accused in Saudi Arabia is five days or more, according to the repercussions and the course of the case. The period shall not exceed 30 consecutive days, and the accused is under investigation for a period of less than six months in the case of preventive custody.

In Morocco they differentiate between “الاعتقال الاحتياطي” (Literally translated as “precautionary detention”) and “الحراسة النظرية” (literally translated as “Theoretical Custodianship”). “الاعتقال الاحتياطي” in misdemeanors (الجنح) is for a period of one month, and the investigating judge may extend this period in accordance with a reasoned and special judicial order and based on the requests of the Public Prosecution, which shall be supported by reasons. In this case, the period of “الاعتقال الاحتياطي” may only be extended twice and for the same period. If the investigating judge does not take an order in the case brought before him during the period of detention, he will release the accused by force of law and the investigation will continue. The period of “الاعتقال الاحتياطي” in felonies (الجنايات) is two months, and it can be extended 5 times for the same period, if the acts are described as a felony. The extension shall be applied by a reasoned judicial order issued by the judge based on the requests of the Public Prosecution, which shall be supported by reasons. The

accused is released by force of law if no action is taken during the period of detention and the investigation continues.

Whereas the duration for “الحراسة النظرية” in Morocco also varies according to the criminal act committed. For example, in ordinary crimes, the Pre-trial detention’s period is 48 hours, which can be extended for an additional 24 hours, and in crimes affecting the internal or external security of the state, the duration is 96 hours, which can be extended by an additional 96 hours, and in terrorist crimes, the duration is 96 hours, which can be extended twice to 96 hours, for a total of 288 hours.

- The Interagency Cadastral Coordination Council

-الوكالة الوطنية للمحافظة العقارية والمسح العقاري والخرائطية

-المديرية الولائية لمسح الأراضي والحفظ العقاري

-ديوان قيس الأراضي والمسح العقاري

-مصلحة الشهر العقاري والتوثيق

-الهيئة العامة للعقار

The equivalent of the American “Interagency Cadastral Coordination Council” in Morocco is “الوكالة الوطنية للمحافظة العقارية والمسح العقاري والخرائطية” (literally translated as “the National Agency for the Land Conservation, Cadastre and Cartography”), which exercises, on behalf of the State, the attributions recognized by the legislation and the regulation in force to the public power as regards the registration of the land property, the cadastre and the cartography, based on the Royal Decree n°1-02-125 of 1st Rabi II (June 13, 2002) promulgating the law n°58-00 for creating the National Agency of Land Conservation, Cadastre and Cartography (article 2 and 3).

In Algeria, they name it “المديرية الولائية لمسح الأراضي والحفظ العقاري” (Literally translated as “State Directorate for Cadastre and Land Conservation”), and as mentioned in Article (08) and (09) of the Algerian Official Gazette, the tasks and interests of State Directorate for Cadastre and Land Conservation in the governorate are under the authority of the State Director for Cadastre and Land Conservation, which consists of five departments, namely the Cadastre Department, the land Conservation Department, The Cadastre and Land Conservation Disputes Authority, the Digitization, Communication and Archives Authority, and the Public Media Authority.

They call it in Tunisia “ديوان قيس الأراضي والمسح العقاري” (Literally translated as “Bureau for Topography and Cadastre”). The Bureau is a public establishment and is subject to the supervision of the Ministry in charge of Equipment, Housing and Territorial Development. The Bureau includes 23 regional departments distributed among 4 regional administrations. The main task of the Bureau is to execute and supervise the technical works related to real estate registration and land surveying and to perform the necessary works to ensure the creation and preservation of a geodetic network covering all regions of the country and the works of measuring in Tunisia or abroad.

The Egyptians use “مصلحة الشهر العقاري والتوثيق” (translated as “Real Estate Publicity and Notarization Department”), which is an ancient, independent, and self-contained legal department. It has an independent legal and moral personality. It is legally represented by its president, not by a Supporting Authority. It is administratively affiliated with the Ministry of Justice, like many other countries in the world. It also follows judicial authorities, especially the “State Cases Authority” and the “Administrative Prosecution Authority”. “مصلحة الشهر العقاري والتوثيق” was established under Law No. 114 of 1946.

“الهيئة العامة للعقار” (translated as “The Real Estate General Authority”) is a Saudi authority established in 2017 to regulate rules, stimulate investment and provide consumer protection in the real estate industry in Saudi Arabia. The authority is also in charge of enhancing market transparency through publishing real estate market indicators.

Based on these examples, we can note that there are several Arabic legal equivalents for a particular source legal term. This also includes the concepts designating these terms, as we find that there is a lack of uniformity in the Arabic legal conceptual systems where these legal terms cover different authorities, departments, offices, and specializations. As mentioned before, in relation with real estate and cadastral matters, we noticed that in every Arab country there is a specific department that has been allocated to manage real estate matters, to which they add other additional departments that differ from one Arab country to another.

This lack of uniformity affects the translators’ choice of Arabic legal terminology, and therefore makes the translation of these terms for an aim of being used in another Arab country a complex process, especially when the translator is not familiar with the terminological and conceptual differences in legal languages among Arab countries. This matter leads to a breach of the prime purposeful principle of Skopos theory as well as a failure to achieve functional equivalence when selecting legal terms in the target language that are equivalent to those in the source language. Caution within the choice Arabic legal terminology is vital, as failure to choose adequate terminology may give rise to translation problems and thus failure to achieve the desired legal communication. This is why the legal translators are required to be very critical when analyzing a legal text, and to be able to identify the particular legal language, the legal system, and culture (Barabino, 2020).

Following Dr. Nida’s theory of functional equivalence, translators of Arabic legal terminology should analyze the source text’s terminology (S1), which includes the country where the terms were originated and study the conceptual issues associated with this legal system. The translator then must understand the impact of this legal instrument on the original receptor. This will allow the

translator to produce the message (M2) same as the original message (M1) for the final receptor (R2) and like the one created for the original receptor (R1), taking into consideration the differences between the two linguistic and cultural settings. Adapting these steps will be of great help for legal translators to reduce the influence of such a lack of uniformity of Arabic legal terminology and produce a functionally equivalent legal translation work.

### **Conclusion**

Arabic legal terminology endures a lack of uniformity, which affects Arabic legal translators' choices while working to provide adequate functional equivalent legal terms when rendering source texts into target ones. This ambiguity associated with differences in Arabic legal terminology usually leads to legal miscommunication and inadequate legal translation.

There are significant differences in the conceptual and terminological systems across the Arab world, concerning their Arabic legal language, which confuses legal translators during their translation work on legal instruments. This ambiguity and lack of uniformity affects their choices of adequate legal terminology, which will influence reaching functionally equivalent legal translations of source texts. Legal translators should distinguish between two types of issues, namely, those problems rising due to legal considerations per se and those emerging due to the legal translator's inadequate terminological choices. Taking all this into account can help them enhance their terminological choices during the translation of related legal documents in the future, their legal translation work and therefore ending up with better legal communication.

What have been mentioned herein are only prosthetic or temporary solutions for this issue of the impact of Arabic Legal Terminology's Lack of Uniformity on Producing Functional Equivalent Legal Translation. Scholars and researchers in the field of Arabic legal translation must work on the unification of Arabic legal terminology, so that in case of encountering a system-bound concept, the concept will at least be denoted uniformly by the same term by different translators, which can contribute to enhancing the quality of communication between the various parties involved.



## References

- Alsulaiman, A. (2008). Fi al-furuqat al-mustalahiyyah [Over rechtsterminologische verschillen tussen de Maghreb-landen en het Midden-Oosten]. *Turjuman*, 16(2), pp. 98 - 109
- Alsulaiman, A. (2009). *De Marokkaanse Familierechtelijke Documenten: Norm, Realiteit en Vertaalproblematiek* (Unpublished doctoral thesis). University of Ghent.
- Alsulaiman, A. (2011). Iškāliyāt at-takāfu' al-wazīfī fī t-tarġamah l-qānūniyya: qānūn al 'usrah al-maġribī 'unmūdaġ-an. *Turjuman*, 20(2): 11–66.
- Amanat, A. & Griffel, F. (Eds.). (2007). *Shari'a: Islamic Law in the Contemporary Context*. Stanford University Press.
- Barabino, S. G. (2020). Cultural, textual and linguistic aspects of legal translation: A model of text analysis for training legal translators. *International Journal of Legal Discourse*, 5(2), 285-300. <https://doi.org/10.1515/ijld-2020-2037>
- Cao, D. (2007a). *Translating Law*. Multilingual Matter Ltd.
- Cao, D. (2007b). Legal Translation. In Y. Gambier & L. van Doorslaer (Eds.), *Handbook of Translation Studies* (pp. 191-195). John Benjamins Publishing Company.
- El-Farahaty, H. (2015). *Arabic–English–Arabic Legal Translation*. Routledge.
- Gambier, Y. & Doorslaer, L. V. (2010). *Handbook of Translation Studies*. Amsterdam & Philadelphia: John Benjamins Publishing Company.
- Garzone, G. E. (2003). *Legal Translation and Functionalist Approaches: A Contradiction in Terms?*
- Haneef, T. (n.d). *Islamic Jurisprudence*. Lahore Leads University.
- Id-Youss, L. (2016). *Concept System Construction: A Step Toward Better Legal Communication* (Unpublished doctoral thesis). University of Leuven.
- Idyous, L., Steurs, F., & Alsulaiman, A. (2017). Legal-based ontologies between serious needs and challenging realities. *Terminologie & Ontologie: Théories et Applications*, 2017, 249-264.
- Ilynska, L. & Platonova, M. (2016). *Meaning in Translation: Illusion of Precision*. UK: Cambridge Scholars Publishing.
- Jakobson, R. (1959). 'On Linguistic Aspects of Translation', in R. A. Brower (ed.) *On Translation*, Cambridge, MA: Harvard University Press, pp. 232-39.

- Janin, H. & Kahlmeyer, A. (2007). *Islamic Law: The Sharia from Muhammad's Time to the Present*. McFarland & Company.
- Martin, E. A. (2003). *A Dictionary of Law* (5<sup>th</sup> ed., p.280).
- McWorther, J. (2016, January 19). What's a Language, Anyway?: The realities of speech are much more complicated than the words used to describe it. *The Atlantic*. <https://www.theatlantic.com/international/archive/2016/01/difference-between-language-dialect/424704/>
- Munday, J. (2008). *Introducing Translation Studies: Theories and Applications* (2<sup>nd</sup> ed). Routledge.
- Newmark, P. (1988). *A Textbook of Translation*. Hertfordshire: Prentice Hall.
- Nida, E. A. (1993). *Language, Culture, and Translating*. Shanghai: Foreign Language Education Press.
- Reiss, K. & Vermeer, H. J. (2013). *Towards a General Theory of Translational Action: Skopos Theory Explained* (C. Nord, Trans.). Routledge (Original work published 1984).
- Sarcevic, S. (1985). 'Translation of culture-bound terms in law', *Multilingua* 4: 127–33
- Sarcevic, S. (1997). *New Approach to Legal Translation*. The Hague & London & Boston: Kluwer Law International.
- Sarcevic, S. (2015). *Language and Culture in EU Law: Multidisciplinary Perspectives*. England & USA: Ashgate Publishing Company.
- Shiflett, M. M. (2012). *Functional equivalence and its role in legal translation*. English Mat.
- Shiyab, S. (2017). *Translation: Concepts and Critical Issues*. (ATI - Academic Publications, 8). Antwerpen: Garant Uitgevers - Arabic Translators International (= ATI).
- Shiyab, M. S. (2019). The dilemma of legal terminology in the Arab world. In A. Alsulaiman & A. Allaihy (Eds.), *Handbook of Terminology: Terminology in the Arab world* (2<sup>nd</sup> ed., pp. 139-154). John Benjamins Publishing Company.
- Statham, N. (2005). Nida and "functional equivalence": The evolution of a concept, some problems, and some possible ways forward. *The Bible Translator*, 56(1), 29-43.
- Weisflog, W. E. (1987). "Problems of Legal Translation." *Swiss Reports presented at the XIIth International Congress of Comparative Law*, 179–218. Zürich: Schulthess.
- Wolf, L. (2011). Legal Translation. In K. Malmkjaer & K. Windle, *The Oxford Handbook of Translation*

*Studies* (pp. 161-169). Oxford University Press.

Zidan, Y. M. & Abdelmouneim A. (2015). Linguistic analysis of some problems of Arabic-English translation of legal texts, with special reference to contracts. Cambridge Scholars Publishing.

**Governmental official websites:**

<https://rega.gov.sa/>

<https://www.ancfcc.gov.ma/>

<https://www.blm.gov/about>

<http://www.courdescomptes.nat.tn>

<https://www.esa.gov.eg>

<https://www.notariesofegypt.org>

<https://qadha.org.sa/ar>

<https://sis.gov.eg>

<https://sjd.gov.jo>

إشكالية المرجعية الفكرية للمترجم في الترجمات العربية لأسفار العهد القديم<sup>1</sup>

عبدالرحمن السليمان

جامعة لوفان

## خلاصة:

يطرح البحث إشكالية ترجمة النص الديني بشكل عام وترجمة العهد القديم من اللغة العبرية واللغة الآرامية إلى اللغة العربية بشكل خاص. والعهد القديم هو الكتاب المؤسس للديانة اليهودية وتطرح إشكالية ترجمته إلى اللغة العربية، لغة القرآن الكريم والدين الإسلامي، إشكالية إضافية. فالقرآن الكريم يرمي اليهود بتحريف أسفار العهد القديم. وكانت أقدم ترجمة عربية معروفة للتوراة وأسفار العهد القديم هي ترجمة الحبر اليهودي الشهير سعيد بن يوسف الفيومي (892-942) "تفسير التوراة بالعربية". ثم تبعتها ترجمات عديدة أشهرها في العصر الحديث الترجمة البروتستانتية والترجمة الكاثوليكية اللتان أُجرتا في القرن التاسع عشر .

يهدف هذا البحث إلى النظر في هذه الترجمات الثلاث واستنطاقها في محاولة لاستشفاف استراتيجيات الترجمة التي اتبعها مترجمو هذه الترجمات العربية الثلاث والأسباب الكامنة خلفها من خلال انتقاء نصوص مختارة من هذه الترجمات ومقارنتها بأصولها العبرية أو الآرامية وتحليلها وتفكيكها.

**الكلمات المفتاحية:** إشكالية ترجمة النص الديني؛ الترجمات العربية للعهد القديم؛ المرجعية الفكرية والدينية للمترجم؛ التحيز في الترجمة؛ ترجمة سعيد بن يوسف الفيومي؛ الترجمة البروتستانتية (فانديك)؛ الترجمة الكاثوليكية (اليسوعية).

## نبذة تعريفية

د. عبد الرحمن السليمان: أستاذ الترجمة وتاريخ الثقافة العربية (كلية الآداب) وعلم الكلام وعلوم القرآن (كلية العلوم الدينية) في جامعة لوفان البلجيكية، وعضو مجلس الإدارة في الجمعية الدولية لمترجمي العربية (ATI)، وأحد محرري مطبوعات الجمعية. متخصص في اللغات السامية والأدب اليوناني القديم والترجمة نظريةً وتطبيقاً وصناعةً تكنولوجيةً. له كتب وأبحاث عديدة بالعربية والهولندية والإنكليزية والفرنسية في مجالات دراسات الترجمة واللغات السامية وعلم اللغة المقارن وعلم التأثيل وعلم المصطلح والدراسات الإسلامية منها: معجم المصطلحات القانونية هولندي عربي (2012) ودراسات في اللغة والتأثيل والمصطلح (2019) ودراسات في الترجمة القانونية والدينية وتكنولوجيا الترجمة (2021).

<sup>1</sup> هذا البحث مدعوم من قبل هيئة الأدب والنشر والترجمة بوزارة الثقافة في المملكة العربية السعودية ضمن برنامج تنسيق الجهود في مجال الترجمة.

## إشكالية المرجعية الفكرية للمترجم في الترجمات العربية لأسفار العهد القديم

عبدالرحمن السليمان

جامعة لوفان

### 1. بيانات البحث:

#### 1.1. إشكالية البحث:

يُلاحظ عند التأمل في الترجمات العربية الثلاث لأسفار العهد القديم العبرية المذكورة أدناه أن ثمة تباينًا واضحًا بين المترجمين في مقاربتهم لترجمة النص العبري إلى العربية. ويفترض البحث أن يكون هذا التباين ناتجًا عن اختلاف المرجعية الفكرية للمترجمين من جهة وبالتالي عن اختلاف الهدف المنشود من ترجماتهم من جهة أخرى.

#### 2.1. مدونة البحث:

اعتمدنا في بحثنا هذا هذه على ثلاث ترجمات عربية لأسفار العهد القديم هي:

(أ) ترجمة الحبر اليهودي سعيد بن يوسف الفيومي (892-942) التي طبعت في باريس بالحروف العبرية بين 1893 و1899 بعنوان "تفسير التوراة بالعربية"<sup>2</sup>

(ب) الترجمة البروتستانتية المُعتمَدة عند النصارى العرب البروتستانت التي أنجزها فريق تحت إشراف كرنيليوس فانديك (Cornelius Van Dyck) والتي طبعت في بريطانيا سنة 1865 بعنوان "الكتاب المقدس أي كتب العهد القديم والعهد الجديد"<sup>3</sup>

(ج) الترجمة الكاثوليكية (اليسوعية) المُعتمَدة عند النصارى العرب الكاثوليك التي أنجزها اليسوعيون والتي طبعت في بيروت بين 1876 و1880 بعنوان "الكتاب المقدس"<sup>4</sup>.

<sup>2</sup> انظر: سعيد بن يوسف الفيومي (1893-1899) في قائمة المراجع.

<sup>3</sup> انظر: ترجمة فانديك في قائمة المراجع.

<sup>4</sup> انظر: الترجمة الكاثوليكية في قائمة المراجع.

### 3.1. منهج البحث:

نوظف في البحث منهجًا تحليليًا لنصوص مختارة من الترجمات العربية لأسفار العهد القديم اخترناها من الترجمات الثلاث المذكورة أعلاه بمقارنتها مع الأصول العبرية والآرامية لأسفار العهد القديم وكذلك مع بعض الترجمات القديمة ذات الحجية التاريخية وفي مقدمتها الترجمة اليونانية السبعينية التي أنجزت في القرن الثالث قبل الميلاد، والترجمة اللاتينية (فولغاتا) التي أنجزها هيرونيوموس (Hiëronymus) بين 390 و 405 ميلادية. كما نوظف في أثناء عملية التحليل منهجًا تفكيكيًا يهدف إلى تفكيك الشبكة المفاهيمية الكامنة خلف بعض الترجمات يرافقه توظيف منهج ثالث هو منهج الدراسات التأليلية المقارنة وذلك بهدف استجلاء المفاهيم الأصلية للنصوص المشكّلة وضبطها هي والدلالات التي تولدت عنها مع مرور الزمن.

### 4.1. أسئلة البحث:

1. ما هي استراتيجيات الترجمة التي وظّفها الحبر اليهودي سعيد بن يوسف الفيومي وفريق الحبر البروتستانتي فانديك وكذلك اليسوعيون الكاثوليك في ترجماتهم لأسفار العهد القديم من العبرية والآرامية إلى العربية؟
2. هل ثمة أثر في الترجمات الثلاث محل البحث للجدل الديني بين المسلمين من جهة واليهود والنصارى من جهة أخرى؟
3. هل ثمة تحييز في الترجمات الثلاث محل البحث؟

### 2. مقدمة:

لا شك في أن النص الديني عمومًا ونص الأسفار المقدسة للديانات المختلفة خصوصًا نص حساس لطبيعته الدينية. ولا شك في أن ترجمة النص الديني عملية شائكة يعترضها الكثير من التحديات بسبب المكانة التي يتبوّؤها النص الديني عند المؤمنين به. ولعل أكثر هذه التحديات صعوبةً عند ترجمة النص الديني هي إشكالية المرجعية الفكرية للمترجم وتداخلها في عملية الترجمة. تتكون المرجعية الفكرية للمترجم من عناصر ثقافية ودينية ومذهبية وفكرانية وحركية تحدد له مسبقًا استراتيجية ترجمة النص وبالتالي الترجمة النهائية له والتي يأمل من خلالها مخاطبة المرجعية الفكرية لمتلقي الترجمة بطريقة تحقق له أهدافه المنشودة من الترجمة. ونقدم بين يدي البحث مقدمة تاريخية حول أسفار العهد القديم.

كانت اللغة العبرية التوراتية مستعملة حتى السبي البابلي في القرن السادس قبل الميلاد. بادت العبرية التوراتية لغةً محكية، وأصبحت لغة دينية فقط لا يفهمها إلا الأحرار، وحلّت الآرامية بعد السبي البابلي محلها بالتدرج، وبقيت

الحالة هكذا حتى احتلال الإسكندر المقدوني المشرق وبناء الإسكندرية في القرن الثالث قبل الميلاد. سكن الاسكندرية، فيمن سكنها، طائفة من اليهود الذين أصبحوا يتحدثون باليونانية. استعجم كتاب العهد القديم، الذي جُمع وُقِنَ بعد السبي البابلي، على هذه الطائفة اليهودية الساكنة في الإسكندرية لأن أفرادها صاروا يتحدثون باليونانية في وقت أصبحت العبرية فيه لغة شعائرية فقط لا يفهمها إلا الأحرار. قام هؤلاء الأحرار حوالي 250 قبل الميلاد بترجمة أسفار العهد القديم إلى اليونانية. تسمى هذه الترجمة بالترجمة السبعينية (Septuaginta)، وهي أقدم ترجمة لأسفار العهد القديم إلى لغة أخرى.<sup>5</sup> إذن ترحم اليهود كتاب العهد القديم إلى اليونانية لاستعمالهم الديني المخصوص بهم وذلك قبل ظهور الديانة المسيحية. فالترجمة إذن حرفية وشملت كل الأسفار التي كان كتاب العهد القديم يحتوي عليها آنذاك. وعليه فإن الترجمة السبعينية هي ترجمة يونانية للنص العبري للعهد القديم كما كان اليهود قَنَنوه واعتمدوه بعد السبي البابلي في القرن السادس قبل الميلاد. يحتوي هذا النص المعتمد لديهم على 46 سفرًا.

ثم نشأت الديانة المسيحية التي ترى في أسفار اليهود الدينية المرجعية الدينية والبعد اللاهوتي لها، وأدى هذا المعتقد إلى تشويش الأمر الديني لدى اليهود، لأن الديانة المسيحية أصبحت منذ نشوئها تقسم التاريخ البشري إلى عهدين اثنين: العهد القديم وهو عند المسيحيين العهد الذي اصطفى الله فيه آل إسرائيل والذي كان بمثابة التمهيد لمجيء المسيح عليه السلام، الذي افتتح بمجيئه عهدًا جديدًا للبشرية أنهى العهد القديم بما فيه اصطفاؤه الله آل إسرائيل، ونسخ شرائعه. وأضافت العقيدة المسيحية المتعلقة بالخطيئة الأزلية بعدًا دينيًا عميقًا لهذا الفصل بين العهدين. وغني عن التعريف أن اليهود لا يسمون أسفار العهد القديم بالعهد القديم لأنهم لا يؤمنون بالتصنيف المسيحي للتاريخ اللاهوتي لديانتهم أو كتبهم ولا يؤمنون بمبدأ النسخ على الإطلاق، بل يسمونها بأسماء كثيرة أشهرها "تاناخ" (كلمة مكونة من أحرف أجزاء العهد القديم الثلاثة: التوراة، الأنبياء، الكتب)، أو "مِقرأ" (اسم الآلة من "قرأ"). ومن الجدير بالذكر أن الديانة المسيحية ركزت على تلك الأسفار من العهد القديم التي ارتأت فيها تبشيرًا بمجيء المسيح عليه السلام، مثل كتاب "نبوءة عيسى بن سيراخ" وغيره مما اصطحح فيما بعد على تسميتها بالأبوكريفيا أي "الأسفار الزائفة".

سبب نشوء ديانة جديدة هي المسيحية واعتبارها أسفار اليهود المقدسة عهدًا قديمًا يمهد لعهد جديد بدأ مع ظهور المسيح ورطة لاهوتية لليهود جعلتهم يراجعون معتقداتهم. وأدت هذه المراجعة للذات التي أتت نتيجة للتطورات الدينية والسياسية الحاصلة آنذاك إلى إعادة تقنين كتب العهد القديم. أدت هذه العملية التي تمت في القرن الثاني للميلاد في اجتماع مشهور لأحرار اليهودية في مدينة يامنية في فلسطين إلى إسقاط مجموعة من أسفار العهد القديم

<sup>5</sup> تسمى هذه الترجمة المهمة بالترجمة السبعينية (من اليونانية: Η μετάφρασις τῶν ἑβδομήκοντα "ترجمة السبعين") حسب الأفضولة الشائعة من أن اثنين وسبعين حرفًا (سنة أحرار من كل سبط من أسباط بني إسرائيل الاثني عشر) ترجموها بناء على طلب الملك اليوناني/المصري بطليموس الثاني فيلادلفوس (308 – 246 قبل الميلاد). انظر: Thalien M. De Wit-tak (1995).

بحيث أصبح عدد أسفاره 39 سفرًا بدلاً من 46 سفرًا. إذن صار عندنا من الآن فصاعدًا نصان قانونيان للعهد القديم: واحد باليونانية، هو الترجمة السبعينية لنص عبري مفقود قُنِنَ قبل ظهور المسيحية، مكون من 46 سفرًا، وواحد بالعبرية، قُنِنَ بعد ظهور المسيحية في القرن الثاني للميلاد، مكون من 39 سفرًا. اتخذ البروتستانت وبعض الفرق المسيحية الصغيرة النص العبري للعهد القديم المكون من 39 سفرًا نصًا قانونيًا لهم، بينما اتخذ الكاثوليك النص اليوناني للعهد القديم المكون من 46 سفرًا نصًا قانونيًا لهم.<sup>6</sup> والنتيجة المتوقعة لحالة لاهوتية معقدة كهذه هي اتهام المسيحيين (ما عدا البروتستانت وأتباع بعض الفرق المسيحية الصغيرة الذين أتوا متأخرين) لليهود بإسقاط الأسفار التي تنبأت بظهور المسيح عليه السلام من نصهم المعتمد من جهة، وبراءة اليهود من تلك الأسفار من جهة أخرى.

عُثِرَ بين مخطوطات البحر الميت على أصول عبرية لبعض الكتب الواردة في الترجمة السبعينية والمحدوفة من النص العبري المعتمد في القرن الثاني للميلاد، فصحت الفرضية الأولى وهي قيام الأحرار اليهود بإعادة تقنين نصهم المعتمد لديهم (ولدى البروتستانت وشهود يهوه) اليوم وذلكم في القرن الثاني للميلاد أي بعد ظهور المسيحية. وهذا تقنين جديد جاء على ضوء التطورات الدينية في الشرق وأهمها ظهور المسيحية واعتبارها أسفار اليهود المرجعية الدينية والبعد اللاهوتي لها. وعليه فإن الترجمة السبعينية لأسفار العهد القديم من العبرية إلى اليونانية، والحالة هذه، وثيقة تاريخية مهمة ليست كغيرها من ترجمات العهد القديم لأنها أصبحت - بعد فقدان الأصل العبري الذي ترجمت منه - بمثابة الأصل أو النظير للنص العبري الضائع الذي قُنِنَ بعد السبي البابلي كما تقدم.

يعرف الأصل العبري الحالي لأسفار العهد القديم باسم "النص الماسوري" وذلك نسبة إلى الماسوريين، وهم أحرار يهود كانوا من فرقة القرائين الذين كانوا أول من بدأ دراسة التوراة دراسة علمية متأثرين بمناهج المسلمين.<sup>7</sup> أسس هذه الفرقة في بغداد عنان بن داود الذي ظهر زعيمًا للفرقة أيام أبي جعفر المنصور المتوفي سنة 158 هجرية (775 ميلادية).<sup>8</sup> وتركز نقد عنان لأحبار اليهودية في مسائل كثيرة أهمها رفضه كتاب التلمود (التلمودين البابلي والمقدسي) واعتباره إياه بدعة ابتدعتها الأحبار ونسبها إلى موسى عليه السلام، ومطالبته جمهور اليهود بالعودة غير المشروطة إلى كتاب العهد القديم مصدر الديانة اليهودية الوحيد.<sup>9</sup> ثم أدت حركة القرائين اليهود التي أسسها عنان هذا إلى الاهتمام بأسفار العهد القديم، فأدخل الماسوريون نظامي الإعجام والإشكال في عبرية العهد القديم معتمدين في

<sup>6</sup> المزيد عن تاريخ تقنين أسفار العهد القديم وعن مجمع يامنية، انظر: Kaiser W. (2001).

<sup>7</sup> انظر: عبدالرحمن السليمان (2019) الصفحة 31-52.

<sup>8</sup> تعرف فرقة في المصادر الإسلامية باسم "العنانية". انظر: جعفر هادي حسن (1989).

<sup>9</sup> انظر: جعفر هادي حسن (1989).



ضبط نطقه على الآرامية اليهودية، وهي الآرامية التي كان اليهود يتكلمون بها قبل استعراهم بداية العصر العباسي والتي دون كثير من الأدب اليهودي بها. وقد اعتمد الماسوريون في تنقيطهم وتشكيلهم نص التوراة على النطق الآرامي للكلمات العبرية لأن النطق العبري لها لم يكن معروفاً في القرن الثامن الميلادي، ذلك لأن اللغة العبرية التوراتية أصبحت لغة غير محكية بعد السبي البابلي كما تقدم. وهذا ما يفسر كثرة القراءات الشاذة في النص العبري الحالي. وأقدم مخطوطة عبرية مروية حسب رواية الماسوريين وبتنقيطهم وشكلهم للنص تعود إلى القرن العاشر الميلادي، وهي المخطوطة المطبوعة باسم Biblia Hebraica Stuttgartensia، المطبوعة في شتوتجارد في ألمانيا سنة 1967.<sup>10</sup> وهذه الطبعة هي أهم طبعة علمية لكتاب العهد القديم وعليها يُعول في البحث العلمي.

### 3. الآيات المختارة للبحث:

#### 1.3 تنبية الاشتراع، الإصحاح 33، الآية 2:

الأصل العبري: וַיֹּאמֶר: יְהוָה מִסִּינַי בָּא; וַיְרַח מִשְׁעָר לְמוֹ; הוֹפִיעַ מֵהַר פָּאָרֹן; וַאֲמַתָּה מִרְכַּבַּת קְדָשׁ; מִיַּמִּינוֹ אֲשַׁדַּת לְמוֹ.

ترجمة الفيومي: (فقال: اللهم الذي تجلّى لنا من طور سيناء، وأشرق بنوره من جبل سَعِير، ولوّح به من جبل فاران، وأتى ربّوات القُدس بشريعة نُورٍ من يمينه لهم).

ترجمة فانديك: (فقال: جاء الرب من سيناء، وأشرق لهم من سعير، وتألأ من جبل فاران، وأتى من ربوات القُدس، وعن يمينه قبسُ شريعة لهم).

الترجمة الكاثوليكية: (فقال أقبل الرب من سيناء، وأشرق لهم من سعير، وتجلّى من جبل فاران، وأتى من ربي القُدس، وعن يمينه قبسُ شريعة لهم).

بمقارنة هذه الترجمات الثلاث بالترجمة السبعينية: (Καὶ εἶπε· Κύριος ἐκ Σινὰ ἦκει καὶ ἐπέφανεν ἐκ Σηεῖρ) ἡμῖν καὶ κατέσπευσεν ἐξ ὄρους Φαράν σὺν μυριάσι Κάδης, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ<sup>11</sup> نرى أن ثمة إشكالية تتعلق بترجمة الكلمة (קְדָשׁ: قُدش) بـ (القُدس)، ذلك أن استعمال (القُدس) في الترجمات العربية الثلاث ليس للدلالة على مدينة القُدس أو بيت المقدس أو إيلياء كما قد يُستشف من الترجمة، بل يُراد بها (القُدس) مصدر الفعل (قُدس). فالترجمة اليونانية تثبت مقابل هذه الكلمة العبرية: (Κάδης) ويراد بها مدينة (قادش) التي وقعت فيها المعركة الشهيرة بين المصريين بقيادة الفرعون رعمسيس الثاني والحيتيين في القرن الثالث

<sup>10</sup> انظر: W. Rudolph & H. P. Ruger (1976–1977).

<sup>11</sup> الترجمة السبعينية: (<https://www.septuagint.bible/-/deuteronomion-kephalaio-33>).

عشر قبل الميلاد (تسمى اليوم: تل النبي مندو وتقع جنوب غربي حمص في سورية). و(قادش) هذه – وهي بالعبرية: קָדֶשׁ = Kādēsh – أقرب إلى السياق من (الْقُدْس) مصدر (قُدْس) لأن الآية تسرد أماكن هي سيناء وسعير وفاران وقادش، ولا معنى للقدس بمعنى القداسة في هذا السياق، واستعمالها في الترجمات العربية بهذا المعنى أو ربما للإيحاء بأن المقصود بها هو بيت المقدس غير موفق، فضلاً عن أنه مؤسس على تحريك (تشكيل بالحركات) خاطئ في النص القانوني الثاني للعهد القديم الذي قُنِّن في القرن الثاني للميلاد حيث جاء فيه קָדֶשׁ = kōdesh (قُدْس، مصدر قُدْس) بدلاً من קָדֶשׁ = kādēsh مدينة "قادش". ومما يؤكد هذه الفرضية وهذا الاستنباط هو الترجمة السبعينية التي نقحرت קָדֶשׁ = kādēsh إلى קָדֶשׁ = Καδης ولم تترجمها إلى (الْقُدْس) مصدر (قُدْس). ولو كان يفهم منها (الْقُدْس) مصدر (قُدْس) لترجمها اليونان بما يفهم منها، ولو كان المقصود بها بيت المقدس (بالعبرية: יְרוּשָׁלַיִם = /يروشلايم/) لترجمها اليونان بـ Yerusolim = Ιερουσαλημ كما فعلوا في كل موضوع ورد فيه اسم بيت المقدس بالعبرية. ومما يعضد ذلك أيضاً ترجيحُ مُحَقِّقِي الطبعة العلمية للمخطوطة العبرية للنص القانوني الثاني الذي قُنِّن في القرن الثاني للميلاد قراءة (קָדֶשׁ = kādēsh) أي مدينة (قادش) وليس (קָדֶשׁ = kōdesh) (قُدْس)، مصدر (قُدْس).<sup>12</sup>

الإشكالية الثانية التي تواجهنا هنا هي أن الترجمة اللاتينية (فولغاتا) لهذه الآية (Et ait: Dominus de Sinai venit, et de Seir ortus est nobis: apparuit de monte Pharan, et cum eo sanctorum millia. In dextera ejus ignea lex<sup>13</sup>) تصيف "عشرة آلاف قديس" (sanctorum millia) إليها. وهذا المعنى غير موجود في النص العبري الذي اعتمد عليه الفيومي وفانديك والترجمة الكاثوليكية. لكن ورودها في الترجمة اللاتينية مبني على قراءة ثلاثة لعبارة רִבְבַת קָדֶשׁ، ذلك أن רִבְבַת (= رِببوت) فسرت على أنها تصحيف لكلمة רִבּוֹת (= ريبوت) التي تعني "عشرة آلاف" وتجانس بهذا المعنى تأثلياً كلمة (ربوة) في العربية. وهو ما حدا بالمترجم إلى تفسير קָדֶשׁ التي تعني "الْقُدْس" وكل "شيء مُقدس" على أنها "قديسون".

### 2.3. سفر التكوين، الإصحاح 10، الآية 30:

الأصل العبري: יְהִי מִנְשָׁבֵם, מִמִּנְשָׁא, בְּאֶזְכָּה סִפְרָה, הָרֶה קָדֶם.

ترجمة الفيومي: "وكان مسكنهم في مكة إلى أن تجيء إلى المدينة إلى الجبل الشرقي".

ترجمة فانديك: "وكان مسكنهم من ميشا حينما تجيء نحو سَفَارَ جَبَلِ المشرق".

<sup>12</sup> انظر: (W. Rudolph & H. P. Ruger (1976-1977)، الصفحة 349، الحاشية Cp 33,2 b-b، حيث يقترح

المحققون القراءة التالية: את רִבְבַת קָדֶשׁ = kādēsh أي "من رُبِي/ربوات قادش" وليس "من رُبِي/رِببوتات الْقُدْس").

<sup>13</sup> انظر: [Dt.33 \(Vulgata Online\)](https://www.vulgateonline.com/Dt.33)

الترجمة الكاثوليكية: "وكان مسكنهم من ميثا وأنت آتٍ نحو سَفَارَ جَبَلِ المشرق".

وصيرورة "مكة" و"المدينة" في ترجمة الفيومي "ميثا" و"سَفَار" في ترجمة فاندريك وفي الترجمة الكاثوليكية أمر مثير للتأمل. فالنص يتعلق هنا ببني سام ومسكنهم ومسكن أحفادهم وذويهم، ونقتبسه بأكمله من ترجمة فاندريك:

21 وسام أبو كل بني عابر يافث الكبير ولد له أيضا بنون. 22 بنو سام: عيلام وأشور وأرفكشاد ولود وأرام. 23 وبنو آرام: عوص وحول وجاثر وماش. 24 وأرفكشاد ولد شالخ وشالخ ولد عابر. 25 ولعابر ولد ابنان: اسم الواحد فالج لأن في أيامه قسمت الأرض. واسم أخيه يقطان. 26 ويقطان ولد الموداد وشالف وحضرموتويارح. 27 وهودورام وأوزال ودقلة. 28 وعوبال وأبيمايل وشبا. 29 وأوفير وحويلة ويوباب. جميع هؤلاء بنو يقطان. 30 وكان مسكنهم من ميثا حينما تجيء نحو سفار جبل المشرق. 31 هؤلاء بنو سام حسب قبائلهم كألستهم بأراضيهم حسب أمهم. 32 هؤلاء قبائل بني نوح حسب مواليدهم بأممهم. ومن هؤلاء تفرقت الأمم في الأرض بعد الطوفان.

إن ترجمة الفيومي ل (ميثا) و(سَفَار) بمكة المكرمة والمدينة المنورة ملفتة للنظر. فالفيومي، وهو من كبار الأخبار اليهود على مرّ التاريخ، ينطلق في ترجمته هذه من قناعته أن يقطان هذا هو قحطان، جد العرب القحطانيين أو ما يُدعى بالعرب العاربة (قحطن في النقوش السبئية)<sup>14</sup> وأن مكة والمدينة هما مسكن بني يقطان أو قحطان الذين خرج من بين ظهرانيهم نبي.

### 3.3. سفر الخروج، الإصحاح 7 الآية 1:

الأصل العبري: וַיֹּאמֶר יְהוָה אֶל-مֹשֶׁה, רֵאה נִתְתִּיךָ אֱלֹהִים לְפָרְעֹה; וְאַהֲרֹן אַחֲיֶיךָ, יִהְיֶה נְבִיאֶיךָ.

ترجمة الفيومي: "وقال الله لموسى: انظر قد جعلتك أستاذًا في أمر فرعون وهارون أخوك يكون ترجمانك".

ترجمة فاندريك: "فقال الرب لموسى: انظر! أنا جعلتك إلهًا لفرعون. وهارون أخوك يكون نبيك".

الترجمة الكاثوليكية: "فقال الرب لموسى انظر قد جعلتك إلهًا لفرعون وهارون أخوك يكون نبيك".

لا يُتَوَقَّع في دين التوحيد أن يجعل الله موسى "إلهًا" على أحد، وأن يكون أخوه هارون نبيًا له. ويبدو جليًا من استقراء صيغة الجمع إلهيم (אֱלֹהִים) "آلهة" جمع (אלה = إله) "إله" أنها كانت تدل في الماضي على آلهة كثر، ثم هذبت فيما بعد لتدل على الإله الواحد المعبود بحق عند اليهود، إلا أن التهذيب لم يكن كليًا في أسفار العهد

<sup>14</sup> انظر: (2004) Nebed N. الصفحة 274.

القديم، ولم يشمل كل الأسفار والآيات فيه، فبقيت مثل هذه الأمثلة شاهداً على ما طرأ على أسفار العهد القديم إبان ارتداد اليهود إلى الشرك بعد خروجهم من مصر فيما نرجح (انظر النقطة 4،6). وسوف نتوقف عند إلهوهم (אֱלֹהִים) جمع (אלה = إله) في الآيات التالية.

### 4.3. سفر أيوب الإصحاح 1 الآية 6:

الأصل العبري: וַיְהִי הַיּוֹם--וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, לְהִתְיַצֵּב עַל-יְהוָה; וַיְבֹא גַם-הַשָּׁטָן, בְּתוֹכָם.

ترجمة الفيومي: (فلما كان يوم جاء فيه أولياء الله فانتصبوا بين يديه حضر معاند أيوب معهم).

ترجمة فاندريك: (وكان ذات يوم أنه جاء بنو الله ليمثلوا أمام الرب، وجاء الشيطان أيضاً في وسطهم).

الترجمة الكاثوليكية: (واتفق يوماً أن دخل بنو الله ليمثلوا أمام الرب، ودخل الشيطان أيضاً بينهم).

ونستأنس هنا بترجمة الحبر اليهودي القرائي يافت بن علي الراحل سنة 1009 ميلادية: (وفي بعض الأيام جاءت ملائكة الله للمقام قدام الرب وإذا الشيطان قد جاء بينهم).<sup>15</sup>

يبدو جلياً هنا أن المترجمين اليهوديين - وهما الحبر الراباني الفيومي والحبر القرائي يافت بن علي، قد أولوا بְנֵי הָאֱלֹהִים / بְנֵי هَا إلهوهم / على المجاز، فترجمها الأول ب (أولياء الله) والثاني ب (ملائكة الله)، بينما ترجمها المترجمان النصرانيان ترجمة حرفية ب (أبناء الله). وفي الحقيقة: إن الترجمة الدقيقة بְנֵי הָאֱלֹהִים / بְנֵי هَا إلهوهم / هي (أبناء الآلهة)، لأن (إلهوهم) هنا محلاة بأداء التعريف (ها)، مما يخرج (إلهوهم) من التعريف بالعلمية إلى التعريف العادي على أنه جمع ل (אלה = إله) "إله". فقد جاء في سفر الخروج، الإصحاح 7 الآية 1 أعلاه قوله: (אֱלֹהִים) بدون أداة تعريف وهذا يفسر على أنه الإله المعبود بحق. أما تعريفه بأداة التعريف فيخرجه من العلمية الدالة عند اليهود وفق التفسير التقليدي على الإله المعبود بحق ويجعله جمعاً ل (אלה = إله). وسوف نحقق ذلك بالتفصيل في الأمثلة التالية.

<sup>15</sup> ترجمة يافت بن إيلي القرائي منشورة في الكتاب التالي: (Sadan A. (2020).

## 5.3. سفر التكوين، الإصحاح 20، الآية 13:

الأصل العبري: וַיְהִי כִּאֲשֶׁר הִתְעַוּ אֶתִּי אֱלֹהִים מִבֵּית אָבִי, וְאָמַר לָהּ, זֶה חֲסִדְךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי: אֶלְכָּל-הַמָּקוֹם אֲשֶׁר נִבְּוא שָׁמָּה, אֶמְרִי-לִי אָחִי הוּא.

ترجمة الفيومي: (فلما اختلعتني الله من بيت أبي قلت لها هذا فضلك الذي تصنعيه معي: في كل موضع ندخل إليه قولي عني هو أخي).

ترجمة فانديك: (وحدث لما أتاهني الله من بيت أبي أني قلت لها: هذا معروفك الذي تصنعين إليّ: في كل مكان تأتي إليه قولي عني: هو أخي).

الترجمة الكاثوليكية: (فلما رحلني الله من بيت أبي قلت لها هذا بُرُك الذي تصنعيه إليّ. حيثما دخلنا فقولي عني هو أخي).

الترجمة الحرفية: "وكان عندما أتاهوني الآلهة من بيت أبي أن قلت لها: هذا معروفك الذي تصنعين إليّ في كل مكان ندخله: قولي عني هو أخي". فورد الفعل العبري "هتעوا" (= أتاهوا) بصيغة الجمع لأن الفاعل هو إلهيم جمع /إِلُوه/ "إله"، وهذا غير ممكن في جمع الجلالة.

## 6.3. سفر تثنية الاشتراع، الإصحاح 5 الآية 22:16

الأصل العبري: כִּי מִי כָל-בְּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ-הָאֵשׁ, כְּמִנּוּ--וַיִּחֲזִי.

ترجمة الفيومي: رقم الآية: 23 (لأنه أي بشري سمع صوت الله الحي مخاطبه من النار مثلنا فعاش)؟

ترجمة فانديك: رقم الآية 26: (لأنه من هو من جميع البشر الذي سمع صوت الله الحي يتكلم من وسط النار مثلنا وعاش)؟

الترجمة الكاثوليكية: رقم الآية 26: (لأنه أي بشر سمع صوت الله الحي متكلماً من وسط النار مثلنا وعاش)؟

<sup>16</sup> رقم هذه الآية 22 في لأصل العبري و 23 في ترجمة الفيومي و 26 في ترجمة فانديك وفي الترجمة الكاثوليكية.

الترجمة الحرفية: "لأنه مَنْ مِنَ البشر سَمِعَ صوتَ الآلهة الأحياء يتكلمون من وسط النار مثلنا ثم عاش؟" فنعتت هذه الآية "إِلْهُيْم"، وهي جمع /إِلْهُ/ "إله"، بـ "حَيِّم" وهي صفة في صيغة الجمع ومفردا "حي". وهذا الثاني جمع.

والمشكل يكمن في أن الاسم **אלהים**: /إِلْهُيْم/ الذي يرد في أسفار العهد القديم على أنه الاسم الدال على الإله المعبود بحق عند اليهود كما تقدم، يرد في تلك الأسفار بصيغة الجمع أيضاً للدلالة على آلهة متعددة وأوثان استعار قدامى اليهود عبادتها عن أمم مجاورة مثل عشتار وبعل وغيرهما. فمن من المواضع التي جاء فيها الاسم **אלהים**: /إِلْهُيْم/ للدلالة على الآلهة المتعددة قول التوراة (سفر الخروج، الإصحاح 20، الآية 2): **אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲנֹשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא-יְהִי לְךָ אֱלֹהִים אֲחֵרִים, עַל-פְּנֵי. النقحرة: (آني يهوه إلهيك أشر هوصيتيك م إرص مصرایم م بيت عبادیم. لُو يهیی لك إلهیم أخریم عل فناي). الترجمة الحرفية: (أنا يهوه إلهك الذي أخرجتك من مصر من بيت العبيد. لا يكون لك آلهة أخرى معي). ف /إلهیم/ هنا جمع، وصفتها /أخریم/ جمع أيضاً.**

وقال في سفر المزامير، مزمور 58 الآية 12: **וַיֹּאמֶר אָדָם, אֶד-פְּרִי לַצַּדִּיק; אֶד-יֵשׁ-אֱלֹהִים נִשְׁפָּטִים בְּאֶרֶץ. النقحرة: (ويومر آدم: أك فري لصدّيق، أك يش إلهيم شوفطيم بآرص). والترجمة الحرفية هي: "ويقول الإنسان: إن للصدّيق ثمراً. إن في الأرض آلهة دَيّانين/قاضين" لأن **אֱלֹהִים نִשְׁפָּטִים**: /إلهيم شوفطيم/ جمع (و جمع المذكر السالم في العربية بالنون، وفي العربية بالميم). وهذا تصرف في الترجمة لأن (شُوفطيم) جمع اسم الفاعل "شُوفط" واسم الفاعل في العربية (على وزن: فُوعِل ويجانس في العربية وزن فاعِل مثل كاتب وذاهب وقادم) يستعمل صفة مثلما يستعمل أخوه في العربية صفة ولا خلاف في أحكام هذا الاستعمال بين اللغتين.**

وجاء في المزمور 29، الآية 1 قوله: **מִזְמוֹר לְדָוִד: הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז. النقحرة: مِزْمُورٌ لِدَاوِيد: هَبُوا لِيهوه بَنِي إِيْلِيم! هَبُوا لِيهوه كُبُود وَعُز. الترجمة الحرفية: "قَدِّمُوا لِيَهْوَه، يَا بَنِي الْآلِهَةِ! قَدِّمُوا لِيَهْوَه مَجْدًا وَعِزًّا".**

وهذه ترجمة فيها نظر لأن **בְּנֵי אֱלֹהִים = بَنِي إِيْلِيم** تعني ببساطة مطلقة "أبناء الآلهة" وليس "أبناء الله" .. ولو كانت تعني "أبناء الله" لقال المزمور: **בְּנֵי אֱלֹהִים = /بَنِي إلهيم/، الذي يترجم باطراد على أنه الله، أما بְּנֵי אֱלֹהִים = /بَنِي إِيْلِيم/ فلا تخريج لها إلا بـ "أبناء الآلهة". فالزمور يخاطب المخاطبين هنا بـ "أبناء الآلهة" وليس بـ "أبناء الله" على المجاز في القول، ذلك لأن **אֱלֹהִים = /إِيْلِيم/** هذه هي جمع **אל = /إل/** كما تقدم، وأن هذه الأخيرة تعني حسب كل المعاجم العربية والجزيرية "إله"، فيكون معنى **בְּנֵי אֱלֹהִים = /بَنِي إِيْلِيم/** "أبناء الآلهة" وليس غير ذلك.**

## 7.3. سفر الخروج، الإصحاح 18، الآيات 1-5:

الأصل العبري: **א** וַיֵּרָא אֱלֹהֵי יְהוָה, בְּאֵלֵי מִרְא; **ו** וַיֵּשֶׁב פְּתַח-הָאֹהֶל, כְּחֹם הַיּוֹם. **ב** וַיֵּשָׂא עֵינָיו, וַיֵּרָא, וְהִנֵּה נְשֵׂאֵה אֲנָשִׁים, נֹצְצִים עָלָיו; וַיֵּרָא, וַיִּרְץ לִקְרֹאתָם מִפְּתַח הָאֹהֶל, וַיִּשְׁתַּחוּ, אַרְצָה. **ג** וַיֹּאמֶר: אֵלֶי, אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ--אַל-נָא תֵעָבֵר, מֵעַל עֲבֹדְךָ. **ד** יִקַּח-נָא מֵעַט-מִים, וְרַחֲצוּ רַגְלֵיכֶם; וְהִשְׁעֲנוּ, מַסַּח הָעֵץ. **ה** וְאַקְהָה פֶת-לְחֶם וְסֻעָדוֹ לַבָּקָם, אַחַר תֵּעָבְרוּ--כִּי-עַל-כֵּן עֲבַרְתֶּם, עַל-עֲבֹדְכֶם; וַיֹּאמְרוּ, כִּן תַּעֲשֶׂה פֶּאֶשֶׁר דִּבַּרְתָּ.

ترجمة الفيومي: (1). وتجلي له الله في مرج ممراً وهو جالس في باب الخيأ عند حمى النهار. 2. ورفع عينيه فنظر فإذا بثلاثة نفر وقوف أمامه. فلما رآهم حضر للقائهم من باب الخيأ وسجد إلى الأرض. 3. وقال برغبة: يا ولي الله إن وجدت حظاً عندك فلا تجز عن عبدك. 4. يُقَدِّمُ لَكُمْ قَلِيلٌ مِنْ مَاءٍ وَاغْسِلُوا أَرْجُلَكُمْ وَاسْتَنْدُوا تَحْتَ الشَّجَرَةِ. 5. وأقدم كسرة من خبز واسندوا قلوبكم. بعد ذلك تمضون فإنكم على ذلك عبرتم عن [د] عبدكم. قالوا: كذلك اصنع كما قلت).

ترجمة فانديك: (1) وَظَهَرَ لَهُ الرَّبُّ عِنْدَ بَلُوطَاتٍ مَمْرًا وَهُوَ جَالِسٌ فِي بَابِ الْحَيْمَةِ وَقَتَ حَرِّ النَّهَارِ،<sup>2</sup> فَرَفَعَ عَيْنَيْهِ وَنَظَرَ وَإِذَا ثَلَاثَةُ رِجَالٍ وَاقِفُونَ لَدَيْهِ. فَلَمَّا نَظَرَ رَكَضَ لَأَسْتَقْبَاهُمْ مِنْ بَابِ الْحَيْمَةِ وَسَجَدَ إِلَى الْأَرْضِ،<sup>3</sup> وَقَالَ: «يَا سَيِّدُ، إِنْ كُنْتُ قَدْ وَجَدْتُ نِعْمَةً فِي عَيْنَيْكَ فَلَا تَتَجَاوَزْ عَبْدَكَ.<sup>4</sup> لِيُؤَخَذَ قَلِيلٌ مَاءٍ وَاغْسِلُوا أَرْجُلَكُمْ وَاتَّكَمُوا تَحْتَ الشَّجَرَةِ،<sup>5</sup> فَأَحْذِ كِسْرَةَ خُبْزٍ، فَتُسْنِدُونَ قُلُوبَكُمْ ثُمَّ يَحْتَاوُونَ، لِأَنَّكُمْ قَدْ مَرَزْتُمْ عَلَيَّ عَبْدَكُمْ». فَقَالُوا: هَكَذَا تَفْعَلُ كَمَا تَكَلَّمْتَ).

الترجمة الكاثوليكية: (1). وتجلي له الرب في بلوط ممراً وهو جالس بباب الخيأ عند احتداد النهار. 2. فرفع طرفه ونظر فإذا ثلاثة رجال وقوف أمامه. فلما رآهم بادر للقائهم من باب الخيأ وسجد إلى الأرض. 3. وقال يا سيدي إن نلت حظوة في عينيك فلا تجز عن عبدك. 4. فيقدم لكم قليل ماء فتغسلون أرجلكم وتتكنون تحت الشجرة. 5. وأقدم كسرة خبز فتسندون بها قلوبكم ثم تمضون بعد ذلك فإنكم لذلك جزئتم بعبدكم. قالوا: اصنع كما قلت).

تنص الآية الأولى على أن الله (יְהוָה / يهوه) تجلى لإبراهيم، بينما تجعل الآية الثانية الله "ثلاثة رجال (נְשֵׂאֵה אֲנָשִׁים / شلوشا أناشيم) وقوف أمامه". الإشكالية في خطاب إبراهيم للإله المتجلي في الآية الأولى الذي أصبح ثلاثة رجال في الآية الثانية ب (אֲדֹנָי / أدوناي) وتعني: "يا سيدي" بصيغة المفرد لا الجمع، مع الإشارة إلى أن (אֲדֹנָי / أدوناي) لا تستعمل إلا لخطاب الإله، ذلك أن خطاب الرجل العادي في العبرية يكون ب (أدوني) لا ب (أدوناي). فقد ورد (يهوه) اسم علم للإله المعبود بحق في اليهودية. ولأن التلغظ به محرم على اليهود فإن اليهود ينطقون بدلاً

منه أثناء تلاوة التوراة أحد لفظين اثنين هما: **השם** = /هاشَم/ أي: "الاسم" أو (**אֱלֹהֵי /أُدُوناي/**) "سَيدي، رَبِّي".  
أما في أديّات الكتاب المقدّس فيشار إلى يهوه بـ Tetragrammaton (من اليونانية **τετραγράμματον** أي "الأحرف الأربعة")<sup>17</sup>.

#### 4. نتائج البحث:

##### 1.4. تثنية الاشتراع، الإصحاح 33، الآية 2:

تكمّن الإشكالية الترجّمية في الآية 2 من الإصحاح 33 من سفر تثنية الاشتراع في العبارة (**רַבִּבְת קָדְשׁ**) التي قرأها المترجمون المختلفون ثلاث قراءات مختلفة أدت إلى ثلاث ترجمات مختلفة هي: (1) الترجمة اليونانية (السبعينية): "ربى قادش"، و(2) الترجمة اللاتينية (فولغاتا): "عشرة آلاف قديس" و(3) الترجمات العربية: "ربى القدس". تبدو الترجمتان الأولى والثانية مبنيتين على قراءة ممكنة جدًّا من حيث اللغة والسياق، ولكن الترجمة الثالثة مصطنعة ولا تصح، وفيها إقحام لمعنى القُدس والقُداسة في سياق جغرافي ذلك أن كتاب معاجم العهد القديم وشراحه يجعلون "جبل فاران" في جنوب فلسطين تارة، وفي شمال سيناء تارة أخرى. لكن قوله في سفر العدد، الإصحاح 13 الآية 26: (**וַיֵּלְכוּ יִבְזָאוּ אֶל-מִנְשֵׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל, אֶל-מִדְבַּר פָּאֲרֹן--** **קָדְשׁ**) "فانطلقوا حتى أتوا موسى وهارون وجميع بني إسرائيل؛ إلى بركة فاران، إلى قادش"<sup>18</sup> ينقض ذلك. فقادش هي "قادش" بالإجماع حيث كانت الواقعة الشهيرة بين المصريين والحِيثيين، وتدعى اليوم "تل النبي مندو" قرب مدينة حمص كما تقدم، وحمص تقع وسط بلاد الشام وليس في صحراء سيناء. ويبدو أن (**קָדְשׁ**) مقحمة في النص العبري بعد (فاران). وقد يكون هذا الإقحام محاولة لصرف النظر عن الحجاز، وهي المحاولة التي جعلت مترجمي العهد القديم إلى العربية يقرؤون "قُدس" بدلاً من "قادش" في إيجاء ضمني أن الحديث في هذه الآية عن بيت المقدس وما جنوبه إلى الغرب، لأن (فاران) نزلها إسماعيل كما يذكر ذلك سفر التكوين (الإصحاح 21 الآية 21): **וַיִּשְׁבֹּב מִדְבַּר פָּאֲרֹן** "وسكن في بركة فاران". والـ **מִדְבַּר** = مدبّر في العبرية هي "الصحراء"، وليس البرية. والنبي إسماعيل نزل مكة كما هو معلوم في السردية الإسلامية. ويجعل الجغرافيون العرب، ومنهم ياقوت الحموي في معجم البلدان<sup>19</sup>،

<sup>17</sup> تعني كلمة **אֱלֹהֵי /أُدُون/** "سيد"، وهي كلمة مستعارة من الفينيقية. ومنها اسم إله الجمال (أُدونيس) كما كان اليونانيون ينطقونه. ولكلمة **אֱלֹהֵי /أُدُون/** مضافة إلى ضمير المتكلم المفرد في العبرية استعمالان اثنان: (1) **אֱלֹהֵי/**: وتعني "إلهي" وتنطق مكان نطق /يهوه/ كما تقدم؛ و(2) **אֱלֹהֵי/**: وتعني "سَيدي" وتستعمل للناس فقط. للمزيد من الشرح حول هذا الاسم، انظر عبدالرحمن السليمان (2021)، الصفحة 192-193.

<sup>18</sup> الترجمة لي.

<sup>19</sup> انظر ياقوت الحموي (1993)، المجلد 4، الصفحة 225.



فاران في مكة وليس في جنوب غرب فلسطين. وهذا ما يجعلنا نعتقد أن تحييراً ما موجوداً في ترجمة الكلمة (קִדְשָׁא) بالقدس، سواء أكانت تشير إلى (القدس) مصدر الفعل (قُدَسَ)، أو إلى مدينة بيت المقدس.

من جهة أخرى: إن كلمة אַשְׁתַּחֲוִי הַנּוֹר الواردة في هذه الآية مجهولة المعنى لأنها من غريب التوراة. وترجمتها بأنها "نور/نار/قبس شريعة" مبني على تفسيرها على أنها مركبة من אַשְׁ "نار" ومن אַשְׁתַּחֲוִי المفسرة على أنها دخيلة من الأبتستاقية (= الفارسية القديمة): /داتا/ (dāta) والتي تعني فيها "سنة، عرف، قانون". فتفسير هذه الكلمة المترجمة بـ "شرعة نور" أو "نار شريعة" أو "قبس شريعة" غير أكيد لأن معنى الكلمة يبقى مجهولاً.<sup>20</sup>

#### 2.4. سفر التكوين، الإصحاح 10، الآية 30:

العبارة المشككة هنا هي ترجمة الفيومي (מִשָּׁא = ميشا) بـ "مكة" و(סִפָּרָה = سفارا) بـ "المدينة". وقد يرى راء أن الترجمات اللاحقة – ومنها الترجمة الكاثوليكية وترجمة فانديك – ربما فضلت ترجمة (מִשָּׁא = ميشا) بـ "ميشا" و(סִפָּרָה = سفارا) بـ "سفار" نتيجة للجدل الديني مع المسلمين الذين يرون في الآية 15 من الإصحاح 18 من سفر تثنية الاشتراع: (בְּבֵיא מְקַרְבֶּךָ מֵאֲחֵיךָ כְּמִנֵּי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ: אֵלֶיךָ, תִּשָּׁמְעוּן) "يقيم لك الربُّ إلهُك من إخوانك القريبين نبياً مثلي فأطيعوه"<sup>21</sup> تبشيراً بنبوّة النبي محمد صلى الله عليه وسلم. وقد ترجم الفيومي هذه الآية كما يلي: "لكن أي نبي من بينكم من بعض إخوانكم مثلي ينصبه لك الله ربك منه فاقبلوا"، وترجمها فانديك بـ "يقيمُ لك الرَّبُّ إلهُك نبياً من وَسَطِكَ من إخوانك مثلي. له تسمعُون"، بينما ترجمتها الترجمة الكاثوليكية بـ "يقيمُ لك الرَّبُّ إلهُك نبياً من بينكم من إخوانك مثلي له تسمعُون". فالنص العبري يذكر (מְקַרְבֶּךָ = م[ن] قربك) من "من قربك" وبالتالي فإن ترجمة الفيومي وفانديك والترجمة الكاثوليكية لـ (מְקַרְבֶּךָ = م[ن] قربك) بـ "من بعض إخوانكم" و"باطراد" من "وسطك" و"من بينكم" ترجمة يعوزها الدقة وربما الأمانة. وهذا التأمل يسري أيضاً على الآية 18 من الإصحاح نفسه والسفر نفسه حيث جاء: (בְּבֵיא אֲקִים לָהֶם מְקַרְבֶּ אֲחֵיהֶם, כְּמִוֶּדֶ; וְנִתְמַי דְּבָרֵי, כְּפִיו, וְדָבַר אֱלֹהֵיהֶם, אֵת כָּל-אֲנָשָׁר אֲצִינֶנּוּ). وقد ترجم الفيومي هذه الآية بـ (وأي نبي أنصبه لهم من بعض إخوانهم مثلك ألقنه كلامي فيخاطبهم بجميع ما أمره به)، بينما ترجمها فانديك بـ (أقيم لهم نبياً من وَسَطِ إخوانهم مثلك، وأجعلُ كلامي في فمه، فيكلمهم بكُلِّ ما أوصيه به) والترجمة الكاثوليكية بـ (أقيم لهم نبياً من بين إخوانهم مثلك وألقي كلامي في فيه فيخاطبهم بجميع ما أمره به). والكلمة (מְקַרְבֶּ = م[ن] قرب) تدل في جميع اللغات الجزيرية (السامية) على القرابة الزمانية والمكانية والعائلية.

<sup>20</sup> انظر معجم Gesenius W. (1951). الصفحة 206.

<sup>21</sup> الترجمة لي وهي حرفية.

### 3.4. سفر الخروج، الإصحاح 7 الآية 1:

العبارة المشككة هنا هي (אֱלֹהִים לְפָרְעָה / إِلْهُيْم لِفْرَعُوْه) أي "إله لفرعون"، التي لم يستسغ الفيومي ذو النزعة العقلانية ترجمتها ترجمة حرفية، فأول المعنى تأويلاً أصبح موسى معه (أستاذاً) لفرعون بدلاً من (إله) له كما جاء في الأصل العبري، وهارونُ (ترجماناً) لموسى بدلاً من (نبي) له. والفيومي هنا متأثر بمذاهب المتكلمين الإسلاميين كما يبدو في كتابه الشهير (كتاب الأمانات والاعتقادات)<sup>22</sup> الذي يُعتبر الفيومي فيه واضح علم الكلام اليهودي المتأثر بعلم الكلام الإسلامي بشكل عام، وبالمعتزلة بشكل خاص، ومؤسس مذهب التنزيه في اليهودية.<sup>23</sup> ويمكن اعتبار تحريجه هذا توفيقاً بين الأصل العبري الذي يصف موسى بالإله وهارون بالنبي، وبين مذهبه الكلامي.

### 4.4. سفر أيوب الإصحاح 1 الآية 6:

العبارة المشككة هنا هي (בְּנֵי הָאֱלֹהִים / بَنِي هَا إِلْهُيْم) التي ترجمها فانديك والترجمة الكاثوليكية ترجمة حسية ب (أبناء الله) ربما لأن مفهوم النبوة لله أكثر حسية في الديانة المسيحية منه في الديانة اليهودية التي يراها متكلمو اليهود، ومنهم الحبر الراباني الفيومي والحبر القرائي يافت بن علي بنوة مجازية. لذلك تعتبر ترجمة الفيومي للعبارة (בְּנֵי הָאֱלֹהִים / بَنِي هَا إِلْهُيْم) ب (أولياء الله) ووكذلك ترجمة يافت بن علي لها ب (ملائكة الله) تنزيهاً على مذاهب المتكلمين اليهود المقتنفين أثر المتكلمين الإسلاميين.

### 5.4. سفر التكوين، الإصحاح 20، الآية 13:

العبارة المشككة هنا هي (הִתְעַוְּ אֶתִּי אֱלֹהִים / هِتْعَوْ أُوْتِي إِلْهُيْم) التي ترجمها الفيومي ب (اختلعتني الله) وفانديك: ب (أتاهني الله) والترجمة الكاثوليكية ب (رحلني الله). ولكن الترجمة الحرفية لهذه العبارة هي: (أتاهوا إياي الآلهة) فورد الفعل العبري /هتْعَوْ/ (= أتاهوا) بصيغة الجمع قبل الفاعل (إلوهيم) جمع (إلوه) "إله" على لغة أكلوني البراغيث لأنها القاعدة الأصلية في اللغات الجزيرية (السامية) في إسناد الفعل إل الفاعل. وكانت العربية عطلتها لالتقاء الفاعلين. فورد الفعل /هتْعَوْ/ (= أتاهوا) بصيغة الجمع لأنّ الفاعل هو إلوهيم جمع /إلوه/ "إله". ولو كان هذا جمع جلاله (pluralis majestatis) لاستبدلوا صيغة الجمع في الفعل /هتْعَوْ/ الوارد مع /إلوهيم/ بصيغة المفرد على أساس أنّ /إلوهيم/ لفظ مفرد جُمع جمع جلاله. ويبدو أن هذه العبارة أثر من آثار استبدال صيغ الجمع في الأفعال الواردة مع /إلوهيم/ بصفته جمعاً لـ /إلوه/ "إله" بصيغة المفرد، وأن ترجمة الفعل بصيغة المفرد (اختلعتني/أتاهني/رحلني

<sup>22</sup> انظر: سعيد بن يوسف الفيومي (1880). والكتاب متاح رقمياً على الرابط التالي: <http://www.saadia-ben-joseph.com> Kitâb al-Amânât wa'l-I'tiqâdât :

Saadia ben Joseph, 882-942 : Free Download, Borrow, and Streaming : Internet Archive

<sup>23</sup> انظر سيرته في الموسوعة اليهودية: [SAADIA B. JOSEPH \(Sa'id al-Fayyumi\) - JewishEncyclopedia.com](http://www.jewishencyclopedia.com)

اللَّهُ بصيغة المفرد إنما جاءت متسقة مع اعتبار صيغة /إلوهيم/ جمع جلالة. ونرجح أن يكون هذا الاستبدال إنما وقع بأثر رجعي نتيجة لتطور الوعي الديني عند اليهود.

#### 6.4. سفر تثنية الاشرع، الإصحاح 5 الآية 22:24

العبارة المشكلة هنا هي: (נְאֻמַּי קוֹל אֱלֹהִים חַיִּים /شَامَعُ قَوْلُ إِلُوهِيمِ حَيِّيم/). و(קוֹל /قول/) هنا تعني "صوت". ومعنى العبارة الحرفي بناء على العناصر اللغوية فيها: "سمع صوت الآلهة الأحياء". وهذا المثال، بالإضافة إلى الأمثلة المذكورة معه فيما تقدم، لا يمكن تخريبه على أنه جمع جلالة لأن جمع الجلالة يشمل الضمائر والأفعال المسندة إليها ولكنه لا يشمل بحال من الأحوال الأسماء كما هو معلوم. وأعتقد أن التفسير المنطقي الوحيد لهذه المشكلة اللاهوتية العويصة يجب أن يُبحث عنه في ارتداد بني إسرائيل إلى الشرك بعد عبادتهم العجل في سيناء، لأنهم كانوا – كما جاء في التوراة وفي القرآن الكريم – على التوحيد في زمان النبي موسى عليه السلام، ثم ارتدوا في سيناء، ثم عادوا إلى التوحيد من جديد، وهذا كله موجود في سفر الخروج من التوراة التي بأيدينا اليوم. وبما أن التوراة التي أنزلت على موسى عليه السلام غير موجودة اليوم بنصها الأصلي، وأن نص التوراة الحالي جُمع وقتن في اجتماع الأحرار في مدينة يامنيّة في فلسطين آخر القرن الأول الميلادي بعد الميلاد أي بعد ظهور ديانة جديدة كما تقدّم، فإن شيئاً لا يحول دون الاعتقاد أن اليهود تشبعوا بالشرك في بلاد بابل وآشور إبان السبي البابلي، خصوصاً وأنهم كانوا ارتدوا إلى الشرك في حياة موسى عليه السلام، وهو بين ظهرانيهم في سيناء، فما الذي يمنع من ارتدادهم إلى الشرك بعد موته بمئات السنين وهم بين ظهراني المشركين في بابل؟ إن تشبّعاً بالشرك كهذا الذي نراه ونعتقد هو الذي جعلهم يجمعون اسم الإله المعبود بحق عندهم على (إلوهيم)، إذ لا يعقل أن يُعتدّ أن جمعاً كهذا كان على أيام موسى عليه السلام. ومن الثابت قطعاً لا تخميناً أن النص العبري للتوراة كان في مرحلة ما إبان السبي البابلي يورد الأفعال التي كان جمعُ الإله على (إلوهيم) يرد فاعلاً لها بصيغ الجمع مثل لغة "أكلوني البراغيث" كما تقدم، وأن الصفة في العبرية تتبع الموصوف في جميع حالاته (مثل العربية)، بحيث ينعت المفرد بالمفرد والجمع بالجمع. ويبدو أن التقنين الأول الذي أجري على نص العهد القديم بعد السبي البابلي في القرن السادس قبل الميلاد استبدل باطراد صيغة الجمع في الأفعال الواردة مع (إلوهيم) بصيغة المفرد كما تقدم على أساس أن (إلوهيم) لفظ مفرد بصيغة جمع الجلالة، وجعلَ النعت الذي يجيء بعد (إلوهيم) مفرداً. ونعتقد أن هذا الاستبدال والتصحيح المستمر للنص جاء نتيجة لتطور الفكر الديني من جهة، وللتعديل المستمر للحصول على معاني مختلفة تنسجم مع التغيرات الدينية والسياسية في تلك الأزمان، وأهمها ظهور المسيحية التي تنسخ في معتقداتها الديانة اليهودية من جهة أخرى. وزاد

<sup>24</sup> رقم هذه الآية 22 في لأصل العبري و23 في ترجمة الفيومي و26 في ترجمة فانديك وفي الترجمة الكاثوليكية.

ظهور الإسلام الذي يعتقد بنسخ اليهودية والمسيحية معاً هذه الإشكالية تعقيداً وهذا بادٍ بجلاء من ترجمة الفيومي للآية الأولى من الإصحاح السابع من سفر الخروج ل (إلوهيم) ب (أستاذ)، وللنبي ب (ترجمان).

#### 7.4. سفر الخروج، الإصحاح 18، الآيات 1-5:

العبارة المشككة في الأصل العبري هي (וַיִּבְרָא אֱלֹהִים / وَيُؤْمِر: أُدُوناي/) "وقال: يا سيدي"، والمخاطب هنا هو الله (יְהוָה / يهوه/) الذي تجلّى لإبراهيم على هيئة "ثلاثة رجال (שְׁלֹשָׁה אַנְשִׁים / شلوشا أناشيم/) وقفوا أمامه. ولأن المترجمين شعروا بوجود مشكلة عقديّة هنا فإنهم تعاملوا معها بطرق مختلفة كما يبدو من الترجمات أعلاه، فقد ترجم الفيوم الأشخاص الثلاثة الذين تجلّوا لإبراهيم ب (يا وليّ الله) بصيغة المفرد، بينما ترجمها فانديك ب (يا سيّد) وليس ب (يا سيّدي) أي (يا ربّي) كما فعلت الترجمة الكاثوليكية.

#### الخاتمة:

يستنتج من البحث أن الترجمات العربية الثلاث لأسفار العهد القديم العبرية المذكورة التي بحثنا فيها تختلف في مقارنة الآيات الشائكة التي عالجنها في بحثنا، وأن هذا الاختلاف إنما هو ناتج عن اختلاف المرجعية الفكرية للمترجمين من جهة وبالتالي عن اختلاف الهدف المنشود من ترجماتهم من جهة أخرى.

كما يُستنتج من البحث أن ترجمة الحبر اليهودي سعيد بن يوسف الفيومي تنزع إلى تأويل الآيات المشككة تأويلاً تنزيهياً على مذاهب المتكلمين اليهود المتأثرين بالمتكلمين الإسلاميين عمومًا والمعتزلة خصوصًا، بينما تنهج ترجمة فانديك البروتستانتية والترجمة الكاثوليكية منهجًا حرفيًا باستثناء الحالات التي عولجت في موضعها والتي يبدو منها أن الترجمة الحرفية غير ممكنة نتيجة لمشاكل النص الأصلي.

ثم يستنتج البحث أخيراً أن استراتيجيات الترجمة التي وظّفها الحبر اليهودي سعيد بن يوسف الفيومي وفريق الحبر البروتستانتية فانديك وكذلك اليسوعيون الكاثوليك في ترجماتهم لأسفار العهد القديم من العبرية والآرامية إلى العربية لا تخلو من أثر واضح لعلم الكلام ومن الجدل الديني بين المسلمين من جهة واليهود والنصارى من جهة أخرى، مما نحا بها في بعض الأمثلة المطروحة منحىً قد لا يخلو من التحيز في الترجمة.

## المراجع

## (1) مراجع باللغة العربية:

ضمن مجموعة من الكتب التي نشرت في ذكرى رحيل المسشرق اليهودي إسحاق يهودا جولدزيهر، ظهرت بالعنوان التالي: ספר זכרון לכבוד יצחק יהודה גולדצינהר. ירושלים תשי"ח).

سعيد بن يوسف الفيومي (1880). كتاب الأمانات والاعتقادات. تحقيق س. لاندور. لايدن: بريل. صموئيل يوسف (1983). المدخل إلى العهد القديم. القاهرة: دار الثقافة.

عبدالرحمن السلیمان (2019). دراسات في اللغة والتأثيل والمصطلح. إريد: عالم الكتب الحديث.

عبدالرحمن السلیمان (2021). الترجمة القانونية والدينية وتكنولوجيا الترجمة. جامعة الملك عبدالعزيز. مركز التميز البحث في اللغة العربية. سلسلة برنامج الأولويات البحثية رقم 6. جدة، المملكة العربية السعودية.

مروان بن جناح (1875). كتاب الأصول. الكتاب مطبوع بالعنوان التالي The Book of Hebrew Roots by Abu'L-Walid Marwan Ibn Janah, Called Rabbi Jonah. Published by Adolf Neubauer. Oxford, 1875. Amsterdam, 1968.

مروان بن جناح (2021). كتاب اللع. تحقيق د. مولاى المامون المريني. مراكش: مؤسسة آفاق.

موسى بن عزرا (2013). كتاب المحاضرة والمذاكرة. تحقيق أحمد شحلان والسعدية المنتصر. الرباط: مطبعة الرسالة.

ياقوت الحموي (1993). معجم البلدان. 5 مجلدات. بيروت: دار صادر.

يحيى بن حيوج (1870)، كتاب التنقيط. طبع ملحقاً بالترجمة العبرية لكتابي حيوج في حروف اللين وذوات المثليين. تحقيق ي. و. نوت. لندن وبرلين. الكتاب مطبوع بالعنوان التالي، John W. Nutt: "Two Treatises on Verbs Containing Treble and Double Letters by R. Jehuda Hayug of Fez: From a Hebrew Translation of the Original Arabic by R. Moses Gikatilla of Cordova; to Which Is Added the [Arabic text of the] Treatise on Punctuation by the Same Author, Translated by Aben Ezra: Edited from Bodleian MSS. with an English Translation." London and Berlin, 1870.

يحيى بن حيوج (1897). كتاب الأفعال ذوات حروف اللين وكتاب الأفعال ذوات المثليين. تحقيق م. ياسترو، لايدن. الكتاب مطبوع بالعنوان التالي: M. Jastrow, Jr., "The Weak and Geminative Verbs in Hebrew by . . . Hayyug, the Arabic Text Now

ابن برون (1890). أبو إبراهيم إسحاق بن برون، "كتاب الموازنة بين اللغة العبرانية واللغة العربية". الكتاب مطبوع بالعنوان التالي: Ibn Barun, Abu Ibrahim (1893). Kitab al-Muwazzanah (The Book of Comparisons). Ed. P. Kokowzoff. St. Petersburg.

ابن منظور؛ محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفعي الإفريقي. (1300هـ). لسان العرب. بيروت: دار صادر.

الترجمة السبعينية (اليونانية) Home - The Septuagint: LXX.

ترجمة فانديك = الكتاب المقدس أي كتب العهد القديم والعهد الجديد، وقد ترجم من اللغات الأصلية وهي اللغة العبرانية واللغة الكلدانية واللغة اليونانية. انتشر على يد جمعية التوراة البريطانية والأجنبية. طبع في بريطانيا العظمى. بدون تاريخ. الموقع الرقمي: الكتاب المقدس باللغة العربية، فان دايك (ebible.org).

ترجمة الفيومي = سعيد بن يوسف الفيومي (1893-1899). تفسير التوراة بالعربية. تحقيق يوسف ديرنبورغ. باريس. الكتاب مطبوع بالعنوان التالي: Derenbourg Joseph (1893-1899). Œuvres Complètes de R. Saadia Ben Iosef Al-Fayyumi. Paris. Ernest Leroux, éditeur.

الترجمة الكاثوليكية = الكتاب المقدس (1983). بيروت: دار المشرق.

الترجمة اللاتينية (فولغاتا): الموقع. Vulgata Online: التوراة (2007). ترجمة عربية عمرها أكثر من ألف عام. تحقيق وتقديم سهيل زكار. دمشق/بيروت: دار قتيبة.

جعفر هادي حسن (1989). فرقة القرائين اليهود. بيروت/لندن، مؤسسة الفجر.

دواد بن إبراهيم الفاسي (1936-1954). كتاب جامع الألفاظ. تحقيق س. ل. سكوس في مجلدين. نيو هافن. صدر الكتاب بالعنوان التالي: Solomon Skoss, The Hebrew-Arabic Dictionary of the Bible known as Kitab Jami al-Alfaz (Agron) of David ben Abraham Al-Fasi, the Karaite (New Haven: Yale UP 1936-1945).

سعيد بن يوسف الفيومي (1958). كتاب السبعين (أو الثمانين) لفظة المفردة. تحقيق ل. ألونوي. القدس. (الكتاب مطبوع باللغة العربية بأحرف عبرية

- Endress G. & Gutas D. (1992), A Greek and Arabic Lexicon etc. Brill, Leiden.
- Freytag, G. W.(1830-1837). Lexicon Arabico-Latinum praesertim ex Djeuharii Firuzabadii que et liorum Arabum operibus adhibitis Goli quo que et aliorum libris confectum. Halis Saxonum: C.A. Schwetschke et filium.
- Gesenius W. (1951). Hebrew and English Lexicon of the Old Testament ... Translated by E. Robinson. Ed. by F. Brown ... Oxford: Oxford University Press.
- Griffith S.H. (2013). The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam. Princeton University Press.
- Hjälml, M.L.(2017). Senses of Scripture, Treasures of Tradition. Leiden: Brill.
- Kaiser W. (2001). The Old Testament Documents: Are They Reliable and Relevant? Downers Grove: InterVarsity.
- Koehler L. & Baumgartner W. (1953). Lexicon in Veteris Testamenti Libros. Leiden: Brill.
- Moscatti S. (1964). An Introduction to the Comparative Grammar of the Semitic Languages. Phonology and Morphology. Wiesbaden, Otto Harrassowitz.
- Nebed N. (2004). Ein Feldzugsbericht des Šā'irum 'Awtar in einer neuen Widmungsinschrift aus dem Bar'ān-Tempel, in: A. V. Sedov (Hg.), Scripta Yemenica. Issledovanija po Juznoj Aravii. Sbornik naucnych statej v cest' 60- Published for the First Time". Leyden, 1897  
يهودا بن قريش (1857). الرسالة. الكتاب مطبوع  
بالعنوان التالي: Bargès, Jean Joseph Léandre et Dov Ben Alexander Goldberg: "Rabbi Yahuda ben Koreisch, Epistola de studii Targum utilitate, B. Duprat et A.Maisonneuve, 1857, Paris.
- (2) مراجع بلغات أجنبية:
- Alsulaiman A., Allaithy A. (Eds.) (2019). Handbook of Terminology. Volume 2: Terminology in the Arab world. (Handbook of Terminology). Amsterdam: John Benjamins Publishing Company. ISBN: 9789027263063.
- Barr, J. (1968). Comparative Philology and the Text of the Old Testament. Oxford: Oxford University Press.
- Bennett, R. P. (1998). Comparative Semitic Linguistics: A Manual. Eisenbrauns.
- Bergsträsser, G. (1995). Introduction to the Semitic Languages: Text Specimens and Grammatical Sketches. Translated by Daniels P.T. Eisenbrauns.
- Beyer, K. (1986). The Aramaic Language. Its Distribution and subdivisions. Traslated from the German by John F. Healey. Gottingen: Vandenhoeck & Ruprecht.
- Brockelmann C. (1913). Grundriss der vergleichenden Grammatik der semitischen Sprachen. 2 vols. Berlin, Reutherand Reichard.
- Brockelmann C. (1928). Lexicon Syriacum. Hale. Sumptibus M. Niemeyer.

letija M. B. Piotrovskogo, Moskva  
2004, S. 273-288.

Nöldeke Th. (1910). Neue  
Beiträge zur semitischen  
Sprachwissenschaft. Straßburg.

Rudolph, W. & Ruger, H. P. (1976-1977).  
Biblia Hebraica Stuttgartensia.  
Stuttgart.

The Arabic Translation and Commentary  
of Yefet ben 'Eli the Karaite on the  
Book of Job. Leiden: Brill.

Sadan A. (2020). The Arabic Translation  
and Commentary of Yefet ben 'Eli  
the Karaite on the Book of Job.  
Karaite Texts and Studies, Volume  
12. Leiden: Brill.

Thalien M. De Wit-tak (1995). De  
Oorsprong van de Griekse Bijbel:  
de brief van Aristeas over het ontstaan  
van de Septuagint. Utrecht: VBK  
Media.

Vollandt R. (2015). Arabic Versions of the  
Pentateuch. Leiden: Brill.

Wright, W. & Smith W. (2002). Lectures  
on the Comparative Grammar of  
the Semitic Languages. Cambridge  
University Press 1890. Reprint.

Zewi T. (2015). The Samaritan Version of  
Saadya Gaon's Translation of the  
Pentateuch. Leiden: Brill.

Thalien M. De Wit-tak (1995). De  
Oorsprong van de Griekse Bijbel:  
de brief van Aristeas over het  
ontstaan van de Septuagint.  
Utrecht: VBK Media.

## Aesop's Fables in Arabic: Transcending Boundaries of Language and Culture

Arabicized from the English by:

Ahmed Allaithy

*Professor of Translation*

*American University of Sharjah*

تعريب لعشر من حكايات إيسوب

تعريب من الإنجليزية:

أحمد الليثي

أستاذ الترجمة بالجامعة الأميركية في الشارقة

### Abstract

Arabicization is the process of translating or adapting texts into the Arabic language, encompassing linguistic and cultural adjustments to ensure comprehension and resonance within the Arabic-speaking audience. Here are ten stories extracted from Aesop's fables, renowned for their incorporation of narratives featuring a diverse range of animal characters, although these animal stories may have been incorporated during later historical periods. An in-depth analysis of Aesop's fables showcases their exceptional wit, astuteness, adeptness, and innate intelligence, successfully capturing the essence of human nature through their straightforwardness and simplicity. Beyond mere amusement and literary gratification, these fables explore profound dimensions of existence, society, politics, and human connections. Scholarly investigations have revealed influences in these stories stemming from Greek, Egyptian, Assyrian, Babylonian, Indian, and Sumerian civilizations. The assortment presented in this collection comprises ten fables that have been carefully re-worded into Arabic, employing a method of translation that allows for some creative freedom while maintaining reasonable fidelity to the original text. The overarching objective is to provide Arabic readers with a valuable cultural encounter reminiscent of the celebrated Arabic masterpiece, "Kalila wa Dimna."

**Keywords:** *Aesop; fables; Arabicization; cultural adjustments.*

### Short Bio

Ahmed Allaithy is currently a Professor of Translation and Head of the Department of Arabic and Translation Studies at the American University of Sharjah. He has a PhD in Comparative Translation of the Holy Qur'an, from the University of Durham, UK. He is also the current President of Arabic Translators International (ATI). He is the General Editor of ATI Academic Series, and ATI Literary Series (Arabic Literature Unveiled). His research areas are Translation & Interpreting Studies, Linguistics, Arabic Rhetoric, Islam, Qur'anic Studies and intercultural communication.



## Aesop's Fables in Arabic: Transcending Boundaries of Language and Culture Arabicized from the English

*Ahmed Allaithy*

- **Introduction**
- **Themes**
  - a. Morality and ethics
  - b. Human nature and behavior
  - c. Consequences of actions
  - d. Power dynamics and social hierarchy
  - e. Wisdom and life lessons
- **Setting**
- **Characters**
- **Plot**
- **Moral and Didactic Elements**
  - a. Explicit moral lessons at the end of each fable
  - b. Implicit teachings and messages woven into the narratives
  - c. Use of allegory and symbolism to convey deeper meanings
- **Cultural and Historical Significance**
  - a. Influence and dissemination of Aesop's Fables across different cultures
  - b. Role in shaping moral education and storytelling traditions
  - c. Historical context and relevance of the fables' themes and messages
- **Literary and Artistic Adaptations**
  - a. Influence of Aesop's Fables on subsequent literary works
  - b. Illustrations and visual representations of the fables
  - c. Adaptations in other art forms, such as theater and film
- **Contemporary Relevance**
  - a. Application of Aesop's Fables in modern education and character development
  - b. Relevance of the fables' themes and lessons in today's society
  - c. Exploration of how the fables can address current social, ethical, and moral issues
- **Conclusion**
  - a. Summary of the critical review
  - b. Reflection on the enduring legacy and timeless wisdom of Aesop's Fables
- **Ten Fables**
- **تمهيد بالعربية**
- **النصوص وتعريبها**
- **Notes & Analytical Commentary**

## Introduction:

Aesop's Fables hold significant literary and cultural value as a collection of timeless moral tales. The fables are attributed to Aesop, a legendary figure believed by some to have lived in ancient Greece during the 6th century BCE. These fables have been passed down through generations and have captivated audiences worldwide with their enduring wisdom and thought-provoking messages.

The collection encompasses a wide range of themes and narratives that resonate with readers of all ages. Each fable presents a concise story with a clear moral lesson, making them accessible and impactful. The fables often feature anthropomorphic animal characters, allowing readers to reflect on human behavior and the complexities of society through a familiar lens.

The enduring popularity of Aesop's Fables can be attributed to their ability to convey profound truths in a simple and engaging manner. The concise nature of the fables, often consisting of a few paragraphs, allows for easy dissemination and memorization. The lessons presented in the fables are timeless and transcend cultural and historical boundaries, making them universally relatable.

Furthermore, Aesop's Fables have had a significant influence on subsequent literary works and storytelling traditions. Many authors, including Jean de La Fontaine and Hans Christian Andersen, have drawn inspiration from Aesop's narratives, adapting them into their own cultural contexts. The fables have also been illustrated by numerous artists throughout history, further enriching their visual representation and appeal.

Aesop's Fables' timeless wisdom, accessibility, and influence on literature and art make them a treasured part of global storytelling traditions.

## Themes:

**a. *Morality and ethics:*** One prominent theme in Aesop's Fables is morality and ethics. The fables often present moral dilemmas and explore the consequences of moral choices. Through the actions of the characters, the fables convey the importance of virtues such as honesty, kindness, justice, and humility. The fables serve as moral guides, encouraging readers to reflect on their own actions and make virtuous decisions.

**b. *Human nature and behavior:*** Aesop's Fables offer insights into human nature and behavior. By using animal characters to represent human qualities and traits, the fables explore various aspects of

human behavior, including greed, jealousy, pride, and compassion. The fables depict the complexities of human interactions, highlighting both positive and negative aspects of human nature. They serve as a mirror that reflects upon the follies and virtues inherent in human behavior.

*c. Consequences of actions:* The fables emphasize the consequences of actions and choices. They illustrate the idea that actions have repercussions, whether positive or negative. Through the characters' experiences, readers learn that good deeds are rewarded while harmful actions lead to unfavorable outcomes. The fables encourage readers to consider the potential consequences of their actions and make wise decisions.

*d. Power dynamics and social hierarchy:* Power dynamics and social hierarchy are recurring themes in Aesop's Fables. The fables often portray characters from different social strata and explore the interactions between them. They shed light on the abuses of power, the pitfalls of arrogance, and the importance of empathy and fairness in social relationships. The fables challenge the notions of superiority and highlight the value of mutual respect and cooperation.

*e. Wisdom and life lessons:* At the core of Aesop's Fables is the imparting of wisdom and life lessons. Each fable encapsulates a moral or practical lesson that readers can apply to their own lives. The fables offer guidance on navigating challenges, making prudent decisions, and cultivating virtues. The wisdom contained within the fables encourages readers to critically reflect on their choices, behavior, and relationships, aiming for personal growth and moral development.

These themes collectively contribute to the enduring relevance of Aesop's Fables, as they address fundamental aspects of human existence and provide insights into moral and ethical dilemmas.

## Setting

In Aesop's Fables, the setting is often simple and minimalistic, focusing more on the moral lessons and the interactions between characters rather than elaborate descriptions of the environment. The settings can vary from natural landscapes to human-inhabited spaces, but they are typically presented in a straightforward manner to emphasize the universality of the fables' messages.

The settings in Aesop's Fables serve as backdrops for the characters and their actions, enabling readers to focus on the moral and ethical dilemmas presented in each story. By keeping the setting relatively neutral, the fables transcend specific time periods or cultural contexts, making them accessible to a wide range of readers across generations and cultures.

Moreover, the simplicity of the settings allows readers to project themselves and their own experiences onto the fables, making them relatable and applicable to various real-life situations. The lack of specific details in the setting encourages readers to focus on the broader themes and lessons rather than getting caught up in specific cultural or historical contexts.

It is worth noting that while the settings may not be extensively described in the fables themselves, they often draw upon familiar elements from nature, such as forests, rivers, farms, and villages, which resonate with readers and enhance the universality of the stories.

The minimalistic and universally relatable nature of the settings in Aesop's Fables contributes to their enduring popularity and the ability of readers to connect with the stories and their moral teachings.

## Characters

In Aesop's Fables, the characters play a central role in conveying the moral messages and illustrating various aspects of human nature and behavior. While the characters in the fables are often anthropomorphic animals, they embody human traits, virtues, vices, and behaviors, allowing readers to reflect on their own actions and choices. Here are some key aspects of the characters in Aesop's Fables:

1. ***Anthropomorphic Animals:*** The use of animals as characters in Aesop's Fables serves a dual purpose. Firstly, it creates a sense of familiarity and relatability, as readers can easily recognize certain animal characteristics and behaviors. Animals such as lions, mice, crows, and wolves are frequently featured in the fables. By anthropomorphizing animals, Aesop creates relatable characters that symbolize different aspects of human nature. Secondly, it creates a degree of separation between the characters and human readers, making it easier to approach sensitive or controversial topics indirectly.
2. ***Archetypal Characters:*** The characters in Aesop's Fables often embody archetypal roles and traits. For example, the lion is often portrayed as powerful and noble, representing authority and leadership, while the fox is depicted as cunning and sly, symbolizing deceit and trickery. These archetypal characters allow for easy identification and contribute to the fables' ability to convey universal truths and lessons.
3. ***Moral Dichotomy:*** Characters in Aesop's Fables are often divided into moral opposites, representing virtues and vices. This contrast allows for clear moral lessons to be drawn from the fables. For instance, the wise and diligent ant is juxtaposed with the lazy and carefree grasshopper, emphasizing the importance of hard work and preparation.

4. ***Dynamic Interactions:*** The interactions between characters in the fables serve to highlight various aspects of human relationships and power dynamics. Whether it's a predator-prey relationship or conflicts between characters with different traits, these interactions shed light on themes such as justice, fairness, and the consequences of actions.
5. ***Character Development:*** While character development may not be as prominent in Aesop's Fables compared to longer narratives, there is often a transformation or change observed in the characters throughout the story. This development reinforces the moral lessons and allows readers to witness the consequences of their actions or the growth of virtues.
6. ***Symbolic Significance:*** The characters in Aesop's Fables often have symbolic significance beyond their literal representation. They may represent certain social classes, power dynamics, or universal human traits. By using animals as characters, Aesop creates a sense of universality that allows readers to relate to the stories regardless of their cultural or social background.
7. ***Relatable Flaws and Virtues:*** The characters in Aesop's Fables possess flaws and virtues that are relatable to human experiences. Through these flawed and virtuous characters, readers can reflect on their own behaviors, actions, and choices, and learn valuable lessons about morality, ethics, and personal growth.

By utilizing anthropomorphic animals and archetypal characters, Aesop's Fables provide readers with a rich tapestry of personalities, behaviors, and moral dilemmas. Through their interactions and development, the characters exemplify various aspects of human nature, inviting readers to reflect on their own behavior and choices.

## Plot

The plot in Aesop's Fables follows a concise and straightforward structure, often consisting of a brief introduction, a conflict or problem, and a resolution that conveys a moral or life lesson. Despite their simplicity, the fables' plots effectively convey the intended messages and engage readers in contemplating their own actions and choices. Here are some key aspects of the plot in Aesop's Fables:

1. ***Introduction:*** Each fable begins with a concise introduction that sets the stage and introduces the characters and the situation. This introductory phase is often minimalistic, focusing on the essential details needed to understand the subsequent events.
2. ***Conflict or Problem:*** A conflict or problem arises within the fable, typically driven by the actions or choices of the characters. This conflict serves as a catalyst for the moral lesson and sets the stage for the characters' interactions and development.

3. ***Rising Action:*** The plot develops through a series of events that build tension and anticipation. These events may involve the characters' attempts to resolve the conflict or navigate the challenges they face. The rising action keeps the readers engaged and invested in the outcome.
4. ***Climax:*** The climax is the turning point of the fable, where the conflict reaches its peak and the characters face a critical decision or moment of realization. This pivotal moment often leads to a revelation or a change in perspective for one or more characters.
5. ***Resolution:*** The resolution of the fable provides closure and delivers the moral or life lesson intended by the storyteller. It may involve the characters facing the consequences of their actions, a realization of the error in their ways, or a demonstration of the virtues rewarded. The resolution ties up the narrative and reinforces the moral message for the readers.
6. ***Conciseness:*** Aesop's Fables are known for their brevity and succinctness. The plots are carefully crafted to deliver the moral lesson in a concise and impactful manner. This concise storytelling style allows for the fables to be easily remembered, shared, and understood by a wide audience.

The plot structure in Aesop's Fables effectively serves its purpose of conveying moral messages and life lessons in a concise and engaging manner. The simplicity of the plots allows readers to focus on the underlying messages and apply them to their own lives.

### **Moral and Didactic Elements:**

***a. Explicit moral lessons at the end of each fable:*** One notable characteristic of Aesop's Fables is the explicit moral lesson or moral statement that concludes each story. These concise and straightforward statements encapsulate the intended moral message of the fable. They serve as a clear and direct takeaway for the readers, highlighting the specific virtue or vice being addressed in the narrative.

***b. Implicit teachings and messages woven into the narratives:*** In addition to the explicit moral lessons, Aesop's Fables also contain implicit teachings and messages that are subtly woven into the narratives. These implicit teachings encourage readers to reflect on the broader implications and applications of the fables in their own lives. Through the characters' actions, consequences, and interactions, readers are prompted to draw their own conclusions and derive deeper meaning from the stories.

***c. Use of allegory and symbolism to convey deeper meanings:*** Aesop's Fables often employ allegory and symbolism to convey deeper meanings beyond the surface level of the stories. By using animals

as characters and employing their natural traits and behaviors, Aesop creates symbolic representations that resonate with human experiences and societal dynamics. This symbolism allows readers to explore complex moral, social, and philosophical concepts in a relatable and accessible manner.

The moral and didactic elements in Aesop's Fables serve to educate, guide, and inspire readers. Through explicit moral lessons, implicit teachings, and the use of allegory and symbolism, Aesop encourages readers to reflect on their own behaviors, choices, and values. The fables provide a moral compass and offer guidance on virtues such as honesty, wisdom, kindness, and the consequences of vices such as greed, pride, and deceit.

### **Cultural and Historical Significance:**

***a. Influence and dissemination of Aesop's Fables across different cultures:*** Aesop's Fables have had a profound influence on world literature and storytelling traditions. Translated into numerous languages, these fables have been embraced by cultures across the globe, from ancient Greece to the present day. The universal themes and timeless wisdom contained in the fables have allowed them to transcend cultural and linguistic boundaries, making them accessible and relatable to people of diverse backgrounds.

***b. Role in shaping moral education and storytelling traditions:*** Aesop's Fables have played a significant role in moral education and the development of storytelling traditions. These fables have been used as educational tools to teach children and adults important moral values, virtues, and life lessons. The concise and engaging narratives, coupled with the moral messages, have made the fables effective vehicles for imparting ethical guidance and fostering critical thinking.

***c. Historical context and relevance of the fables' themes and messages:*** Aesop's Fables were created in ancient Greece during a time of cultural and intellectual flourishing. The themes and messages conveyed in the fables reflect the societal concerns and values of that era. Many of the fables explore timeless human behaviors, such as greed, deception, and kindness, which remain relevant across different historical periods. The fables provide insights into human nature, social dynamics, and the consequences of actions, allowing readers to reflect on their own lives and societies.

The cultural and historical significance of Aesop's Fables lies in their enduring popularity, their role in shaping moral education, and their ability to transcend time and cultural boundaries. These fables continue to be appreciated and studied for their wisdom, storytelling prowess, and their ability to provoke reflection and introspection.

## Literary and artistic adaptations:

**a. Influence of Aesop's Fables on subsequent literary works:** Aesop's Fables have had a profound influence on literature throughout history. Many authors and poets have drawn inspiration from the fables, incorporating their themes, characters, and moral teachings into their own works. The fables' concise storytelling style and moral lessons have influenced the development of fable literature and the use of animal allegory in storytelling. Notable writers who have been influenced by Aesop's Fables include Jean de La Fontaine, Hans Christian Andersen, and George Orwell.

**b. Illustrations and visual representations of the fables:** Aesop's Fables have been accompanied by illustrations since ancient times. Visual artists have depicted the characters and events of the fables, bringing them to life through their artwork. Notable illustrators such as Arthur Rackham, Milo Winter, and Brian Wildsmith have created captivating and imaginative illustrations that enhance the storytelling experience and contribute to the enduring popularity of the fables.

**c. Adaptations in other art forms, such as theater and film:** Aesop's Fables have been adapted into various forms of performing arts, including theater and film. The fables' engaging narratives and moral messages lend themselves well to dramatic interpretation. Theater productions, both traditional and modern, have brought the fables to the stage, utilizing various theatrical techniques to convey their essence. In the realm of film, animated adaptations and cinematic retellings have introduced Aesop's Fables to new generations, combining visual storytelling with the enduring wisdom of the fables.

The literary and artistic adaptations of Aesop's Fables showcase the lasting impact and versatility of these timeless stories. They have inspired countless writers, artists, and performers, and continue to be reimagined and reinterpreted in various creative forms.

## Contemporary Relevance:

**a. Application of Aesop's Fables in modern education and character development:** Aesop's Fables continue to be widely used in educational settings to teach moral values and character development. The concise narratives and clear moral lessons make them valuable tools for fostering critical thinking, empathy, and ethical decision-making in students. By engaging with the fables, children and adults alike can reflect on the consequences of their actions, understand the importance of honesty, fairness, and kindness, and develop a deeper understanding of human nature.



**b. Relevance of the fables' themes and lessons in today's society:** Despite being ancient tales, the themes and lessons of Aesop's Fables remain highly relevant in today's society. The fables address universal aspects of human behavior, such as greed, jealousy, kindness, and the pursuit of power. They shed light on the consequences of actions and the importance of personal responsibility, fairness, and compassion. In a world faced with ethical dilemmas, social inequalities, and moral challenges, the fables serve as a reminder of timeless principles and values that can guide individuals in navigating contemporary issues.

**c. Exploration of how the fables can address current social, ethical, and moral issues:** Aesop's Fables offer a rich source of material for addressing current social, ethical, and moral issues. Educators, scholars, and thinkers can analyze and interpret the fables in the context of contemporary challenges, such as environmental conservation, social justice, and ethical decision-making in the digital age. By examining the fables through a modern lens, we can uncover new layers of meaning and explore their application to complex issues, fostering critical thinking and dialogue.

The enduring appeal and relevance of Aesop's Fables lie in their ability to resonate with audiences across generations and cultures. By incorporating these fables into modern education, reflecting on their themes and lessons in today's society, and exploring their application to contemporary issues, we can continue to benefit from the wisdom and insights they offer.

### **Conclusion and Summary:**

**a. Summary of the critical review:** Throughout this analysis, we have explored various aspects of Aesop's Fables, including their themes, settings, characters, plots, moral and didactic elements, cultural and historical significance, literary and artistic adaptations, contemporary relevance, and more. We have examined how the fables address morality, human nature, consequences of actions, power dynamics, and wisdom, while conveying profound life lessons. The fables employ allegory, symbolism, and concise narratives to impart moral teachings and engage readers on a deeper level. We have also highlighted the cultural and historical significance of these fables, their influence on literature and art, and their enduring relevance in addressing contemporary issues. Aesop's Fables continue to be a valuable resource for education, character development, and the exploration of universal values.

**b. Reflection on the enduring legacy and timeless wisdom of Aesop's Fables:** Aesop's Fables have stood the test of time and continue to captivate audiences with their timeless wisdom. Their enduring legacy lies in their ability to convey profound moral lessons through engaging narratives. These fables

transcend cultural and historical boundaries, speaking to the fundamental aspects of human nature and behavior. The simplicity and universality of the fables make them accessible to readers of all ages, allowing them to reflect on their own actions, choices, and relationships. The wisdom imparted by Aesop's Fables remains relevant and applicable in our complex and ever-changing world, reminding us of the importance of virtues such as honesty, kindness, and fairness. By engaging with these fables, we can cultivate a deeper understanding of ourselves, others, and the world around us.

In conclusion, Aesop's Fables continue to be cherished for their moral teachings, storytelling prowess, and timeless relevance. They serve as a reminder of the enduring power of literature to illuminate the human condition and guide us toward a more compassionate and virtuous existence.

## Ten Fables

Here are ten stories from the fables of Aesop, whose existence is acknowledged by Herodotus, thought denied by others. Skeptics argue that Aesop's fables were tales passed down through generations but only gained credibility when they were finally recorded two hundred years after their emergence. They claim, there is no concrete evidence of the existence of Aesop himself. Interestingly, the Greek word "Aesop" translates to "the Ethiopian," leading to the belief that he was a black African. This association with Ethiopia and the perception of Aesop as a black-skinned individual originated during the Middle Ages. The monk Planudes, whose book on Aesop was translated in 1687, popularized the idea that Aesop was Ethiopian due to his black complexion. However, Gérard Jean van Dijk's research disproved this etymology, revealing that there is no linguistic connection between the name Aesop and the word "Ethiopian." Nonetheless, this belief persisted until the nineteenth century, fueled by the fables themselves, which included tales narrated by animals like camels, elephants, and monkeys. However, it is possible that these animal stories were added at a later time in history. An examination of Aesop's fables reveals their profound wit, cleverness, skill, and innate intelligence, which accurately depict human nature through their simplicity and directness. If it can be established that Aesop utilized some of these stories to mend the relationship between rulers and their subjects, it becomes clear that the significance of these fables goes beyond mere entertainment or literary pleasure. They address deeper aspects of life, society, the politics of ordinary people, and human relationships. Those familiar with Aesop's fables would find it hard to deny that some of these stories did not originate from Greece, as some claim. Rather, researchers identify Egyptian, Assyrian, Babylonian, Indian, and Sumerian influences in them. Some of these elements were included in works attributed to Aesop that were created much later. Plutarch, the historian, presents a somewhat different account of Aesop's death. According to him, Aesop arrived in Delphi on a diplomatic mission assigned by King Croesus but offended the people of Delphi, resulting in false accusations of temple

theft. Consequently, he was executed by being thrown off a high cliff. This act brought famine and successive plagues upon Delphi and its people. Following his death, Aesop's reputation grew, leading to the erection of a colossal statue in Athens to honor his memory. The statue was crafted by Lysippus, one of Greece's greatest and most renowned sculptors. In this brief introduction, I do not intend to investigate or establish the truth about Aesop or his history. Instead, I present ten of his fables, which I have translated into Arabic. I have allowed my pen to write these stories in Arabic, deviating from a strict adherence to the English text, which is itself a translation of the original. Some may argue that this is what is known as free translation or creative translation, where the translator liberates themselves from the constraints of the text, its structure, and sometimes even its expressions and ideas. If this is the case, be it. However, I have not indulged excessively in such liberties. Rather, I have strived to remain faithful to the author's words while granting myself the freedom of expression and storytelling. Regardless of the label, the goal is to provide Arabic readers with the opportunity to enjoy a treasure trove of world culture, which bears some similarities to the Arabic literary masterpiece "Kalila wa Dimna," translated from Persian Pahlavi with its origins tracing back to Sanskrit, the ancient language of India.

One aspect that is rarely explored or acknowledged about Aesop's fables is the role of ambiguity and open-endedness within the narratives. While these fables are often seen as moral tales with clear-cut lessons, they also leave room for interpretation and multiple perspectives. Aesop's storytelling technique allows for nuanced readings and invites readers to engage in critical thinking and reflection.

In many fables, the characters' actions and motivations are not always straightforward. They embody complex human traits and behaviors, presenting a range of virtues and vices. This complexity challenges the notion of rigid moral absolutes and encourages readers to contemplate the complexities of human nature. Furthermore, Aesop's fables often depict the consequences of actions without explicitly providing a moral judgment. The fables present situations where characters face dilemmas and make choices, leaving it up to the readers to reflect on the outcomes and draw their own conclusions.

By embracing these layers of ambiguity and moral complexity, Aesop's fables transcend mere didacticism and become rich narratives that engage readers on intellectual and emotional levels. They prompt us to ponder the intricacies of human behavior, moral decision-making, and the consequences of our actions in a nuanced and thought-provoking manner.

## تهيد بالعربية

هذه عشرة حكايات من حكايا إيسوپ، التي أقر هيرودوت الإغريقي بوجوده، وأنكره غيره. بل قال منكروه إن هذه الحكايات إنما هي مما تناقلته الأجيال حتى استقر بها المقام عند تلك النسبة حين دُوِّنت بعد مئتي عام من ظهورها، دون أن يكون لصاحب هذا الاسم وجود حقيقي. وكلمة إيسوپ نفسها تعني "الإثيوبي" في اللغة اليونانية، ولعل هذا ما حدا بالكثيرين إلى نسبته إلى إثيوبيا، وإلى القول بأنه كان زنجياً أسود اللون، ويعود هذا الزعم إلى ما كان سائداً عنه في العصور الوسطى. والحقيقة أن من رَوَّج لهذه الفكرة بادي الأمر هو الراهب البيزنطي پلانودس، الذي تُرجم كتابه عن إيسوپ سنة 1687م، وجاء فيه: "كان أسود البشرة، ومن هنا كان اسم إيسوپ الذي يعني الإثيوبي." ولكن الدراسات البحثية التي أجراها غيرت-جان فان دايك أثبتت خطأ هذا الاشتقاق الذي زعمه پلانودس في اليونانية، وأنه لا علاقة لغوية بين اسم إيسوپ وكلمة إثيوبي. ومع هذا فقد ظل هذا الاعتقاد سائداً حتى القرن التاسع عشر، وزاد من الاعتقاد بنسبة إيسوپ إلى القارة السوداء ما جاء بالحكايات من قصص على ألسنة حيوانات كالجمل والفيل والقرد، على الرغم من احتمالية أن مثل هذه الحكايات قد أضيفت إلى الأصل فيما بعد في فترات تاريخية لاحقة.

والناظر في حكايات إيسوپ الخرافية لا يملك إلا أن يرى فيها كثيراً من الطرافة والفطنة والبراعة والذكاء الفطري، الذي يعكس الطبائع بدقة بالغة، في بساطة ومباشرة. وإذا ثبت أن إيسوپ كان يستعمل بعض قصصه في إصلاح العلاقة بين الحاكم والمحكومين تبين لنا أن مغزى الحكايات ليس التسلية أو المتعة الأدبية فحسب، بل يتعدى ذلك إلى ما هو أعمق في جوانب الحياة والمجتمع وسياسة الرعية والعلاقات الإنسانية.

والمطلع على حكايات إيسوپ يدرك بما لا يدع مجالاً للشك أن بعض هذا القصص ليس يوناني النشأة كما يدعي بعض الناس، بل يرى فيه الباحث أصولاً مصرية وأشورية وبابلية وهندية وسومرية، ومنها ما اشتملت عليه مؤلفات أحدث بكثير من الزمن الذي ينتسب إليه إيسوپ. ويحكي لنا

المؤرخ بلوتارك قصة موته بطريقة مخالفة بعض الشيء فيقول إن إيسوب وصل دلفي في مهمة دبلوماسية كلفه بها الملك كروسيوس، وأنه أهان أهل دلفي، فلفقوا له تهمة سرقة المعبد، وأعدموه بأن ألقوه من فوق جرف عالٍ. وجراء هذا لحقت المجاعة دلفي، وعانى أهلها شرور أوبئة متلاحقة. ولحق التشريف إيسوب بعد موته؛ إذ نصبت له أثينا تمثالاً ضخماً إحياءً لذكراه، نحتته ليسيبوس أحد أعظم نحّاتي اليونان وأشهرهم.

ولستُ في هذا التقديم المفرط في الإيجاز بصدد تحقيق أو تحرير حقيقة أمر إيسوب أو تاريخه، بل أعرض هنا عشرة من حكاياته، وقد امتدت إليها يديّ بالتعريب لا الترجمة الخالصة كما تعتقدها ضمائر أهل الاختصاص. فقد تركتُ لقلمي القياد ليكتب هذا القصص بالعربية دون التقيّد بالنص الإنجليزي الذي هو ترجمة للأصل، قام بها جيو فايلر تاونزند Townsend سنة 1867، وطبعت منذ ذلك الحين مرات ومرات. وقد يرى بعض الناس أن هذا هو ما يعرف بالترجمة الحرة، أو الترجمة الإبداعية، التي يتحرر فيها المترجم من قيود النص وتركيباته، بل وعباراته وأفكاره أحياناً، ولكنني لم أصل بنقلي هنا إلى هذا الشطط، بل حاولت قدر المستطاع ألا أخرج عما قاله المؤلف، مع إعطاء نفسي بعض القدر من الحرية في التعبير والقصّ. ومهما كانت التسمية، فالغرض أن يستمتع القارئ العربي بكنز من كنوز الثقافة العالمية، يقترب في ثقافة العرب من كتاب ابن المقفع كليله ودمنة الذي هو ترجمة من البهلوية الفارسية، وإن كانت أصوله تصل إلى السنسكريتية، لغة الهند القديمة.

## النصوص وتعريبها

## The Wolf and the Lamb

Wolf, meeting with a Lamb astray from the fold, resolved not to lay violent hands on him, but to find some plea to justify to the Lamb the Wolf's right to eat him. He thus addressed him: "Sirrah, last year you grossly insulted me." "Indeed," bleated the Lamb in a mournful tone of voice, "I was not then born." Then said the Wolf, "You feed in my pasture." "No, good sir," replied the Lamb, "I have not yet tasted grass." Again said the Wolf, "You drink of my well." "No," exclaimed the Lamb, "I never yet drank water, for as yet my mother's milk is both food and drink to me." Upon which the Wolf seized him and ate him up, saying, "Well! I won't remain supper-less, even though you refute every one of my imputations." The tyrant will always find a pretext for his tyranny.<sup>1</sup>

## الذئب والحمل

شَرَدَ حَمَلٌ صَغِيرٌ عَنِ الْقَطِيعِ، وَبَيْنَمَا هُوَ سَائِرٌ فِي طَرِيقِهِ إِذْ رَأَهُ ذئْبٌ جَائِعٌ. وَلَمَّا كَانَ الْحَمَلُ وَحِيدًا، عَزَمَ الذئْبُ أَنْ يَتَلَاعَبَ بِهِ، وَالْأَمْرُ يُعَامَلُهُ بِعُنْفٍ، بَلْ يَسْتَعْمَلُ مَعَهُ اللَّيْنَ وَالْحُجَّةَ وَالْحِيلَةَ؛ حَتَّى يُقْنِعَهُ بِحَقِّهِ فِي الْإِنْقِضَاضِ عَلَيْهِ وَالتَّهْمَامِ. فَأَوْقَفَهُ لِيَتَحَدَّثَ إِلَيْهِ، وَقَالَ لَهُ: "أَيُّهَا الْحَمَلُ، فِي الْعَامِ الْمَاضِي نَالَنِي مِنْكَ شَتْمٌ مُقْدَعٌ." فَقَالَ الْحَمَلُ فِي تَعَاوٍ مُرْتَجِفٍ: "وَلَكِنِّي - يَا سَيِّدِي الذئْبُ - لَمْ أَكُنْ قَدْ وُلِدْتُ الْعَامَ الْمَاضِي." فَقَالَ الذئْبُ: "نَعَمْ، نَعَمْ. وَلَكِنَّكَ تَأْكُلُ الْعُشْبَ مِنْ مَرْعَايِ الْأَخْضَرِ دُونَ إِذْنِ مِنِّي." فَقَالَ الْحَمَلُ: "لَا يَا سَيِّدِي الطَّيِّبُ، لَا شَيْءَ أَنْتَ مُخْطِئٌ؛ فَأَنَا لَمْ أَذُقْ طَعْمَ الْعُشْبِ حَتَّى هَذِهِ السَّاعَةِ؛ لِأَنِّي لَا أَسْتَطِيعُ الْمَضْغَ، وَلَمْ أَفْطَمْ بَعْدُ." فَقَالَ الذئْبُ: "حَسَنًا، إِنَّكَ مَعَ هَذَا تَشْرَبُ مِنْ بَيْرِي." فَردَّ الْحَمَلُ قَائِلًا: "إِنِّي لَمْ أَقْرَبِ الْمَاءَ فِي حَيَاتِي قَطُّ، بَلْ أَعِيشُ عَلَى لَبَنِ أُمِّي، فَأَنَا مَا زِلْتُ حَمَلًا رَضِيعًا." وَعِنْدَهَا هَجَمَ عَلَيْهِ الذئْبُ، وَأَكَلَهُ، وَهُوَ يَقُولُ - بَعْدَ أَنْ أَعْيَتْهُ الْحِيلُ -: "عَلَى الرَّغْمِ مِنْ أَنَّكَ فَنَدْتَ حُجْجِي كُلَّهَا، إِلَّا أَنَّهُ لَا بُدَّ لِي مِنْ أَنْ أَكُلَ لِأَعِيشَ، وَلَا يُمْكِنُنِي التَّمَرُّدُ عَلَى طَبِيعَتِي."

دَائِمًا مَا يَجِدُ الطُّغَاةُ لِأَنْفُسِهِمْ حُجْجًا تُبَرِّرُ طُغْيَانَهُمْ.

## The Bat and the Weasels

A Bat who fell upon the ground and was caught by a Weasel pleaded to be spared his life. The Weasel refused, saying that he was by nature the enemy of all birds. The Bat assured him that he was not a bird, but a mouse, and thus was set free. Shortly afterwards the Bat again fell to the ground and was caught by another Weasel, whom he likewise entreated not to eat him. The Weasel said that he had a special hostility to mice. The Bat assured him that he was not a mouse, but a bat, and thus a second time escaped.

It is wise to turn circumstances to good account.<sup>2</sup>

### الْحَفَّاشُ وَابْنُ عُرْسٍ

سَقَطَ حَفَّاشٌ عَلَى الْأَرْضِ فَأَمْسَكَ بِهِ ابْنُ عُرْسٍ، وَهَمَّ أَنْ يَلْتَهُمَهُ، فَفَزِعَ الْحَفَّاشُ، وَتَوَسَّلَ إِلَيْهِ أَلَّا يَقْتَلَهُ. فَرَفَضَ ابْنُ عُرْسٍ وَقَالَ لِلْحَفَّاشِ: "إِنِّي جَبِلْتُ عَلَى اصْطِيَادِ الطُّيُورِ، وَلَا يُمْكِنُنِي أَنْ أَدْعَكَ تَذَهَبُ؛ فَهَذَا مَنَافٍ لَطَبِيعَتِي". فَتَبَسَّمَ الْحَفَّاشُ وَقَالَ لَهُ: "أَطْمَئِنُّكَ يَا صَدِيقِي أَنِّي لَسْتُ طَائِرًا، بَلْ أَنَا فَأْرٌ مِنَ الْقَوَارِضِ". فَقَالَ ابْنُ عُرْسٍ: "إِذْنًا، يُمْكِنُكَ أَنْ تَذَهَبَ" وَأَفْلَتَهُ.

وَلَمْ يَمْضِ كَثِيرٌ وَقَفَتْ حَتَّى سَقَطَ الْحَفَّاشُ ثَانِيَةً عَلَى الْأَرْضِ، وَأَمْسَكَ بِهِ ابْنُ عُرْسٍ آخَرَ. فَتَوَسَّلَ إِلَيْهِ الْحَفَّاشُ أَنْ يَدَعَهُ يَذْهَبُ إِلَى حَالِ سَبِيلِهِ، فَقَالَ لَهُ ابْنُ عُرْسٍ: "إِنَّكَ فَأْرٌ، وَأَنَا أَكْرَهُ الْفَعْرَانَ كَرَهًا خَاصًّا". فَقَالَ لَهُ الْحَفَّاشُ: "أَقْسِمُ لَكَ يَا عَزِيزِي أَنِّي لَسْتُ فَأْرًا، بَلْ حَفَّاشٌ بِجَنَاحَيْنِ، فَاطْمَئِنُّ". فَوَافَقَ ابْنُ عُرْسٍ عَلَى إِطْلَاقِ سِرَاحِهِ. وَهَكَذَا نَجَّى الْحَفَّاشُ مِنْ مَوْتٍ مُحَقَّقٍ مَرَّتَيْنِ.

مِنَ الْحِكْمَةِ أَنْ تَحْتَالَ لِنَفْسِكَ إِذَا وَرَدَتْ مَوَارِدُ الْهَلَكَةِ.

## The Ass and the Grasshopper

An Ass having heard some Grasshoppers chirping, was highly enchanted; and, desiring to possess the same charms of melody, demanded what sort of food they lived on to give them such beautiful voices. They replied, "The dew." The Ass resolved that he would live only upon dew, and in a short time died of hunger.<sup>3</sup>

### الْحَمَارُ وَالْجُنَادِبُ

سَمِعَ حَمَارٌ صَوْتَ جُنَادِبٍ تُعَيِّي، فَطَرَبَتْ نَفْسُهُ لِغِنَائِهَا طَرَبًا شَدِيدًا، وَتَأَقَّتْ نَفْسُهُ أَنْ يَكُونَ لَهُ مِثْلُ ذَلِكَ الصَّوْتِ الْجَمِيلِ. فَسَأَلَ الْجُنَادِبَ عَنْ أَيِّ نَوْعٍ مِنَ الطَّعَامِ تَأْكُلُهُ لِيَكُونَ لَهَا مِثْلُ هَذَا الصَّوْتِ السَّاحِرِ. فَقَالَتْ الْجُنَادِبُ: "إِنَّا نَأْكُلُ النَّدَى." فَأَقْسَمَ الْحَمَارُ أَلَّا يَقْرَبَ أَيِّ طَعَامٍ سِوَى النَّدَى. وَمَمَّ يَمُضُ عَلَيْهِ وَقْتُ طَوِيلٍ حَتَّى نَفَقَ مِنَ الْجُوعِ.

قَلِيلٍ مِنَ الْعَقْلِ مُنْجٍ.

## The Crow and the Serpent

A crow, in great want of food, saw a Serpent asleep in a sunny nook, and flying down, greedily seized him. The Serpent, turning about, bit the Crow with a mortal wound; the Crow in the agony of death exclaimed: "O unhappy me! who have found in that which I deemed a happy windfall the source of my destruction."<sup>4</sup>

### الْغُرَابُ وَالْحَيَّةُ

يُحْكِي أَنَّ غُرَابًا اشْتَدَّ بِهِ الْجُوعُ فِي يَوْمٍ مِنَ الْأَيَّامِ، وَلَمْ يَجِدْ مِنَ الطَّعَامِ مَا يَسُدُّ بِهِ رَمَقَهُ. وَلَمَّا بَلَغَ بِهِ الْيَأْسُ مَبْلَغَهُ رَأَى حَيَّةً نَائِمَةً فِي الظِّلِّ، فَغَرَبَتْهُ نَفْسُهُ بِالْإِنْفِضَاضِ عَلَيْهَا. وَمَا أَنْشَبَ فِيهَا مَخَالِبَهُ وَطَارَ بِهَا حَتَّى أَفَاقَتْ الْحَيَّةُ مِنْ سُبَاتِهَا، وَأَدَارَتْ رَأْسَهَا إِلَى الْغُرَابِ وَلَدَعَتْهُ فِي مَقْتَلٍ، فَسَقَطَ كِلَاهُمَا عَلَى الْأَرْضِ. وَلَمَّا سَرَى السُّمُّ فِي جَسَمِ الْغُرَابِ، وَاشْتَدَّتْ عَلَيْهِ سَكَرَاتُ الْمَوْتِ، قَالَ فِي حَسْرَةٍ وَأَسَى: "يَا لِي مِنْ شَقِيٍّ تَعَسَى؛ إِذْ جَلَبْتُ الْهَلَكَ لِنَفْسِي، وَقَدْ ظَنَنْتُ أَنَّ فِي ذَلِكَ السَّبِيلِ سَعَادَتِي."



## The Lion and the Mouse

A Lion was awakened from sleep by a Mouse running over his face. Rising up angrily, he caught him and was about to kill him, when the Mouse piteously entreated, saying: "If you would only spare my life, I would be sure to repay your kindness." The Lion laughed and let him go. It happened shortly after this that the Lion was caught by some hunters, who bound him by st ropes to the ground. The Mouse, recognizing his roar, came gnawed the rope with his teeth, and set him free, exclaimed "You ridiculed the idea of my ever being able to help you, expecting to receive from me any repayment of your favor; I now you know that it is possible for even a Mouse to con benefits on a Lion."<sup>5</sup>

## الأسد والفأر

يُحْكِي أَنَّ أَسَدًا كَانَ نَائِمًا فِي دَعَةٍ وَهَدُوءٍ، وَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَرَى عَلَى وَجْهِهِ فَأَرَّ صَغِيرٌ، فَهَضَّ الْأَسَدُ مِنْ نَوْمِهِ غَاظِبًا، وَأَمْسَكَ بِالْفَأْرِ، وَهَمَّ بِقَتْلِهِ عَلَى جَرِيمَتِهِ النَّكْرَاءِ. ارْتَعَدَتْ فَرَائِصُ الْفَأْرِ مِنَ الْخَوْفِ، وَتَوَسَّلَ لِلْأَسَدِ فِي فَرْقٍ، وَقَالَ: "يَا سَيِّدِي الْمَلِكِ الْعَظِيمِ، إِذَا عَفَوْتَ عَنِّي فَأَعِدُّكَ أَنْ أُرَدَّ إِلَيْكَ جَمِيلَ صَنِيعِكَ، وَأُسَاعِدُكَ حِينَ تَكُونُ فِي حَاجَةٍ لِي". ضَحِكَ الْأَسَدُ مِنْ كَلَامِ الْفَأْرِ، وَعَلَا زَيْرُهُ السَّاحِرَ مِنْ ذَلِكَ الْوَعْدِ السَّخِيفِ. وَلَمْ تَمُرْ بِضِعَّةٍ أَيَّامٍ حَتَّى وَقَعَ الْأَسَدُ فِي شَبَاكِ بَعْضِ الصَّيَّادِينَ، فَأَوْتَقُوهُ بِالْحَبَالِ، وَتَرَكَوهُ مَطْرُوحًا عَلَى الْأَرْضِ إِلَى أَنْ يَفْرَعُوا لَهُ، وَقَدْ عَلَا زَيْرُهُ، وَاشْتَدَّ هَدِيرُهُ فِي غَضَبٍ عَارِمٍ. سَمِعَ الْفَأْرُ زَمْرَةَ الْأَسَدِ، فَذَهَبَ إِلَيْهِ، وَوَجَدَهُ لَا يَسْتَطِيعُ الْفِكَاكَ، فَأَخَذَ يَفْرِضُ الْحَبَالَ بِأَسْنَانِهِ حَتَّى خَلَّصَهُ مِنْ مَأْزِقِهِ، وَهُوَ يَقُولُ: "لَقَدْ سَخِرْتَ مِنْ وَعْدِي بِرَدِّ جَمِيلِكَ، وَمُسَاعَدَتِكَ. وَهَا أَنْتَ تَرَى الْآنَ أَنَّ مِنَ الْمُمَكِّنِ لِمَلِكِ الْعَابَةِ أَنْ يَدِينَ بِحَيَاتِهِ لِفَأْرِ ضَعِيفٍ".

## Truth and the Traveler

A wayfaring man, traveling in the desert, met a woman standing alone and terribly dejected. He inquired of her, "Who are you?" "My name is Truth," she replied. "And for what cause," he asked, "have you left the city to dwell alone here in the wilderness?" She answered, "Because in former times, falsehood was with few, but is now with all men."<sup>6</sup>

### الْحَقِيقَةُ وَالْمَسَافِرُ

التَقَى رَجُلٌ رَحَالَهُ أثنَاءَ سَفَرِهِ فِي الصَّحْرَاءِ امْرَأَةً تَقِفُ وَحِيدَةً، وَقَدْ أَصَابَهَا مِنَ الْيَأْسِ وَالْإِحْبَاطِ مَا أَصَابَهَا. فَاقْتَرَبَ مِنْهَا وَسَأَلَهَا: "مَنْ أَنْتِ؟ فَأَجَابَتْهُ قَائِلَةً: "أَنَا الْحَقِيقَةُ". فَقَالَ: "وَمَا الَّذِي دَعَاكَ إِلَى هَجْرِ الْمَدِينَةِ حَيْثُ الْحَيَاةُ الْبَادِيَّةُ، وَالصُّحْبَةُ الَّتِي لَا تَنْقَطِعُ، وَالسُّكْنَى وَحِيدَةً هُنَا فِي الْبَرِّيَّةِ؟". فَقَالَتْ: "لَأَنَّهُ فِيمَا مَضَى، كَانَ الْبَاطِلُ يُصَاحِبُ عَدَدًا قَلِيلًا مِنَ النَّاسِ، أَمَّا الْيَوْمَ فَهُوَ الصَّاحِبُ فِي الْإِقَامَةِ وَالسَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْوَالِدِ".

## The Two Bags

Every man, according to an ancient legend, is born into the world with two bags suspended from his neck: one bag in front full of his neighbors' faults, and a large bag behind filled with his own faults. Hence it is that men are quick to see the faults of others, and yet are often blind to their own failings.<sup>7</sup>

### الْكَيْسَانِ

تَحْكِي لَنَا أُسْطُورَةٌ قَدِيمَةٌ أَنَّ كُلَّ إِنْسَانٍ فِي هَذَا الْعَالَمِ يُوَلَدُ وَمَعَهُ كَيْسَانِ يَتَدَلَّيَانِ مِنْ عُنُقِهِ: أَحَدُهُمَا أَمَامَهُ، وَمَمْلُوءٌ بِأَخْطَاءِ النَّاسِ مِنْ حَوْلِهِ، أَمَّا الْآخَرُ فَكَيْسٌ كَبِيرٌ يَتَدَلَّى وَرَاءَ ظَهْرِهِ، وَمَمْلُوءٌ بِأَخْطَائِهِ هُوَ. وَلِذَلِكَ يَرَى الْبَشَرُ أَخْطَاءَ غَيْرِهِمْ بِسُهُولَةٍ، وَلَكِنَّهُمْ نَادِرًا مَا يَرَوْنَ نَقَائِصَ أَنْفُسِهِمْ.

## The Manslayer

A man committed a murder, and was pursued by the relations of the man whom he murdered. On his reaching the river Nile he saw a Lion on its bank and being fearfully afraid, climbed up a tree to escape from the Lion. He found a spotted serpent in the upper branches of the tree, and again being greatly alarmed, he threw himself into the river, where a crocodile caught him and devoured him. Thus the earth, the air, and the water alike refused shelter to a murderer.<sup>8</sup>

### الْقَاتِلُ

ارْتَكَبَ رَجُلٌ جَرِيْمَةً قَتَلَ ثُمَّ أَطْلَقَ سَاقَهُ لِلرِّيْحِ هَارِبًا؛ فَطَارَدَهُ أَقَارِبُ الْقَتِيلِ؛ لِيَنَالُوا مِنْهُ. وَقَادَتْهُ قَدَمَاهُ إِلَى نَهْرِ النَّيْلِ، وَهُنَاكَ رَأَى أَسَدًا ضَارِبًا عَلَى ضَفَّتِهِ، فَأَصَابَهُ خَوْفٌ شَدِيدٌ، لَمْ يَمْلِكْ مَعَهُ إِلَّا أَنْ يَتَسَلَّقَ شَجَرَةً مُجَاوِرَةً لِلْفِرَارِ مِنْ بَرَاتِنِ الْأَسَدِ. وَبَيْنَمَا يَفْعَلُ ذَلِكَ إِذْ أَبْصَرَ عَلَى الْأَعْصَانِ الْعُلْيَا لِلشَّجَرَةِ حَيَّةً رَقُطَاءً؛ فَأَصَابَهُ مِنَ الدُّعْرِ الشَّدِيدِ مَا أَصَابَهُ، حَتَّى أَنَّهُ أَلْقَى بِنَفْسِهِ فِي النَّهْرِ، وَهُنَاكَ انْقَضَ عَلَيْهِ تَمْسَاحٌ شَرِسٌ، وَالتَّهَمَهُ. وَهَكَذَا رَفَضَتْ الْأَرْضُ وَالسَّمَاءُ وَالْمَاءُ جَمِيعًا أَنْ تَكُونَ مَأْوَى لِقَاتِلٍ.

## The Charcoal-Burner and the Fuller

A Charcoal-Burner carried on his trade in his own house. One day he met a friend, a Fuller, and entreated him to come and live with him, saying that they should be far better neighbors and that their housekeeping expenses would be lessened. The Fuller replied, "The arrangement is impossible as far as I am concerned, for whatever I should whiten, you would immediately blacken again with your charcoal."

Like will draw like.<sup>9</sup>

### مَوْقِدُ الْفَحْمِ وَمُبَيِّضُ الْأَقْمِشَةِ

يُحْكِي أَنَّ مَوْقِدَ فَحْمٍ كَانَ يَعِيشُ وَحِيدًا، وَكَانَ عَلَى مَنْ يَرِيدُ اسْتِعْمَالَهُ أَنْ يَذْهَبَ إِلَيْهِ فِي بَيْتِهِ حَيْثُ كَانَ يُؤَدِّي عَمَلَهُ فِي هِمَّةٍ وَنَشَاطٍ. وَفِي يَوْمٍ مِنَ الْأَيَّامِ قَابَلَ مَوْقِدُ الْفَحْمِ صَدِيقَهُ مُبَيِّضَ الْأَقْمِشَةِ. فَأَخَذَا يَتَجَادَبَانِ أَطْرَافَ الْحَدِيثِ، وَعَلِمَ الْمَوْقِدُ أَنَّ حَالَ صَدِيقِهِ لَا يَخْتَلِفُ كَثِيرًا عَنْ حَالِهِ فِي الْعَمَلِ وَالسُّكْنَى بِمُفْرَدِهِ. فَعَرَضَ مَوْقِدُ الْفَحْمِ عَلَى مُبَيِّضِ الْأَقْمِشَةِ أَنْ يَنْتَقِلَ لِلْعَيْشِ مَعَهُ فِي بَيْتِهِ، وَهَذِهِ الطَّرِيقَةُ، يَجِدُ كُلُّ مَنِهَا مِنْ يَسْلِي وَحْدَتِهِ، وَيَتَقَاسَمَا نَفَقَاتِ الْمَعِيشَةِ. فَقَالَ مُبَيِّضُ الْأَقْمِشَةِ: "يَا صَدِيقِي الْعَزِيزُ، رَغْمَ أَلْمَعِيَةِ هَذِهِ الْفِكْرَةِ وَجَمَالِهَا، إِلَّا أَنَّهُ لَا يُمْكِنُ لَنَا أَنْ نَعِيشَ مَعًا؛ لِأَنَّ مَا سَأَبِيضُهُ أَنَا سَتُسَوِّدُهُ أَنْتَ ثَانِيَةً فِي الْحَالِ."

الطيور لا تقع إلا على أشكالها.

## The Bundle of Sticks

A father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion; and for this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They tried with all their strength, and were not able to do it. He next opened the faggot, took the sticks separately, one by one, and again put them into his sons' hands, upon which they broke them easily. He then addressed them in these words: "My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks." <sup>10</sup>

### حَزْمَةُ الْعَصِيِّ

كان لأبٍ أبناءٌ عديدون لا يكفون عن الشجار فيما بينهم. وكم تحدث إليهم ووعظهم حتى لم يبق عنده شيءٌ يقوله، ولم تفلح كلماته قط في تغيير سلوكهم مع بعضهم بعضاً؛ فقرر أن يقدم لهم مثلاً عملياً يبين لهم خطأ فرقتهم، وخطر اختلافهم، وعاقبة تناحرهم، فأرسل إليهم أن يحضروا له حزمةً من العصي، ففعلوا وجاءوه مجتمعين. فأعطى الحزمة لكل واحدٍ منهم، وطلب منه أن يكسرها، فحاول كل واحدٍ منهم بكل قوته، ولكن لم يقو على كسرها أحدٌ. فأخذها منهم، وقسمها عوداً عوداً، وأعطى لكل واحدٍ منهم عوداً واحداً وطلب منه أن يكسره، فكسر الأبناء الأعواد بسهولة ويسر دون مشقة. وساعتها التفت الأب إليهم وقال لهم: "يا بني، إذا اجتمعتم على رأيٍ واحدٍ، وكنتم على قلب رجلٍ واحدٍ، وتوحدتم فكنتم في عون بعضكم بعضاً، اشتد بأسكم، وقويت شوكتكم، وكنتم مثل هذه الحزمة، لا يستطيع أيُّ عدوٍ لكم -مهما حاول- أن يقهركم. ولكنكم إن تفرقتُم شيعاً، طمع فيكم عدوكم، وانتهى أمركم إلى ما انتهى إليه كلُّ عودٍ على حدة.

﴿واعتصموا بحبلِ الله جميعاً ولا تفرقوا﴾

## Notes & Analytical Commentary

<sup>1</sup> "The Wolf and the Lamb" presents a cautionary fable that unveils the capricious and arbitrary nature of tyranny. Through the encounter between a Wolf and a lost Lamb, Aesop's tale delivers a profound message about the unjust exercise of power. Rather than immediately resorting to violence, the Wolf cunningly seeks to rationalize his desire to consume the Lamb by accusing him of past wrongdoings.

The fable masterfully exposes the Wolf's fallacious and irrational accusations, as the Lamb mournfully asserts his nonexistence during the time of the alleged insult. Moreover, the Lamb eloquently refutes the Wolf's claims of grazing in his pasture and drinking from his well, explaining that he is still nourished solely by his mother's milk. Despite the Lamb's innocence and logical counterarguments, the Wolf callously proceeds to devour him, emphasizing the tyrant's utter disregard for justice and his unwavering determination to find any pretext to exert his power.

In its essence, this fable serves as an allegorical depiction of the arbitrary and oppressive tendencies of tyrants. It starkly reveals how those in positions of authority manipulate and fabricate justifications to maintain control and carry out their detrimental actions. The fable serves as a poignant reminder that individuals with power can easily abuse their authority, employing flimsy excuses and distorted reasoning to serve their own selfish ends.

"The Wolf and the Lamb" invites contemplation on the nature of tyranny and the fragility of justice in the face of unchecked power. It urges readers to critically examine the actions of those in positions of authority and to remain vigilant against the arbitrary exercise of power. By illustrating the tyrant's relentless pursuit of dominance, the fable cautions against complacency and underscores the importance of upholding fairness, truth, and moral integrity in all spheres of life.

<sup>2</sup> "The Bat and the Weasels" presents a fable that imparts a profound lesson on adaptability and the skill of leveraging circumstances for one's benefit. The narrative centers around a Bat confronted with two perilous encounters involving Weasels.

In the initial encounter, the Bat finds himself grounded and ensnared by a Weasel. Desperate to secure his survival, the Bat employs a clever ruse, pleading with the Weasel and asserting his identity as a mouse rather than a bird—the Weasel's natural enemy. The Weasel, deceived by this artifice, releases the Bat. However, the Bat's respite is short-lived, as he soon plummets once more and falls into the clutches of another Weasel. Undeterred, the Bat once again pleads for his life, deftly portraying himself as a bat rather than a mouse, skillfully evading the Weasel's antagonism.

This fable serves as a compelling allegory, extolling the virtues of adaptability and the art of capitalizing on one's circumstances. Through the Bat's quick thinking and adept manipulation of his identity, he effectively tailors his self-perception to align with the preferences and prejudices of his captors, thus eluding peril.

At its core, this fable delivers a profound message, urging individuals to carefully evaluate their surroundings and deftly adapt to the prevailing conditions. It underscores the significance of employing one's wit and resourcefulness to skillfully navigate challenging situations, transforming them into opportunities for survival and triumph.

"The Bat and the Weasels" offers timeless wisdom applicable to various aspects of life. It compels individuals to embrace flexibility and shrewdness, emphasizing the strategic utility of leveraging

circumstances to one's advantage. By highlighting the Bat's ability to alter his self-image to match the expectations of his captors, the fable underscores the power of perception and adaptation in overcoming adversity.

In a broader sense, this fable encourages individuals to cultivate a keen awareness of their environment and the motivations of those around them. It prompts reflection on the manifold possibilities that arise when one harnesses the power of adaptability and ingenuity. By drawing on the Bat's ingenuity, the fable serves as an enduring reminder of the transformative potential inherent in skillfully navigating the complexities of life.

<sup>3</sup> "The Ass and the Grasshopper" serves as a profound fable that underscores the perils of pursuing unrealistic aspirations without acknowledging one's inherent nature and abilities. The narrative revolves around an Ass who becomes enthralled by the enchanting melodies produced by a group of Grasshoppers. Captivated by their beautiful voices, the Ass inquires about the source of their musical talents.

The Grasshoppers respond that their melodic abilities stem from their consumption of dew. Unaware of the fact that their diet alone does not solely grant them their talent, the Ass, driven by naivety, resolves to emulate their lifestyle and subsist solely on dew. However, this ill-advised decision leads the Ass to a tragic demise as he succumbs to hunger, as dew alone proves inadequate to sustain his dietary needs.

This fable imparts a powerful cautionary lesson, urging individuals to cultivate self-awareness and acknowledge their own limitations. The Ass's yearning to possess the same skill as the Grasshoppers blinds him to the reality of his own nature as a herbivorous creature. His fixation on an unattainable goal, without considering his unique requirements, culminates in a tragic fate.

At its core, the moral of the story serves as a profound reminder to exercise prudence in pursuing our ambitions and to embrace our inherent strengths and limitations. It prompts reflection on the significance of self-acceptance and the imperative of aligning our aspirations with our genuine capabilities. By heeding this wisdom, we can attain sustainable growth and find contentment in our individual paths.

"The Ass and the Grasshopper" epitomizes the timeless wisdom inherent in Aesop's fables. Its philosophical underpinnings encourage individuals to strike a delicate balance between ambition and self-awareness, emphasizing the need to align our pursuits with our authentic selves. In doing so, we foster personal growth and cultivate a sense of fulfillment rooted in a genuine understanding of our abilities.

The fable's enduring relevance lies in its capacity to resonate with contemporary audiences. In a society marked by relentless comparison and a ceaseless quest for perfection, the tale serves as a sobering reminder to honor our unique qualities and appreciate the diversity of talents and strengths that define us as individuals. By embracing authenticity and self-acceptance, we can embark on a path of self-fulfillment and genuine achievement.

<sup>4</sup> "The Crow and the Serpent" addresses the repercussions of impulsive actions and the significance of foresight in decision-making. The narrative revolves around a famished Crow who, in his desperate search for sustenance, spots a slumbering Serpent basking in the sun. Seizing the opportunity, the Crow greedily swoops down and captures the Serpent, intending to satisfy his hunger. However, as the Crow clutches the Serpent, the reptile awakens and inflicts a lethal bite upon the bird.

In the throes of agony and facing imminent demise, the Crow laments his ill-fated fortune. He recognizes the tragic irony of his situation, realizing that what initially appeared as a fortuitous windfall, a source of nourishment, has become the very catalyst for his downfall. This fable underscores the profound truth that impetuous actions, driven by immediate desires, can result in catastrophic consequences.

The moral lesson woven into the story serves as a poignant reminder to exercise prudence and consider the potential risks and repercussions before succumbing to impulsive inclinations. The Crow's insatiable hunger blinds him to the lurking danger posed by the slumbering Serpent, ultimately leading to his own demise. The fable urges individuals to cultivate critical thinking, to reflect on the potential pitfalls, and to weigh the consequences before embarking on actions fueled solely by immediate gratification or apparent opportunities.

"The Crow and the Serpent" imparts timeless wisdom applicable to contemporary society. In an era characterized by instant gratification and impulsive decision-making, the fable serves as a cautionary tale, prompting individuals to adopt a more thoughtful and deliberate approach to their actions. It encourages readers to exercise prudence, cultivate self-awareness, and carefully assess the potential risks before yielding to momentary desires.

Furthermore, the fable invites introspection into the nature of temptation and the allure of apparent opportunities. It serves as a powerful reminder that not all that glitters is gold and that genuine fulfillment is often found through thoughtful consideration of the long-term consequences of our choices. By heeding the moral teachings embedded within "The Crow and the Serpent," individuals can navigate the complexities of modern life with greater discernment and make choices aligned with their long-term well-being and personal growth.

<sup>5</sup> "The Lion and the Mouse" is a renowned fable that imparts profound lessons on kindness, compassion, and the transformative potential of seemingly inconsequential acts. The narrative unfolds with a Lion being awakened from slumber as a Mouse scurries over his face. Stirred to anger, the Lion captures the Mouse, preparing to end its life. However, the Mouse pleads for mercy, vowing to repay the Lion's kindness in the future.

Amused by the Mouse's plea, the Lion chooses to spare its life. Subsequently, the Lion finds himself ensnared by hunters who bind him tightly with ropes, rendering him helpless. Upon hearing the Lion's anguished roars, the Mouse recognizes its benefactor and seizes the opportunity to fulfill its promise. With unwavering determination, the Mouse diligently gnaws through the ropes, liberating the Lion from captivity.

The moral message embedded within this fable resonates across time, emphasizing that even the smallest acts of kindness can yield profound consequences. The Lion, initially dismissive of the Mouse's capacity to assist due to its diminutive stature, undergoes a transformational experience, discovering that aid can emanate from the most unexpected sources. The story illuminates the enduring power of gratitude and the boundless potential for reciprocity, irrespective of disparities in strength or status.

"The Lion and the Mouse" serves as a compelling reminder of the significance of treating others with compassion and respect, for we never know when we may require their support. It underscores the notion that every individual, regardless of their physical size or societal position, possesses the capacity to create positive change and extend goodwill to others.

Moreover, the fable's enduring relevance in contemporary society cannot be understated. In an era characterized by divisiveness and social fragmentation, "The Lion and the Mouse" offers a profound

and timely reflection on the transformative potential of empathy and compassion. It urges individuals to transcend superficial judgments, to recognize the inherent worth in every being, and to cultivate a mindset of interconnectedness and mutual support.

In our increasingly interconnected world, where acts of kindness and empathy can reverberate across diverse communities, the fable inspires individuals to embrace their ability to effect positive change, regardless of their perceived limitations. It encourages the cultivation of a society founded upon the pillars of compassion and understanding, where the smallest gestures of kindness can forge enduring bonds and generate far-reaching impacts.

"The Lion and the Mouse" remains an enduring fable that invites contemplation on the profound implications of our actions and interactions. It reminds us that true strength lies not only in physical might but also in the capacity to extend compassion and support to those around us, irrespective of their size or status.

<sup>6</sup> "Truth and the Traveler" is a deeply contemplative fable that probes into the nature of truth and its diminishing prevalence within contemporary society. The narrative commences with a wayfaring man traversing a desolate desert, encountering a despondent woman standing alone. Intrigued by her aura, he inquires about her identity, to which she solemnly responds, "My name is Truth."

Bewildered by her choice to reside in seclusion amidst the wilderness, the man seeks an explanation for her departure from the city. In response, Truth reveals that falsehood, once confined to a limited few, has now permeated the entirety of human existence. This revelation alludes to a societal transformation characterized by a waning commitment to truth and a pervasive prevalence of deception.

The fable conveys a poignant and timeless message concerning the erosion of truth within the fabric of society. It elucidates how truth, once cherished and upheld as a fundamental value, has gradually receded into obscurity, overshadowed by the pervasive influence of falsehoods. The woman's retreat into the wilderness symbolically reflects truth's isolation amidst a world saturated with deceit and dishonesty.

As a cautionary tale, "Truth and the Traveler" prompts readers to engage in introspection, contemplating the intrinsic value of truth and the consequences incurred by its absence. It stimulates inquiry into the ethical underpinnings of society, urging individuals to confront the ramifications of embracing falsehoods and their impact on personal and communal well-being.

Moreover, "Truth and the Traveler" serves as a resounding reminder of the profound significance of honesty, integrity, and the relentless pursuit of truth within our lives. It beckons us to examine our own roles in upholding and preserving truth in a world seemingly inundated with falsehoods. In an era characterized by information overload and the blurring of boundaries between fact and fiction, the fable prompts individuals to reevaluate their own contributions to the proliferation or preservation of truth.

By drawing attention to the dwindling presence of truth, "Truth and the Traveler" compels contemporary society to critically reassess its relationship with truth, transparency, and the ethical underpinnings that guide human interactions. It implores individuals to cultivate a personal commitment to truth and integrity, challenging the prevailing currents of deception that threaten the foundations of trust and communal harmony.

Ultimately, "Truth and the Traveler" stands as a timeless parable, serving as a poignant reminder of the enduring value of truth in our personal and collective lives. It beckons us to reclaim the mantle of



truth, reestablishing it as an unwavering beacon amidst the pervasive fog of falsehoods that shrouds our contemporary world.

<sup>7</sup> "The Two Bags" deals with the intricate workings of human perception and the tendency to criticize others while remaining oblivious to one's own faults. Rooted in an ancient legend, the story elucidates the concept of dual bags suspended from every individual's neck at birth. One bag, positioned in front, contains the faults of neighbors, while the other, larger bag, located at the back, harbors one's own faults.

The fable illuminates the innate inclination of individuals to readily recognize and denounce the flaws and errors of others, symbolized by the bag in front. However, it exposes the paradoxical blind spot that inhibits self-awareness and inhibits the acknowledgement of personal imperfections, encapsulated in the larger bag behind. This disparity underscores the deeply ingrained human bias, where one's own faults often escape scrutiny while the faults of others are sharply discerned.

Through its allegorical narrative, "The Two Bags" instigates profound self-reflection and introspection. It beckons readers to embark on a transformative journey of self-examination, urging them to confront their proclivity for judgment and criticism, while neglecting personal growth and self-improvement. The fable imparts the wisdom that genuine self-awareness and personal development necessitate a willingness to confront and rectify one's own faults, rather than fixating solely on the shortcomings of others.

As a moral beacon, "The Two Bags" underscores the significance of humility, self-reflection, and the relentless pursuit of self-improvement. It serves as an admonition to individuals, urging them to engage in a profound examination of their actions and attitudes. By cultivating a balanced perspective that acknowledges both strengths and weaknesses within oneself, individuals can attain a more holistic understanding of their own character.

This fable serves as a powerful tool for introspection, shedding light on the universal human proclivity for selectively perceiving faults and biases. It beckons readers to embrace the challenge of transcending their own predispositions, embarking on a journey of heightened self-awareness and personal growth. By unraveling the intricacies of human perception, "The Two Bags" inspires individuals to transcend the limitations of judgment and criticism, cultivating a more enlightened approach to self-examination and personal development.

In our contemporary society, where judgments and criticisms often prevail, "The Two Bags" remains highly relevant. It prompts individuals to critically evaluate their own biases and preconceptions, fostering a culture of empathy, understanding, and personal accountability. By acknowledging and addressing one's own faults, individuals can actively contribute to the betterment of themselves and the communities they inhabit, creating a more compassionate and self-aware society.

<sup>8</sup> "The Manslayer" concerns itself with the intricate dynamics of cause and effect, exploring the consequences of committing a heinous crime and the ensuing rejection faced by the perpetrator. The narrative revolves around a man who, burdened with the guilt of murder, becomes the target of relentless pursuit by the relatives of his victim. In his desperate attempt to escape, he finds himself confronted with a sequence of harrowing encounters.

As he reaches the banks of the majestic Nile River, his gaze falls upon a formidable Lion, igniting a paralyzing fear within him. Seeking sanctuary from the predator's wrath, he hastily ascends a nearby tree, only to be confronted with yet another perilous presence—a spotted serpent lurking in the upper branches. The simultaneous threats of the Lion and the serpent further exacerbate his trepidation, pushing him to the brink of desperation. Driven by a profound sense of dread, he impetuously hurls

himself into the river, unwittingly plunging into the clutches of an awaiting crocodile, which swiftly consumes him. In this tragic sequence of events, the fable poignantly demonstrates how the earth, air, and water alike deny shelter and sanctuary to a murderer.

The fable encapsulates a profound moral message, underscoring the inextricable link between actions and their consequences while emphasizing the existence of a universal moral code that transcends human society. The man's reprehensible act sets in motion a cascading chain of events, culminating in his ultimate demise—an embodiment of the inherent justice embedded within the natural order. It suggests that the delicate balance and harmony of the natural world are disrupted when individuals succumb to violence and inflict harm upon others. The Lion, the spotted serpent, and the crocodile, emblematic of the earth, air, and water, respectively, personify the unwavering and unyielding consequences that befall those who choose the path of wrongdoing.

"The Manslayer" serves as a poignant reminder of the moral responsibility each individual bears and the inescapable repercussions that follow immoral actions. It resonates with the profound truth that evading punishment or seeking refuge cannot elude the fundamental principles of justice that govern the universe. Moreover, the fable underscores the profound interconnectedness of the natural world and its profound alignment with moral precepts.

By narrating this tale, Aesop invites readers to engage in deep introspection, urging them to contemplate the profound importance of moral conduct and the profound consequences that await those who engage in harmful actions. It underscores the notion that true refuge and enduring peace can only be attained through righteousness and the steadfast avoidance of transgression.

In the context of contemporary society, where moral compasses sometimes waver, "The Manslayer" remains remarkably relevant. It calls upon individuals to reexamine their actions and choices, compelling them to consider the weight of their decisions and the profound impact their deeds have on the fabric of existence. By embracing a steadfast commitment to ethical behavior and upholding the principles of justice, individuals contribute to the preservation of harmony and foster a more compassionate, just, and interconnected world.

<sup>9</sup> "The Charcoal-Burner and the Fuller" is a profound fable that examines the complexities of human relationships, shedding light on the significance of shared values and goals in establishing successful and harmonious connections. The narrative revolves around a Charcoal-Burner who proposes to a Fuller that they live together, believing that their proximity would yield mutual benefits and alleviate their respective household expenses. However, the Fuller, cognizant of their differing vocations and inclinations, rejects the proposition, noting that the Charcoal-Burner's charcoal would invariably tarnish whatever he attempted to whiten. The fable concludes with the timeless moral that individuals with similar tendencies and inclinations naturally gravitate towards one another.

This fable serves as a poignant reflection on the intricacies of human relationships and the profound impact of compatibility. The Charcoal-Burner and the Fuller embody individuals with contrasting values, pursuits, and temperaments. The Charcoal-Burner's occupation, centered around the production of charcoal and its associated darkness and staining, stands in stark contrast to the Fuller's trade, which revolves around the whitening and cleansing of materials. These divergent vocations serve as metaphors for their inherent disparities in character, preferences, and aspirations.

The fable astutely conveys the challenges that arise when individuals possess dissimilar dispositions and objectives, hindering their ability to coexist harmoniously. The Charcoal-Burner and the Fuller, representative of incompatible personalities, find themselves unable to bridge the divide due to their contrasting inclinations. The Charcoal-Burner's propensity to blacken what the Fuller endeavors to whiten becomes a metaphorical barrier to their mutual understanding and cooperation. Consequently,

their incompatible natures thwart the establishment of a mutually beneficial relationship, despite the Charcoal-Burner's initial proposition.

The moral adage, "Like will draw like," encapsulates the central lesson of the fable, underscoring the profound notion that individuals who share similar values, interests, and aspirations are more likely to foster successful and harmonious relationships. It emphasizes the importance of compatibility and commonality in forming enduring connections and reducing conflicts. The fable serves as a poignant reminder that seeking companionship and partnerships with those who share our outlooks, ambitions, and values enhances the potential for mutual understanding and cooperation.

In contemporary society, characterized by a diverse range of perspectives and lifestyles, the wisdom embedded in "The Charcoal-Burner and the Fuller" remains deeply relevant. It prompts individuals to reflect upon the profound significance of seeking compatibility in their relationships, whether personal or professional. By fostering connections with like-minded individuals, individuals can cultivate environments that promote mutual growth, understanding, and collaboration. This fable reminds us that shared values and goals serve as pillars for building enduring relationships that can withstand the tests of time.

<sup>10</sup> "The Bundle of Sticks" is a profound fable by Aesop that reaches beyond its surface narrative to offer a philosophical inquiry into the nature of unity, the complexities of human relationships, and the transformative potential of collective action. As a timeless allegory, it invites contemplation on the metaphysical underpinnings of the human condition and the profound interconnectedness of all beings.

At its core, the fable explores the intricate dynamics of unity within a family or community. It presents a father's poignant lesson to his children about the dangers of disunity and the inherent strength that emerges from togetherness. However, beneath this apparent message lies a philosophical invitation to delve into the nature of individual identity and the elusive concept of a unified self.

Each stick in the fable symbolizes a distinct individual, highlighting the rich tapestry of human diversity. Yet, when these seemingly separate entities are bundled together, they form a collective entity greater than the sum of its parts. Here, the fable unveils a deeper philosophical truth: the notion that the boundaries between individuals are not as rigid as they may seem. In the act of unity, a profound shift occurs, blurring the lines of individuality and revealing a shared essence that transcends superficial differences.

This fable also invites contemplation on the nature of existence itself. Just as the sticks in the story find strength in their unity, so too does it suggest that the essence of being lies in the interplay between the individual and the collective. It prompts us to question the boundaries of selfhood and the illusory nature of isolated existence. In this way, the fable serves as a philosophical metaphor for the quest to uncover the fundamental unity that underlies the apparent multiplicity of existence.

Moreover, the fable underscores the transformative potential of collective action. It suggests that when individuals unite with a shared purpose, they tap into a wellspring of resilience, creativity, and problem-solving abilities. The bundled sticks represent a harmonious collective force that is not bound by the limitations of the individual sticks. It compels us to consider the profound impact that can be achieved when we rise above our individual concerns and align ourselves with a greater purpose, be it within our families, communities, or the broader global context.

In the broader philosophical context, "The Bundle of Sticks" serves as a reminder of the interdependence of all beings and the interconnected nature of reality. It prompts us to reflect on the intricate web of relationships that shape our lives and the profound responsibility we hold towards

one another. The fable urges us to cultivate empathy, compassion, and a deep sense of interconnectedness in order to navigate the complex tapestry of existence with wisdom and integrity.

Ultimately, "The Bundle of Sticks" transcends its narrative simplicity to offer a profound philosophical insight into the nature of unity, individual identity, and the transformative power of collective action. It invites us to ponder the fundamental interconnectedness of all beings and the potential for harmonious coexistence when we embrace our shared essence. In doing so, it challenges us to transcend the illusory boundaries of selfhood and embark on a journey towards profound interconnectedness, collective wisdom, and the realization of our inherent unity.

## Bibliography:

- Aesop. (2002). *Aesop's Fables*. Oxford: Oxford University Press.
- Aesop. (2021). *Aesop's Fables*. Translated by Laura Gibbs. Oxford: Oxford University Press.
- Chacon, C., & Chacon, G. (2016). *The Legend of Aesop's Fables: The Forgotten History Behind History's Best-Known Fables*. Createspace Independent Publishing Platform.
- Gibbs, L. (2007). *The Complete Fables of Aesop*. Penguin Classics.
- Guthrie, W. K. C. (2004). *Aesop's Fables*. University of Texas Press.
- Hadas, M. (1954). *Aesop's Fables: A New Translation*. Simon & Schuster.
- Hansen, W. F. (2004). *Aesop's Fables. A New Translation*. University of Illinois Press.
- Harris, A. C. (2002). *Aesop's Fables: A Pop-Up Book*. Little Simon.
- Jay, S. (2007). *Aesop's Fables*. Race Point Publishing.
- Kent, G. (2017). *Aesop's Fables: Illustrated Edition*. Callisto Media.
- Kipling, R. (1996). *Just So Stories*. Wordsworth Editions.
- L'Estrange, R. (2009). *Fables of Aesop and Other Eminent Mythologists: With Morals and Reflections*. BiblioBazaar.
- Lupton, H. (2016). *Fables of Aesop According to Sir Roger L'Estrange*. CreateSpace Independent Publishing Platform.
- Mille, A. C. (2005). *Aesop's Fables*. Chronicle Books.
- Pinkney, J. (2000). *Aesop's Fables*. SeaStar Books.
- Scieszka, J. (2010). *Squids Will Be Squids: Fresh Morals, Beastly Fables*. Puffin Books.
- Shaw, J. T. (2003). *Aesop's Fables: A Pop-Up Book of Classic Tales*. Little Simon.
- Shields, C. (2013). *The truth about stories: A Native narrative*. University of Minnesota Press.
- Smith, V. (1992). *Aesop's Fables*. Barefoot Books.
- Townsend, Geo. Faylor. (1867). *Three Hundred Aesop's Fables, Literally Translated from the Greek*. London & New York: George Routledge and Sons.