

***Translations from East European Languages into Arabic,  
1989-2010  
a study by the Next Page Foundation  
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Next Page Foundation series of studies on translation flows  
in partnership with the "Translating in the Mediterranean" project of Transeuropéennes and  
the Anna Lindh Foundation

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## Introduction

Translation is an indispensable means for the circulation of ideas and literary works across languages and cultures. It is also much more than simply a tool for transferring texts from one language into another; it is an art and a creative work in itself. Translations are key to the ongoing enrichment of any language and culture, but they also remind us that no culture and no language are closed units.

Translations play different roles in different historical moments, while the criteria for quality translations also differ historically. The choices of what gets translated and how it reaches its audiences are determined by changing social circumstances and the activities of various intermediaries.

The Next Page Foundation, based in Sofia, Bulgaria, works internationally for a greater recognition of translations as key to the exchange of ideas and for an intensive intercultural dialogue between Europe and its neighbours, supporting a more well-informed public and promoting international policies in translation.

In 2004, we published the groundbreaking study "Lost or Found in Translation: Translation Support Policies in the Arab World"<sup>1</sup>, which has quickly become a major reference for various policy and other endeavours in the field. In 2009 Next Page commissioned and published surveys of translations from Arabic into six East European countries<sup>2</sup>.

In 2010, Next Page joined Transeuropeans and the Anna Lindh Foundation in their project Translation in the Mediterranean<sup>3</sup>. The current study is a component of the first mapping of translation in the Mediterranean, led since 2010 by Transeuropéennes and the Anna Lindh Foundation (Euro-Mediterranean Programme for Translation), in partnership with over 15 organisations from all over the Union for the Mediterranean.

Sharing a common and wider vision of translation, of the central role that it must play in Euro-Mediterranean relationships, in the enrichment of languages, in the development of societies, in the production and circulation of knowledges and imaginaries, the partners gathered around this project shall use this inventory as a basis to formulate and take long term action.

### 1. The study: aims, methodology and limitations

This study is the first-ever attempt to collect and analyze information on translations from Central and East European (CEE) languages into Arabic in the period after the fall of communism in Eastern Europe. The year 1989 is taken as a starting point in the study, as it marks a turning point in the social, political and economic history of the countries in question. The democratization process that started in 1989 also brought about remarkable changes in the way cultural production – including publishing and literature – is created, disseminated and understood. In foreign relations, including with friendly Arab countries, cultural products lost their role as "soft weapons" for promoting the achievements of socialism – as well as the state financing that went with it.

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<sup>1</sup> <http://www.npage.org/article51.html>

<sup>2</sup> <http://www.npage.org/article204.html>

<sup>3</sup> [http://www.transeuropeennes.eu/en/42/the\\_project](http://www.transeuropeennes.eu/en/42/the_project)

The study covers book translations into Arabic of works from all genres from the following twelve source languages:

Bosnian, Bulgarian, Croatian, Hungarian, Czech, Lithuanian, Macedonian, Polish, Romanian, Serbian, Slovak and Slovenian

The choice of languages and the fact that they are grouped together here are to some extent arbitrary. A common feature shared by these countries is their pre-1989 history of extensive and state-supported cultural relations with some Arabic-speaking countries. Currently, however, there are other geo-political and cultural factors at play that have a much stronger impact on these countries' cultural relations than their common socialist legacy. Thus, any generalizations about the cultural and literary exchange between "Eastern Europe" and the "Arab world" should be approached with extreme caution.

For the purposes of this study, we include here not only works originally written in these languages, but also works by authors originating from these countries.

Despite the controversial and politically-charged debates surrounding the language formerly known as "Serbo-Croatian", we opted for including "Bosnian", "Croatian" and "Serbian" separately, since the dynamics of these new countries' cultural relations with the Arab world are quite different. We are also aware that considering the three languages separately may revive disputes around the literary and symbolic heritage of authors such as Ivo Andric, who was working during the era of Yugoslavia or of authors such as Dubravka Ugresic, who prefers to present herself as a "Yugoslav" author. In addition, there are several immigrant authors on the bibliography, writing in the languages of their new home countries or in a third language. The study cautiously takes account of these specific cases and discusses them separately.

Since the study is focused on translations between languages rather than on countries, there are no limitations on the place of the books' publication. In fact, at least three of the total 130 titles discussed here are published outside the Arab world.

Unlike Next Page's other, similar projects, this study confines itself to collecting, editing, and only partially analyzing a bibliography of translations into Arabic from the 12 source languages. Whenever possible, we also include information on matters such as the selection of books, quality, availability of translators between certain language combinations, public and private support, etc.

A major limitation on the current study has been posed by the general deficit in proper documentation of books published in the Arabic language<sup>4</sup>. This deficit affects any study of original book production in Arabic as well as attempts to establish the quantity and dynamics of translations into Arabic. This problem also equally concerns translations from CEE languages as well from other languages. While some major book promotion programs from "big" languages such as those run by the French Institutes or by the Goethe Institute try to maintain book-related information, proper data collection at the national level remains crucial for the analysis of the regional state of the book industry in the Arab world.

In order to at least partly overcome these deficits, the bibliography presented here combined, complemented and corrected entries from the following sources:

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<sup>4</sup> For an extensive account of the various problems of book documentation in Arabic, see "Lost or Found in Translation Report", pp. 13-16;

- Next Page Foundation studies on translation flows between Arabic and Eastern Europe and particularly contributions by Amina Isamovic and Mirnes Duranovic (Bosnia and Herzegovina), Nedelya Kitaeva (Bulgaria), Tatjana Paic-Vukic (Croatia), Dragana Djordjevic (Serbia), Barbara Skubic (Slovenia), Stepan Masachek (Czech Republic), Marek Breska (Slovakia), Marcin Mihalski (Poland) and Teon Dzingo (Macedonia)
- Reports and consultations with national agencies for the promotion of literature in several countries such as the Polish Book Institute, the Center for Information on Slovak Literature, the Trubar Fund and others
  - Personal archives and private libraries
  - UNESCO Index Translationum
  - King Fahd National Library (Saudi Arabia)
  - Dar al-Kotob (Egypt) bibliographic service database
  - King Abdul Aziz Foundation (Casablanca)
  - List of publications of the Ministry of Culture of Syria (until 1997)<sup>5</sup>

Thus, the bibliography this study is based upon is **by no means comprehensive** and should be considered a work in progress.

## 2. Summary of results

### 2.1. Bibliographic databases

The quality of data collection is certainly one of the greatest challenges to any attempt to analyze Arab publishing and translations into Arabic. This fact was also the source of the debates and controversies surrounding the Arab Human Development Report of 2003.

In addition to the large documentation gaps, available bibliographies (as well as the book publications themselves) rarely indicate if the work is an original or a translation, nor does it typically include the original language of translation or the name of the translator. Arabic-language book documentation also sometimes uses different bibliographic standards and different orthography and transliteration systems. Despite its shortcomings, the UNESCO Index Translationum remains the most comprehensive source for some language combinations, while for others it lacks any data whatsoever. To illustrate this, below is a comparative table of the Index's data and data compiled for the purposes of this study:

Translations into Arabic from	N of titles in Index Translationum for 1989-2010	Cumulative N of titles from other sources for this study, 1989-2010
Bosnian	0	11
Bulgarian	9	10
Croatian	2	6
Czech	9	13
Hungarian	4	10
Lithuanian	3	0
Macedonian	0	1
Polish	14	47
Romanian	4	4

<sup>5</sup> The last four sources are available at the Translating in the Mediterranean project website at [http://www.transeuropeennes.eu/en/38/Traduire\\_en\\_Mediterranee](http://www.transeuropeennes.eu/en/38/Traduire_en_Mediterranee)

Serbian	4	9
Slovak	2	15
Slovenian	1	4
<b>TOTAL</b>	<b>52</b>	<b>130</b>

## 2.2. Publishing and translation issues

Publishing translations from CEE languages into Arabic shares the same overall deficit faced by Arabic publishing – lack of distribution channels both in the countries and regionally, low readership and competition with entertainment industries, intellectual property issues, weak editorial control and often a lack of a comprehensive editorial policy. What makes publishing translations different is that we can also add to this list **the lack of quality translators** or of any translators at all between certain language combinations. This is especially true of smaller source languages such as the twelve CEE languages that we are concerned with. Translators play a crucial role that very often goes beyond merely translating a text. They are also important intermediaries when it comes to the identification of titles for translation, making contact with authors and even marketing. To overcome typical difficulties in dealing with publishers, such as low or delayed payment of translation fees, some translators opt for starting small publishing companies themselves. Most translators have no special training that will specifically prepare them to work in the translation field. While demand for interpreters seems to be more robust in the Arab world, the market for book translators is much smaller. Translators of CEE languages have often studied in one of the CEE countries (particularly before 1989 through the exchange programs at the time), have worked there or have personal connections with these countries. With the notable exception of Egypt, a university degree in any of the CEE languages (except for Russian) is not offered in any of the Arab-speaking countries. The most active translators identified for this study include: Dr. Gamal al-din Sayyid and Isma`il Bandura (Bosnia), Ghias Mousli (Slovak); Ossama al-Kaffash (Croatian), Fatima Lahbabi Lamai (Macedonian); Mohsen Alhady, Margit Podvornik-Alhady (Slovenian); Muḥammad Nūr Al-Dīn (Bulgarian), Hanā' `Abd al-Fattāḥ, Kabrū Laḥdū and Hātif al-Janābi (Polish) and others<sup>6</sup>.

In terms of the place of publication, it is worth noting that a large portion of translations from CEE languages are published in **Egypt, Syria and Kuwait**. Interestingly, Lebanon, the second strongest book producing country in the region, rarely appears in the bibliographies used here. Only two titles are published in the Maghreb - a translation from French of the notable Croatian author Predrag Matvejevic and a collection of Slovene poetry. Occasionally, one can still encounter the practice of translating and publishing in the home country and consequently distributing the publications for propaganda purposes or as diplomatic gifts. A Bulgarian history book, a classical Macedonian poem and a Croatian collection of war poetry have been published this way in their countries of origin. These publications are the result of *ad hoc* government decisions motivated by certain political dynamics of the moment and almost never reach wider audiences in the Arab world.

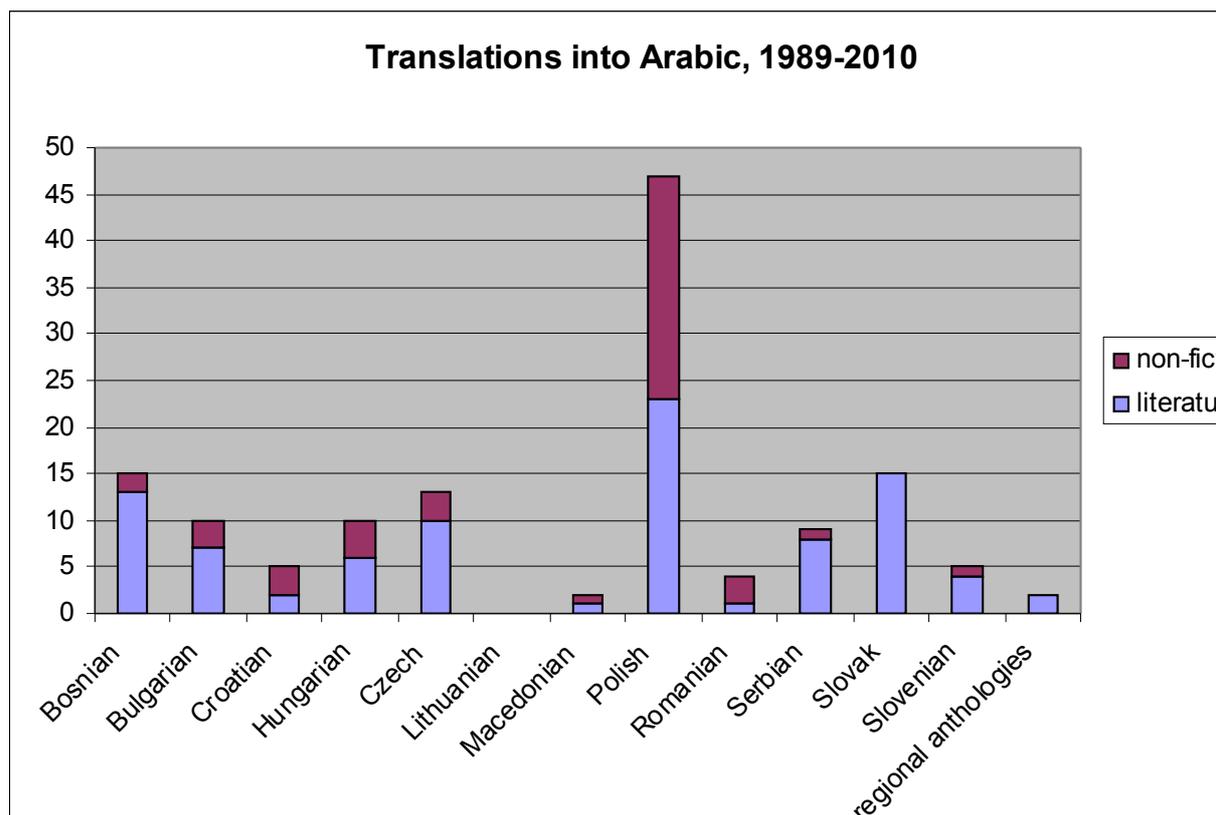
## 2.3. Numbers, genres and languages

Translations from Arabic in CEE (1 279) largely outnumber the works translated into Arabic from these countries (130) over the last twenty years. One can attribute this huge

<sup>6</sup> For a more extensive list of translators, please see the respective country sections below.

discrepancy to the incompleteness of the Arabic data and envisage an error margin of about 20 percent. In addition, due to the large number of Muslim population, some countries of the CEE remain a stable consumer of Islam-related publications translated into their languages. In fact, more than ½ of the 1919 titles translated into CEE languages from Arabic are in one way or another related to Muslim religion.

The most translated **source language** seems to be Polish with 47 titles, followed by Bosnian and Slovak with 15 titles each. We were unable to identify even a single Lithuanian translation after 1989.



Literary texts, predominantly by 20<sup>th</sup> and 21<sup>st</sup> century authors, are approximately twice as common as non-fiction translations. It should be noted that the percentage of dramatic works translated into Arabic from CEE languages is considerably higher than translations of the same genre in the other direction, i.e. from Arabic.

Most of the translations included here are done via an **intermediary language**. After 1989, English and French have replaced Russian as the major intermediary languages for translation. The reasons for this are twofold. First, the general lack of translators from CEE languages but also the lack of cross-border communication between translation communities in the different Arab countries make it difficult for publishers to identify appropriate translators. An editor in Egypt can only come to know of the existence of, say, a Czech translator in Syria or become acquainted with his/her work by accident. Since only a few CEE countries have programs that provide information on their national literatures, an Arab editor has no channels for getting to know, let alone reviewing, an East European author except for in English or French editions. However, the phenomenon of mediated translation is widespread in the Arab world and is used even for languages for which translators should be available in principle, such as German, for example. Often, translations are carried out through intermediary languages without appropriate reference being made.

Second, translation fees from English or French are far less expensive for the publishers. Similarly, European publishers often prefer translations of Arabic originals via intermediary language as more cost-effective.

#### 2.4. Authors and themes

In terms of **choices** of authors, genres and themes, the bibliographies below demonstrate an astonishing mix, in which not much of a pattern or a tendency, even at the level of one source language or one publisher, could be established. The most translated author is **Milan Kundera**, translated mostly from French. He has not only the highest number of translated titles but also appears in multiple translations and multiple editions of the same title. **Nobel Prize laureates** such as Ivo Andric (widely translated before 1989 as well), Wislawa Szymborska and Czeslaw Milosz are also available in Arabic.

The number of translations from Polish is strikingly higher than from other languages (almost five times the average for the other languages). However, the Polish translations break down quite disproportionately in terms of genre and topic. Only a few works representing Polish belles lettres could be found, while a relatively large number of works concerning modern theatre, esp. experimental, including that of Jerzy Grotowski, have been translated into Arabic, chiefly in Egypt (12 titles) with support from the Polish Ministry of Culture. In addition, the list also contains 14 dramatic works, including many translations of Lem and Mrozek. Another topic strongly represented in the translated works is history, especially that of Christianity. For example, books by the ancient historian Aleksander Krawczuk (two titles), historian of Christianity Jan Dobraczyński (five titles), and essayist writing on the Bible Zenon Kosidowski have been translated.

With the exception of the large number of Polish works on theatre theory, the non-fiction works in the bibliographies are mainly academic historical texts and documents related in one way or another to the history of the region (Ancient Egypt, Ottoman history and Islam, Christianity, etc). There are virtually no translations on contemporary topics in the social sciences and humanities, with the exception of a Zizek translation via English.

#### 2.5. Public and private funding

The impact of funding for translations from CEE languages into Arabic is not clear-cut. The availability of funding has had a notable effect on the dynamics of translations only for a limited number of source languages (Slovak, Hungarian). The simple accessibility of funding, however, does not necessarily lead to increased interest on the part of the Arab publishers and audiences.

Funding for such translations is available from two types of sources. First, some governments in CEE have established **book promotion programs** with the aim of promoting their respective literatures<sup>7</sup>. Arabic is not among the most popular target languages for these programs, which tend to be other European languages. The reasons for this are mostly practical rather than strategic. Compared to other European book funders (such as the Goethe Institute or the French Institute), CEE programs have been established relatively recently, operate with much smaller budgets and do not have representatives in

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<sup>7</sup> For an extensive list of these programs, see the members page of the Literature across Frontiers (LAF) network at <http://www.lit-across-frontiers.org/>

the Arab world. To achieve a notable impact on the dynamics of translations, these programs need time to establish working relations with Arab publishers as well as to cultivate a sufficiently large number of translators who would create their market within given translation projects.

Second, funding comes from public and private sources in the Arab world, which operate within the general framework of contributing to the advancement of knowledge and culture in the Arab world. In the case of CEE languages, these include the **National Translation Project of the Supreme Council for Culture in Egypt**, the **General Egyptian Book Organization**, the **National Council for Culture, Arts and Letters (NCCAL) in Kuwait** and the **Syrian Ministry of Culture**. Due to the lack of transparency of many of these programs, it is difficult to establish the exact number of translations they have supported from CEE languages.

While the European-led programs routinely provide grants for translations on the basis of open competition for publishers' subventions, their Arab counterparts often commission titles of their choice or publish the books themselves. Arab-funded programs typically ensure lower cover prices of the funded books as part of their policy for promoting wider audience access.

A relatively recent addition is the ***Encounters*** program<sup>8</sup> of the Next Page Foundation. Its special focus on encouraging the translation flow between East European languages and Arabic makes it unique in the translation funding landscape. The program supports translations in both directions – from Arabic into East European languages and from these languages into Arabic by co-funding mutual translations of contemporary prose, essays and texts in the humanities. Since the mere provision of a limited number of mutual translations – while a desirable aim in itself – is believed to have a limited impact, the broader approach is to supplement the grant scheme with other activities such as direct encounters with key organizations (at workshops, fairs and other events) and a survey of the translation policies in both regions. So far the program has supported the publication of seven book titles and two journal issues<sup>9</sup> of translations from Arabic. For a detailed account of the program's developments regarding translations into Arabic, see section 2.6. below.

It should be noted that, with few exceptions, funding programs focus on financing the publication itself (copyrights, translation and sometimes even the printing costs), while other forms of support such as promotion budgets, fellowships for translators, participation in events, readings and authors' visits, etc. are almost completely lacking.

### 3. Some notable initiatives and channels

Since the diversity of the cultural and literary ties between the 12 CEE countries and the Arab-speaking world makes general statements on the factors that affect these translations impossible, we have chosen instead to consider several notable cases of successful or important initiatives and channels. The list below is by no means exhaustive; rather, each example emphasizes a specific aspect of publishing this kind of translation.

#### 3.1. Consistent publishing policy

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<sup>8</sup> <http://www.npage.org/article172.html>

<sup>9</sup> For a full list of supported projects, visit <http://www.npage.org/article202.html>

As already noted, very few Arab publishers demonstrate a consistent policy in publishing translations, and even fewer regularly publish translations from any of the CEE languages. Several publishers in the bibliography seem to have a lasting interest in CEE translations. The private publisher Dar al-Mada from Beirut/Damascus is a distinguished house for quality literature. Other publishers with more than one title on the list include Dār al-Ḥaṣād from Syria (with translations from Polish and Romanian), the Ministry of Information of Kuwait (from Bulgarian and Slovak), the National Council for Culture, Arts and Literature in Kuwait (almost all languages). A recent new endeavour is the Sphinx Agency from Cairo, which acts both as a rights agency, a publisher and a book-marketing body and which strives to publish translations into Arabic. Another publisher that has recently expressed interest in CEE translations into Arabic is Cadmus (Syria), which so far has a number of translations from other languages in its catalogue.

### 3.2. Literary anthologies

One of the biggest recent translation events is the publication of the V4 Anthology (January 2009) under the title *Qasa 'is min qalb Uruba* (Stories from the Heart of Europe), in which fiction works by young famous writers from Visegrad countries (the Czech Republic, Hungary, Poland and Slovakia) were selected and translated into Arabic. The book was a project by the Centre for Information on Slovak Literature and several ministries and was published by the Sphinx Agency. It includes contributions by Jan Balabán and Stanislav Beran (Czech Republic), Margit Halász and Szilárd Podmanitzky (Hungary), Pawel Huelle and Daniel Odija (Poland), Karol Horváth and Ursula Kovalyk (Slovakia). It was edited by Pál Békés and Ina Martinová (chief editors), with Ivory Rodriguez and Piotr Marciszuk. The anthology was launched in Cairo and Alexandria with a series of events organized by the Centre for Information on Slovak Literature and Literature across Frontiers.

Another notable event is a regional anthology of contemporary prose, published again by Sphinx and supported by the Next Page Foundation. *Voices from the Faultline: A Balkan Anthology* (2010) is an abridged version of an anthology edited by A. Johnson and Zakalin Nežić, originally published by Zayupress in 2005 and including young literary voices from Southeastern Europe.

Despite their importance for introducing contemporary writing from the CEE region to Arabic audiences, it must be noted that both anthologies were edited outside of the Arab world and that they enjoyed financial support from European-based funders.

### 3.3. Periodicals

Literary and other periodicals are an important channel for introducing new literatures and authors. However, there is a dearth of information on the role of Arab-based periodicals with an interest in CEE writings.

The most popular literary weekly magazines in the Arab world ***Akhbar al-Adab***, edited by Gamal al-Ghitani, deserves special mention for having begun to publish classic Slovak writers and poetry regularly. One issue was dedicated entirely to Slovak literature (April 2008). The first contact was made through the Slovak Embassy in Cairo. The selection and translations were done by Kh. al-Biltagi, who closely cooperates with the Slovak Literary Centre. Al-Ghitani's *Pyramid Texts* were published in Slovak by Drevo a Srd with Next Page's support and launched in Bratislava in the presence of the author.

**Polish translations** of poems by Czesław Miłosz, Tadeusz Różewicz, Wisława Szymborska, Zbigniew Herbert, and many others translated by Hātif al-Janābi appear in various periodicals such as *Al-Ṭaqāfa al-aġnabiyya* (Baghdad), *Barīd al-Ġanūb* (Paris), *An-Nahġ* (Damascus), *Al-Madā* (Damascus), *Faradis* (Paris), and others. Some translations, poems and short stories can be found on the Internet, primarily on the cultural sites [www.elaph.com](http://www.elaph.com) and [www.adabfan.com](http://www.adabfan.com) or on the sites of magazines such as [www.nizwa.com](http://www.nizwa.com) (Oman) and [www.alarabimag.com](http://www.alarabimag.com) (Kuwait). Translations of Polish plays by Ireneusz Iredyński, Sławomir Mrożek, Tadeusz Różewicz and Witold Gombrowicz have been published in periodicals such as *Al-Aqlām* or *Ath-Thaqāfa al-Ajnabiyya* (Iraq), *Nizwa* (Oman), and others.

### 3.4. The role of the immigrant and expatriate communities

Contrary to what one might assume, migrants between CEE and the Arab world in both directions do not play a decisive role in boosting translations. This is due to the fact that this kind of migration is typically labour migration or is related to receiving education in the technical or hard sciences. While migrant communities do have a role to play in sustaining business and cultural relations between the countries, they are usually not sufficiently equipped for or interested in pursuing a career in publishing or translation.

One notable exception is the publisher Dar Ibn Rushd, which was founded in 1991 in Prague with the original intention of publishing literature from the "Orient". It publishes textbooks on Oriental languages, dictionaries, translations of literary works, but also works by Czech authors and journalists related to its publishing focus. Its owner, Charif Bahbouh, is also a translator from and into Arabic who has already published his translation of Czech short stories and tales and is planning to publish more literary works.

## 4. Notes and bibliographies by country

### **Bosnian into Arabic**

Bosnia and Herzegovina has a special position *vis-à-vis* the Arabic language. Compared to the other countries in Southeast Europe, the position of Oriental languages (Arabic, Turkish and Persian) within the cultural context of BiH is fairly distinctive. The presence of those languages can be traced back to the period of Ottoman rule (1463-1878) in the country. Over the centuries, Bosnia was *plurilingual* in many regards; besides Bosnian, several other languages circulated throughout its cultural area, not only those belonging to the Oriental *milieu*, but also Latin, German, Church Slavonic and, to some extent, Italian. Over the course of Ottoman rule in Bosnia, Turkish was considered the language of administration, Persian the language of poetry, while Arabic was predominantly used in scholarly works on theology, philosophy, philology, and science, apart from being the language of Muslims' religious rituals and their Holy Book. As the result of the particular influence of Arabic, a specific form of literature was developed in the 17<sup>th</sup> century, known as *alhamijado* (Spanish: *aljamiado*) literature. Works belonging to this group are Bosnian popular language texts written in Arabic script. Bosnians writing in the Arabic language (predominantly Bosnian Muslims, i.e. Bosniaks) also prominently contributed to the intellectual development of Islamic civilization. Works produced in Oriental languages in Bosnia are regarded as a corpus of enormous significance for literary, historical, juridical and other studies.

While there is no data available on the exact number of translations from Bosnian into Arabic, anecdotal evidence suggests that Arab readers are familiar with Bosnian authors and that their works enjoy a rather favorable reception. In a lecture at the Faculty of Philosophy in Sarajevo (October 28, 2010), the most productive translator of works from South Slavic languages (Bosnian, Serbian, Slovenian and Macedonian) to Arabic, Dr. Ğamāl al-Dīn Sayyid Muhammad, emphasized the avid interest of Arab audiences, especially Egyptian readers, in works written by Bosnian authors. Ğamāl al-Dīn Sayyid Muhmammad and Isma`il Bandura are currently the most productive translators of literary and scholarly works from Bosnian to Arabic.<sup>10</sup>

The presence of Bosnian authors writing in Arabic and the interest of Arab readers in Bosnian culture can be understood on the basis of the special position of the Arabic language in BiH.

Although the Index Translationum does not list a single translation from Bosnian after 1989, we were able to identify the following publications:

1. ***|j|sr `ala Nahr Drina |*** Ivo Andrić. Original title: *Na Drini ćuprija (The Bridge on the Drina)*
2. ***Riwaya min Madina Trafnik |*** Ivo Andrić; Original title: *Travnička hronika (Bosnian Story)*
3. ***Nazariyya al-'ibda` al-mah`ariyya fi al-Wilayat al-Muttahida |*** Esad Duraković; Damascus: Ittihad al-kuttab al-`Arab, 1989. Original title: *Poetika arapske književnosti u SAD (Poetics of Arabic Literature in the USA)*
4. ***Tariq 'Ilhami 'ila al-mawt |*** Rešad Kadić; translated by Ğamāl al-Dīn Sayyid Muhammad. Al-Qahira: Dar al-sabah, 1992. Original title: *Ilhamijin put u smrt (Ilhami's Road to Death)*
5. ***Kana ya ma kana wa qisas al-'ukra |*** Nedžad Ibrišimović; translated by Ğamāl al-Dīn Sayyid Muhammad. Al-Qahira: al-Markaz al-qawmi li al-tar`ama, 2007. Original title: *Bio jednom jedan (Once upon a Time There Was a Man)*
6. ***Al-Wala'iq al-`arabiyya fi Dar al-mhfuzat bi madina Dubrufnik |*** Besim Korkut; translated by Muhammad al-`Arna`ut. Al-Qahira: al-Ma`lis al-'a`la li al-laqafa, 2008. Original title: *Arapski dokumenti u Državnom arhivu u Dubrovniku (Arabic Documents in the Archive of Dubrovnik)*
7. ***Al-Šahid |*** Zilhad Ključanin; translated by Isma`il Bandura. Jordan, 2008. Original title: *Šehid*
8. ***Al-'adab al-nalri li al-Busna wa al-Harsak bi al-lugat al-šarqiyya |*** Amir Ljubović and Sulejman Grozdanić. Al-Qahira: al-Markaz al-qawmi li al-tar`ama, 2009. Original title: *Prozna književnost Bosne i Hercegovine na orijentalnim jezicima (Prose Literature of Bosnia and Herzegovina Written in Oriental Languages)*
9. ***Al-Na'im al-ha`ari |*** Mehmedalija Mak Dizdar; translated from English 'Ilyas Farkuh. Kuwait: The Foundation of Abdulaziz Saud Al-Babtin's Prize for Poetic Creativity, 2010. Original title: *Kameni spavač (Stone Sleeper)*
10. ***Darwiš wa al-mawt |*** Meša Selimović. Original title: *Derviš i smrt (Darwish and Death)*

<sup>10</sup> Apart from very competent translations from Bosnian, Dr. Ğamāl al-Dīn Sayyid Muhammad contributes original scholarly works on the culture of Bosnia and Herzegovina and other South Slavic countries. See Sayyid Muhammad, |. (2010). *Prozna književnost Bosne i Hercegovine na orijentalnim jezicima [Bosnian Literature in Oriental Languages]* (trans. from Arabic, biography and bibliography of the author: Velida Mataradžija), *Signs of the Time*, Spring 2010, Vol. 13, 164-173 pp.

11. *‘Ilm al-šarq* / Esad Duraković; translated by `Adnan Hasan. Kuwait: The Foundation of Abdulaziz Saud Al-Babtin’s Prize for Poetic Creativity, 2010. Original title: *Orijentologija (Orientalology)*

### **Bulgarian to Arabic**

Despite a long tradition of literary connections between Bulgaria and then-friendly Arab countries dating from before 1989, we were unable to identify any translations other than those listed in the Index Translationum. A notable recent event is the publication of an academic study on the history of the Roma people in the Ottoman Empire by the prominent Bulgarian Roma scholars Elena Marushiakova and Vesselin Popov. The book was translated into Arabic via its English version.

The bibliography below also contains three plays by two of the most prominent Bulgarian authors of 20<sup>th</sup> century, one book for children as well as two peculiarities: a historical book on Bulgaria published in Arabic by the state-owned Sofia Press that was dedicated to publishing Bulgarian authors in other languages as well as a popular non-fiction bestseller about the Bulgarian fortune-teller Vanga.

1. **Karanavilov**, Ivrem: Maqalat Moukhtarat [Arabic] / Mikhail I'ed / Dimashq: Dār Hutin [**Syrian Arab Republic**], 1989. 245 p. Bulgarian
2. **Hristov**, Hristo; **et al.**: Stranici ot bālgarska istorija [Arabic] / Sofija: **Sofija-pres [Bulgaria]**, 1989. 208 p. Bulgarian
3. **Dimov**, Dimitār: Nisā' lahunna mādi [Arabic] / Muḥammad Nūr al-Dīn / **Kuwait**: Wizārat al-I'lām [**Egypt**], 1991. 119 p. English: *Women with a past* [orig. Bulgarian]
4. **Dimov**, Dimitār: Nisā' lahunna mādi [Arabic] / Muḥammad Nūr Al-Dīn / Al-Qāhirah: Maṭābi` Akhbār Al-Yūm [**Egypt**], 1991. 119 p. English: *Women with a past* [orig. Bulgarian]
5. **Dimov**, Dimitār: Nisā' lahunna mādi [Arabic] / Muḥamad Nur al Dīn / **Kuwait**: Ministry of Information [Kuwait], 1991. 116 p. Bulgarian
6. **Karalijčev**, Angel: Al-ṣadāqah al-abadiyyah wa qiṣaṣ ukhrā [Arabic] / `Isā Lashmās / Dimashq: Wizārat al-Thaqāfah [**Syrian Arab Republic**], 1995. 107 p. Bulgarian
7. **Stojanova**, Krasimira: Fānghā (Vanga) [Arabic] / R. `Alā' al-Dīn / Dimashq: Dār `Alā' al-Dīn [**Syrian Arab Republic**], 2000. 122 p. Bulgarian: *Vanga*
8. **Stratev**, Stanislav: Ḥammām rūmāni [Arabic] / Muḥamad Sa`id Al-Jūkhadār / s. l.: s. n. [**Kuwait**], 1993. 1 v. Bulgarian
9. **Stratev**, Stanislav: Sitra min al mukhmalin [Arabic] / Muḥamad Sa`id Al-Jūkhadār / s. l.: s. n. [**Kuwait**], 1994. 1 v. Bulgarian
10. **Elena Marushiakova and Veselin Popov**: Gypsies in the Ottoman Empire, Sphinx, Cairo, 2010

(Note: three of the above entries in the Index are the same title published in two different countries in the same year and translated by the same translator)

### **Croatian to Arabic**

After the proclamation of the country’s independence, the first Croatian book translated into Arabic, with English as a mediator, was a collection of war poetry *U ovom strašnom času* [In This Terrible Moment], compiled by Ivo Sanader and Ante Stamać. It was translated into numerous languages in an ambitious, politically-motivated project financed by both the Ministry of Culture and the Ministry of Foreign Affairs of the Republic of Croatia. The list

below also contains a work by a Croatian ambassador in Egypt as well as a translation – via French – of the notable Croatian scholar and essayist Pregrad Matvejević. A notable recent event is the publication of the young Croatian writer Damir Karakas, thanks to the efforts of his translator Dr. Ossama El Kaffash.

The most recent translation is Dubravka Ugresić's *Nobody's Home*, translated from English and published by Mahrosa Publishing in Cairo as part of a joint program between Sphinx and the Next Page Foundation.

Index Translationum lists only two translations, while we identified a total of six. The overlap between the two sources is only by two titles. Regarding the Arabic translations of Ivo Andrić, see footnote 2 above.

1. **Stipčević, Aleksandar:** Tārīkh al kitāb [Arabic] / Muhammad AlArnāwūt / Kuwait: National Council for Culture, Arts and Letters [Jordan], 1993. 271 p. Croatian: *Povijest knjige*
2. **Matvejević, Predrag:** Tarātil mutawassiṭiyya [Arabic] / `Abd al-Jalīl Nāzīm; Sa`īd al-Ḥanṣālī / Al-Dār al-bayḍā` : [Morocco], 1999. 1 v. French: *Bréviaire méditerranéen* [orig. Croatian: *Mediteranski brevijar* ]
3. **Sanader, Ivo and Ante Stamać:** *Hadhihi al-lahza ar-rahiba: qasa'id min Kruatiya* [translation of: *At This Terrible Moment: An Anthology of Croatian War Poetry 1991-1994*], trans. from English Rif'at Sallam, Cairo: Al-Markaz al-Misri al-'Arabi, 1997, 197 p. [orig. Croatian: *U ovom strašnom času: antologija suvremene hrvatske ratne lirike*]
4. **Štambuk, Drago,** *Lughat al-tamazzuq / Language of Separation*, published in Arabic and English, trans. from English and foreword by Rif'at Sallam, introduction Edwar al-Kharrat, Cairo: Al-Majlis al-A'la lil-Thaqafa, 2000, 252 p. [orig. Croatian: *Jezik razdjela*]
5. **Karakaš, Damir,** *Eskimo* [Eskimo], trans. from Croatian Ossama al-Kaffash, Cairo: Dar al-Kalam, 2009, 111 p. [orig. Croatian: *Eskimi*]
6. **Ugresić, Dubravka:** *Nobody's Home*, trans. from English by Medhat Taha, Mahrosa, Cairo, 2010

### Czech to Arabic

Several works by important Czech authors such as Božena Němcová, Josef Škvorecký, Jan Drda, Jaroslav Hašek, Jaroslav Seifert, and Milan Kundera were published in Arabic, primarily in Syria, in the 1980s. This is not surprising, given the good political and economic relations between Czechoslovakia and Syria during that period. In addition, more Kundera translations have been published in Egypt, as well as one work by Miroslav Holub. Even though some of the works by Kundera listed here were originally written in French, we include them due to the author's identification with his Czech origins. One novel by Karel Čapek was also translated and published in Kuwait.

More recently, we have found a book by the Czech Egyptologist Miroslav Verner on the pyramids and an essay by Czech president Václav Klaus criticising global warming theories. One notable endeavour to translate Czech works into Arabic is the initiative by the owner of the publishing house Dar ibn Rushd in Prague, Charif Bahbouh. He has already published his translation of Czech short stories and tales and is planning to publish more works.

Index Translationum lists nine titles, while we found a total of 13. It is interesting to note that the list includes one reprint of Kundera's "The Farewell Party" in Egypt in 1998 and in 2005, as well as another translation of the same title published independently in Syria.

1. **Kundera**, Milan: Fāls al-wida' [Arabic] / Muḥammad 'Īd Ibrāhīm / Al-Qāhirah: Mū 'assasat Dār al-Hilāl [Egypt], 1998. 231 p. Czech: *Valčík na rozloučenou*
2. **Kundera**, Milan: Vāls al-widā' [Arabic] / Rose Makhlūf / Dimashq: Dār Ward [Syrian Arab Republic], 2000. 231 p. Czech: *Valčík na rozloučenou*
3. **Kundera**, Milan: Fāls al-Wadā' [Arabic] / Muḥammad 'Īd Ibrāhīm / Al-Qāhirah: al-Hay'ah Al-Miṣriyah al-Āmmah lil-Kitāb [Egypt], 2005. 235p. English: *The farewell party* [orig. Czech: *Valčík na rozloučenou* ]
4. **Kundera**, Milan: Al-riwayyah [The Novel] / Amal Manṣūr / 'Ammān: Mū 'assasat al-'Arabīyah lil-Dirāsāt wal-Nashr [Jordan], 1999. 158 p. Czech
5. **Kundera**, Milan: Al-mazḥah [The Joke] / Anṭūn Ḥamṣī / Dimashq: Ward [Syrian Arab Republic], 1998. 366 p. French: *La Plaisanterie* [orig. Czech: *Zert* ]
6. **Kundera**, Milan: Al-wiṣāyā al-maghdūrah [Arabic] / M. 'Āqil / Dimashq: Al-Awā'il [Syrian Arab Republic], 2000. 287 p. French: *Les Testaments trahis* [orig. Czech]
7. **Kundera**, Milan: Al-Jahl [Arabic] / Rif'at 'Uṭfah / Dimashq: Dār Ward [Syrian Arab Republic], 2000. 128 p. Spanish: *La Ignorancia* [orig. Czech]
8. **Kundera, Milan:** ميلان كونديرا : الخلود [Immortality]. Translated from the Czech original *Nesmrtelnost* by Amr Shatury and Khalid Biltagi. Cairo 2002
9. **Pachman**, Luděk: Iftitāḥiyāt al-shaṭaranj [Arabic] / 'Iṣām Aḥmad Luṭfī Ḥammūdah / Al-Iskandarīyah: Munsha'at al-Ma'ārif [Egypt], 1997. 227 p. English: *Complete chess strategy* [orig. Czech: *Strategie moderního šachu* ]
10. **Holub**, Miroslav: Khams daqā' iq ba'da ghāratin jawwīyah [Arabic] / Fāḍil Al-Sulṭānī / Al-Qāhirah: Al-Hay'ah al-Āmmah lil-Quṣūr al-Thaqāfah [Egypt], 1998. 149 p. Czech [Five Minutes After the Air Raid]
11. **Miroslav Verner:** Secret of the Pyramids]. Translated from the Czech original *Pyramidy, tajemství minulosti* by Khalid Biltagi. المشروع القومي للترجمة، Cairo 2004.
12. **Vaclav Klaus:** Blue Planet in Green Shackles]. Translated from the Czech original *Modrá, nikoli zelená planeta* by Emira Klimentová. دار الشروق، Cairo 2010.
13. قصص و حكايات تشيكية [Czech Stories and Tales]. Arranged and translated from the Czech originals by Charif Bahbouh. Dar ibn Rushd, Praha 2009.

### Hungarian to Arabic

The presence of contemporary Hungarian writings in Arabic has clearly been influenced by the active support provided by the Hungarian Book Foundation – all literature titles have been supported by the foundation. The list also contains three non-fiction titles (Kornai, Popper and Szekely)

1. **Kornai**, János: Tanāquḍāt wa mā'zaq [Arabic] / 'Abdallah Na'imī / Damascus: Markaz al-Abḥāth [Syrian Arab Republic], 1990. 213 p. Hungarian
2. **Popper**, Péter: Tadrīb al mashā'er: al tawāzon al infī'ālī ḍabṭ al nafs al tarkīz [Arabic] / Elias Ḥājūj / Dimashq: Wizārat al thaqāfa [Syrian Arab Republic], 2002. 103 p. German: *Training der Gefühle* [orig. Hungarian]
3. (**Šāleḥ**, Thā'er): Lama'āt min al adab al majarī [Arabic] / Thā'er Šāleḥ / Dimashq: Dar al Mada lil thaqāfa [Syrian Arab Republic], 2002. 171 p. Hungarian: *Magyar irodalmi antologia*

4. Székely, György: 'Ilm ijtimā' al-masrah : rasm tārikhī takhtīī li-'ilm al-ijtimā' fī far' min furū' al-fann-al-masrahīyah [Arabic] / Kamāl al-Dīn 'Īd / Al-Qāhirah: Wizārat al-Thaqāfah [Egypt], 2005. 2vol. Hungarian: A Színjáték világe egy művészeti ag tarsadalom történetének vazlata
5. Fadlallah, Mihály: Utazásom..., Kutub, Beirut, 2004
6. Móricz, Zsigmond: Rokonok (Relations), Al-Mada, Damascus, 2004
7. Örkény, István: Macskajáték (Catsplay), Al-Mada, Damascus, 2004
8. Kertész, Imre: Angol lobogó + Jegyzőkönyv (English Flagg and Protocol), Al-Mada, Damascus, 2005
9. Kertész, Imre: Sorstalanság, (Fatelessness), Al-Mada, Damascus, 2005
10. Dragomán György: A fehér király, (The White King), Sphinx, Cairo, 2010

### **Lithuanian into Arabic**

The paucity of information sources regarding translations of Lithuanian authors into Arabic makes us rely exclusively on the Index Translationum, which has a peculiar list of publications done within the territory of and during the time of the USSR and translated exclusively from Russian. For these reasons, we will not consider them in this study.

### **Macedonian into Arabic**

According to data provided by the Statistical Bureau of the National and University Library "St. Kliment Ohridski", only the poem "T'ga za jug" (Sorrow for the South), written by the Macedonian poet Konstantin Miladinov, has been translated by Fatima Lahbabi Lamai from Macedonian into Arabic; it was published by the Macedonian publishing house *Detska radost* in the year of 1994. However, one more title is being translated at the time of this writing: the book originally entitled *Vakufite vo Makedonija vo periodot na osmanliskoto vladeenje* (The Vakufs in Macedonia during the period of the Ottoman Empire), written by Dr. Amet Sherif, PhD, an academic researcher at the Institute of National History of the Republic of Macedonia. His academic publication is being translated by Taljat Kurtishi from Macedonian into Arabic via Albanian. This translation has been commissioned and financed by the Kuwaiti Ministry of Culture.

Neither the Index nor other bibliographic sources consulted contain any listings of Macedonian translations into Arabic.

### **Polish into Arabic**

It is striking that very few works of Polish belles lettres have been translated into Arabic, especially after 1990, while a relatively large number of works concerning modern theatre, especially Experimental theatre, including that of Jerzy Grotowski, have been translated into Arabic, chiefly in Egypt (more than 10 titles, three after 1989). Another topic strongly represented in the translated works is history, especially that of Christianity. For example, books by the ancient historian Aleksander Krawczuk (two titles), historian of Christianity Jan Dobraczyński (five titles), and essayist writing on the Bible Zenon Kosidowski have been translated.

Arab publishers also seem to be particularly interested in works by Polish Nobel prize winners, given that a novel by Władysław Stanisław Reymont and poems by Czesław Miłosz and Wisława Szymborska have been translated (at least five collections of poems).

A significant number of Polish plays by world-famous playwrights Sławomir Mrożek, Tadeusz Różewicz and others have been translated and published in book form (more than 10 titles). One play by Witold Gombrowicz was published in Poland (Warsaw).

A few works concerning political and economical topics come mainly from the pre-1989 period, when cultural and political ties between Poland and some Arab socialist countries were stronger than today.

The most active Polish-Arabic translators are: Hanā' 'Abd al-Fattāḥ (Egypt; texts concerning theatre, plays), Kabrū Laḥdū (Syria; mostly historical essays, prose), and Hātif al-Janābi (Iraqi living in Poland; poetry). Most books have been published in Cairo, Egypt (many of them by the Ministry of Culture), and Damascus, Syria (most by the publishing houses Dār al-Madā and Dār al-Ḥaṣād).

Many Arabic translations of Polish are scattered throughout periodicals. Poems by Czesław Miłosz, Tadeusz Różewicz, Wisława Szymborska, Zbigniew Herbert, and many others translated by Hātif al-Janābi have appeared in various periodicals, including: *Aṭ-Taqāfa al-aḡnabiyya* (Baghdad), *Barīd al-Ġanūb* (Paris), *An-Nahǧ* (Damascus), *Al-Madā* (Damascus), *Faradis* (Paris), and others. Some translations, poems and short stories can be found on the Internet on the cultural sites [www.elaph.com](http://www.elaph.com) and [www.adabfan.com](http://www.adabfan.com) or on the sites of magazines such as [www.nizwa.com](http://www.nizwa.com) (Oman) and [www.alarabimag.com](http://www.alarabimag.com) (Kuwait).

Translations of Polish plays by Ireneusz Iredyński, Sławomir Mrożek, Tadeusz Różewicz, Witold Gombrowicz have been published in periodicals such as *Al-Aqlām* or *Ath-Thaqāfa al-Ajnabiyya* (Iraq), *Nizwa* (Oman), and others.

No Polish-Arabic book translations could be found in the Western part of the Arab world (Maghreb).

At least two publications have been produced with the financial support of a Polish cultural institution, namely the Instytut Książki Poland within the framework of the programmes Sample Translations©Poland and Program Translatorski©Poland. Title No. 12 in the "non-fiction" section is a translation of Polish journalist W. Tochman's account of post-war Bosnia in *Like Eating a Stone: Surviving the Past in Bosnia*, published in 2010 by Sphinx in a joint program with the Next Page Foundation.

Many Polish-Arabic translations do not appear to be direct translation, but rather use intermediary languages; however, it is difficult to establish this with certainty, since this fact is not always indicated by the publisher or in a library catalogue.

Index Translationum lists 14 titles, while we have identified a total of 47. Dar al Kotob's database lists two titles.

### **Fiction:**

1. **Lem**, Stanisław: *Sūlārīs* [Arabic]. Tr. Muḥammad Badrḥān. Damascus: Dār al-Ḥaṣād, 1990 [2nd edn 1999]. [Solaris].
2. **Reymont**, Władysław Stanisław: *Hādīhi hiya ḥayātuhum* [That is their life]. Tr. Kabrū Laḥdū. Damascus: Dār al-Ḥaṣād, 2007. [Chłopi: The Peasants]
3. **Sienkiewicz**, Henryk: *Qurrat al-'ayn fī riwāyat ilā ayn*. Tr. Tūmā Ayyūb (1861-1911) via Italian (?) [Quo vadis]

4. **Various authors:** *Ṭā'ir al-layl: muḥtārāt min al-qīṣṣa al-būlūniyya* [Night Bird: A Selection of Polish Narratives]. Tr. Akram Sulaymān. Damascus: Wizārat aṭ-Ṭaqāfa as-Sūriyya. 1997.

### Poetry

1. **Miłosz**, Czesław: *Madīḥ aṭ-ṭā'ir*. Tr. Hātif Al-Janābī. Damascus-Beirut: Dār al-Madā, 2001. [Oda do ptaka : Ode to a Bird]
2. **Miłosz**, Czesław: *Tšiswāf Miwūš. Aš'ār muḥtāra min dawāwīnihi*. Tr. Hanā' 'Abd al-Fattāḥ Cairo: Dār al-Miṣriyya al-Lubnāniyya, 2010 [Selected poems]
3. **Różewicz**, Tadeusz: *Mādā yaḥduṭu li-l-nujūm*. Tr. Hātif al-Janābī. Damascus: Dār al-Madā li-ṭ-ṭaqāfa wa al-Našri, 1997. [Co się dzieje z gwiazdami : What Happens to the Stars. Selected poems and essays]
4. **Szyborska**, Wisława : *Aš-šā'ir wa-l-'ālam*. Tr. Hātif al-Janābī. Damascus : Dār al-Madā li-ṭ-ṭaqāfa wa-n-našr, 1997] [Poeta i świat: The Poet and the World. Selected poems]
5. **Szyborska**, Wisława, *An-nihāya wa-l-bidāya wa-qaṣā'id uhrā*, Tr. Hātif Al-Janābī. Damascus: Dār al-Madā li-ṭ-ṭaqāfa wa-n-našr. 1998 [Koniec i początek : The End and the Beginning and other poems]

### Drama.

1. **Gombrowicz**, Witold: *Zawāj*, Tr. George Yacoub, Warszawa: Dialog, 2004 [Ślub : The Wedding].
2. **Iredyński**, Ireneusz and other authors: *Sab' masraḥiyyāt dāt faṣl wāḥid min Būlandā*. Tr. Hanā' 'Abd al-Fattāḥ. 2006. [Seven plays by various authors]
3. **Jasiński**, Bruno: *Ḥafl mānikān*. Tr. Hanā' 'Abd al-Fattāḥ. Cairo: Al-Hay'a al-miṣriyya al-'amma li-l-kitāb, 1997 [Bal manekinów : The Ball of Mannequins].
4. **Kantor**, Tadeusz. *Ayyatuhā l-layla l-'adba: Fuṣūl Afīnyūn* [Oh, Sweet Night; Avignon Chapters]. Tr. Hudā Waṣfī. Cairo: Wizārat aṭ-Ṭaqāfa 1992. [?]
5. **Kantor**, Tadeusz. *Durūs Milānū* [Milano Classes]. Tr. (?) Cairo: Wizārat aṭ-Ṭaqāfa.
6. **Kruczkowski**, Leon: *Ma'sāt Rūzinbirg* [Tragedy of the Rosenbers]. Tr. 'Abd al-'Azīz Fahmī. Cairo: Al-Maktab ad-dawli li-t-tarjama wa-n-našr [Juliusz i Ethel : Juliusz and Ethel]
7. **Lem**, Stanisław: *Nuṣūṣ min al-masraḥ al-būlandī: ṭalāt masraḥiyyāt tajrībiyya* [Texts from the Polish Theatre: Three Experimental Plays]. Tr. Hanā' 'Abd al-Fattāḥ, rev. Dorota Mutawallī. Cairo: Wizārat aṭ-Ṭaqāfa, 1999. [Powtórka : Repetition]
8. **Lem**, Stanisław: *Masraḥ al-khayāl al-'ilmī* [Arabic] / Hanā' 'Abd al-Fattāḥ / Al-Qāhirah: Al-Hay'ah al-Miṣriyah al-'Āmmah lil-Kitāb [Egypt], 2000. 223 p. Polish
9. **Mrożek**, Sławomir: *Al-Muhājirūn*. Tr. Hanā' 'Abd al-Fattāḥ. Introduction and revision Dorota Samolińska[?]-Mutawallī. Cairo: Al-Markaz al-qawmī li-l-masraḥ wa-l-mūsiqā wa-l-funūn aš-ša'biyya. 2004. [Emigranci : Emigrants]
10. **Mrożek**, Sławomir: *At-ta'arrī*. Tr. 'Iṣām Maḥfūz. Beirut: Dār al-Fārābī. 2001. [Strip-tease].
11. **Mrożek**, Sławomir: *At-tāngū: masraḥiyya*. Tr. 'Abd al-Karīm Nāṣif. 1981. [Tango]
12. **Mrożek**, Sławomir: *Aš-šūra: masraḥiyya*. Tr. Nadīm Mu'allā Muḥammad, rev. Nāṣir Muḥammad Al-Kandarī. Kuwait: Al-Majlis al-waṭani li-ṭ-ṭaqāfa wa-l-funūn wa-l-ādāb. 2006. [Portret : Portrait]
13. **Różewicz**, Tadeusz: *Al-milaff*. Tr. Hanā' 'Abd al-Fattāḥ Mitwallī, rev. Dūrūtā Mitwallī. Cairo: Al-Maḡlis Al-a'lā li-ṭ-ṭaqāfa, 2004 [Kartoteka]<sup>11</sup>.

<sup>11</sup> With subvention from Program Translatorski©Poland of Instytut Książki Poland  
[<http://www.instytutksiazki.pl/pl/ik/site,12,28,10019.php>]

14. **Szaniawski**, Jerzy. *Al-mallāh*. Tr. Muḥammad Hanā' 'Abd al-Fattāh. Kuwait: Al-Majlis al-waṭani li-t-ṭaqāfa wa-l-funūn wa-l-ādāb. 2007. [Żeglarz : Sailor].

### Non-fiction

1. **Dobraczyński**, Jan: *Aṣdā' az-zaman: al-kanīsa wa-kifāḥuhā min ajl al-wujūd* [Echoes of Time. Church and its Struggle for Existence]. Tr. Kabrū Laḥdū. Damascus: Dār al-Ḥaṣād, 1995. [Głosy czasu: szkice historyczne : Voices of Time. Historical essays]
2. **Dobraczyński**, Jan: *Al-Alfiyya al-ūlā* [The First Millenium]. tr. Kabrū Laḥdū, Damascus, Dār al-Ḥaṣād, 2007 (as vol. 1 of *Urūbbā wa-l-masīḥiyya* [Europe and Christianity]). [2nd edn of Głosy czasu (?)]
3. **Dobraczyński**, Jan: *Marḥalat aṣ-ṣalībiyya* [Period of the Crusades]. Tr. Kabrū Laḥdū. Damascus, Dār al-Ḥaṣād, 2007 (as vol. 2 of *Urūbbā wa-l-masīḥiyya*). [Doba krucjat: szkice historyczne z XI-XIII w. : Period of the Crusades. Historical essays on 11th-13th cents]
4. **Dobraczyński**, Jan: *Tamazzuq al-kanīsa* [The Church Torn Apart]. Tr. Kabrū Laḥdū, Damascus, Dār al-Ḥaṣād, 1997 and 2007 (as vol. 3 of *Urūbbā wa-l-masīḥiyya*) [Rozdarty kościół: szkice historyczne z XIV w.- poł. XVI w. : The Church Torn Apart. Historical essays on 14th- half of 16th cents]
5. **Dobraczyński**, Jan: *Zaman al-masīḥiyyīna al-fātirīna*. Tr. Kabrū Laḥdū, Damascus, Dār al-Ḥaṣād, 1998 and 2007 (as vol. 4 of *Urūbbā wa-l-masīḥiyya*) [Czas letnich chrześcijan: Time of Lukewarm Christians]
6. **Gawlikowska**, Krystyna: *Al-fann fī bilād mā bayna n-nahrayn*. Tr. Kabrū Laḥdū, Damascus, Dār al-Yanābī, 1995. [Sztuka Mezopotamii: Art of Mesopotamia].
7. **Kosidowski**, Zenon: *Al wāqī' wa-l-uṣṭūra fi-t-turāt* [Fact and myth in traditon]. Tr. via Russian Ḥasan Miḥā'īl Aṣḥaq. Damascus: Dār al-Abjadiyya, 1990. [Opowieści biblijne : Biblical stories].
8. **Kosidowski**, Zenon: *Al-uṣṭūra wa-l-ḥaqīqa fī l-qīṣaṣ at-tawrātiyya* [Myth and fact in the narratives of the Torah]. Tr. Muḥammad Maḥāwif. Beirut: Al-Ahālī li-t-ṭibā'a wa-n-naṣr. 1996. [Opowieści biblijne : Biblical stories].
9. **Krawczuk**, Aleksander: *Al-waṭaniyya wa-l-masīḥiyya: marḥalat aṣ-ṣirā' al-ḥāsima wa-īqāf al-ūlimbiyādāt fī l-aṣr al-qadīm 'ām 393* [Paganism and Christianity: the decisive period of the conflict and the end of the ancient Olympic Games in year 393], Tr. Kabrū Laḥdū, Damascus: Dār al-Ḥaṣād, 1996. [Ostatnia olimpiada : The Last Olympic Games]
10. **Krawczuk**, Aleksander: *Al-mawt al-urjuwānī wa-l-qadar al-'aẓīm* [Purple Death and the Great Fate]. Tr. Kabrū Laḥdū, Damascus, Dār al-Ḥaṣād, 2007 [Konstantyn Wielki : Constantine the Great].
11. **Tatarkiewicz**, Władysław: *As-Sa'āda* [Happiness]. Tr. Kabrū Laḥdū, Damascus, Dār al-Ḥaṣād, 2002 [O szczęściu : On Happiness]
12. **Tochman, Wojciech**: *Like Eating a Stone, Sphinx*, 2010, Cairo, translated from English by Ibrahim Omar

### Books about theatre:

1. **Barba**, Eugenio: *Tajribatī al-masraḥiyya fī Būlandā arḍ ar-ramād wa-l-almās*. Tr. Hanā' 'Abd al-Fattāh. Cairo: Wizārat al-Thaqāfa, 2001 [Ziemia popiołu i diamentów: Moje terminowanie w Polsce : Land of Ashes and Diamond: My Apprenticeship in Poland]
2. **[Collective work]**: *Līšik Mūnjik wa-masraḥuhu*. Tr. Hanā' 'Abd al-Fattāh. Cairo: Wizārat al-Thaqāfa, 2000. [Leszek Maḏzik i jego teatr : Leszek Maḏzik and His Theatre]

3. **Grodzicki**, August: *Al-muḥrijūn al-būlandiyyūn at-tajrībiyyūn al-klāsīk* [Classical Experimental Polish Directors]. Tr. Hanā' 'Abd al-Fattāḥ, rev. Dorota Mutwallī. Cairo: Wizārat at-Ṭaqāfa. 2004. [Reżyserzy polskiego teatru (?) : Directors of the Polish Theatre]
4. **Grotowski**, Jerzy: *Naḥwa masraḥ faqīr* []. Tr. Samīr Sarḥān, Al-Giza, Halā li-n-našr wa-t-tawzī, 1999 [Ku teatrowi ubogiemu : Towards a poor theatre]
5. **Grotowski**, Jerzy: *Ḥiwārāt masraḥ* [Arabic] / Qāsem Biyātli / s. l.: s. n. [**United Arab Emirates**], 2002. 1 v. Polish
6. **Grotowski**, Jerzy: *Grutufskī wal masraḥ* [Arabic] / Qāsem Biyātli / s. l.: s. n. [**United Arab Emirates**], 2003. 1 v. Polish
7. **Hübner**, Zygmunt: *Jamāliyyāt fann al-iḥrāj* [Aesthetics of the art of direction]. Tr. Hanā' 'Abd al-Fattāḥ, Cairo, Al-Hay'a al-mišriyya al-'amma li-l-kitāb. 1993. [Sztuka reżyserii (?) : Art of Direction]
8. **Karpiński**, Maciej: *Masraḥ Anjīh Fāydā*. Tr. 'Abīr Muḥibb Ni'mat Allāh. Cairo: Wizārat al-Ṭaqāfa, 1999. [Teatr Andrzeja Wajdy : The Theatre of Andrzej Wajda].
9. **Kłossowicz**, Jan: *Masraḥ al-mawt 'inda Kāntūr: tayyār mā ba'da t-tajrīb* [Kantor's Theatre of Death: Post-Experimentalist Stream]. Tr. Hanā' 'Abd al-Fattāḥ. Cairo: Mahrajān al-Qāhira ad-Duwalī li-l-masraḥ at-tajrībī. 1994 [Tadeusz Kantor: Teatr].
10. **Lasocka-Pszoniak**, Barbara: *Al-Masraḥ wa-t-tajrīb: mā bayna al-naḥariyya wa-t-taṭbīq* [Theatre and Experiment: Between Theory and Practice]. Tr. Hanā' 'Abd al-Fattāḥ. Cairo: Al-Majlis al-A'lā lil-Ṭaqāfa, 1999. [Teatr i Eksperyment: Pomiedzy Teorią a Praktyką]
11. **Lem**, Stanisław: *Masraḥ al-ḥayāl al-'ilmī*. Tr. Hanā' 'Abd al-Fattāḥ. Cairo: Al-Hay'a al-Mišriyya al-'ammah li-l-kitāb, 2000. [Teatr science fiction]
12. **Taranienko**, Zbigniew: *Faḍā'āt Šāynā al-masraḥiyya* [Szajna's Theatrical Spaces]. Tr. Hanā' 'Abd al-Fattāḥ, rev. Dorota Mutwallī. Cairo: Wizārat at-Ṭaqāfa. 2006 [Przestrzenie Szajny : Szajna's Spaces]

### **Romanian into Arabic**

The Index Translationum is the only source thus far identified that lists Romanian translations. Again, we find an unusual mix that includes a medical book, a scholarly work on logic and a poetry collection by a contemporary author, as well as the Romanian Penal Code published in Arabic in Bucharest.

1. Al-adwiyyah: isti'mālāt maḥādhīr [Arabic] / Mūsā Yāsīn Al-Jihālī / Dimashq: Dār al-Ḥiṣad [Syrian Arab Republic], 1995. 128 p. Romanian: *Uzulsi Abuzul de medica menle*
2. **Dumitriu**, Anton: *Tārīkh al-mantiq* [Arabic] / Ismā'il 'Abd al-'Azīz / Al-Qāhirah: Dār al-Thaqāfah lil-Nashr wal-Tawzī [Egypt], 1997. 219 p. English: *History of logic* [orig. Romanian: *Istoria logicii* ]
3. **Romania**. *Laws, statutes, etc.*: Codul penal [Arabic] / Bassam Emil Wanis / București: Versus [Romania], 2001. 175 p. Romanian
4. **Ilica**, Carolina: *Ṭughyān al ḥelm: qaṣā'ed muzdawija* [Arabic] / George Grigore / Tunis: Mu'assasat al Juwanī [Tunisia], 2003. 108 p. Romanian: *Tirania visului*

### **Serbian into Arabic**

The Index Translationum's list contains two works of fiction, one scholarly work on linguistics and one multilingual edition published in Serbia. In addition, we have identified five titles by Ivo Andrić that expand the list of Andrić's works in the Bosnian section above.

1. Al-Finā' al-Ma'ūn / Īfū Andrićš ; tarġamat Walīd al-Sibā'ī. – Dimašq : Ittihād al-kuttāb al-'arab, 1992. – 135, 24.5 cm.
2. Hikāyāt min al-Būsna / ta'līf Īfū Andrićš. Al-mu'assasa al-'arabiyya li al-dirāsāt wa al-našr , 1996 [s.l.].
3. 'Īmā'āt : maġmū'a qisasiyya / Īfū Andrićš ; taqdim 'Abd al-Rahmān Munīf ; tarġamat Zuhayr al-Ḥūrī. – Bayrūt: Dār al-nidāl, 1998. – 269 ; 22 cm.
4. Mahziyat al-bāšā / bi qalam Īfū Andrićš ; tarġamat, tahqīq : 'Ibrāhīm Naġīb Haydar. – Dār al-tadāmun li al-tibā'a wa al-našr, 1991, [s.l.].
5. Mahziyat al-bāšā / bi qalam Īfū Andrićš. Markaz al-hadāra al-'arabiyya li al-'ilām wa al-našr wa al-dirāsāt, 1998, [s.l.].
6. **Bulatović**, Miodrag: Rijāl bi-arba, a ašābī [Arabic] / Dimashq: Wizārat al-Thaqāfah [Syrian Arab Republic], 1994. 472 p. Serbian: *Ljudi sa četiri prsta*
7. **Nušić**, Bransilav: Fi 'arḍ al baḥr [Arabic] / Jamāl al dīn Sayyed Muḥamad / s. l.: s. n. [Kuwait], 1996. 1 v. Serbian
8. **Ilić, Ljilja**: Mehmedovica [Slovenian, Macedonian, German, French, English, Russian, Finnish, Greek, Modern (1453-), Slovak, Hungarian, Arabic, Turkish] (ISBN: 86-84695-00-3, 1. izd.) / Peter Svetina; Dušana Apostolska; Borivoj Kačura; Jelena Vojvodić; Elina Čuković; Vukosava Stevović; Samuel Boldocki; Eva Vukov-Rafai; Isak Abu Laban; Jamšid Moazami Gudarzi; Ksenija Golubović-Brejk / Novi Sad: Lj. Ilić [Serbia and Montenegro], 2003. 73 str., ilustr. Serbian
9. **Ivić, Milka**: Ittijāhāt al-baḥṭh al-lisānī [Arabic] / Sa'd 'Abd al-'Azīz Mašlūḥ / Al-Qāhirah: Al-Majlis al-A'lā lil-Thaqāfah [Egypt], 2000. 493 p. English: *Trends in linguistics* [orig. Serbo-Croatian (to 1992)]

### **Slovak to Arabic**

One of the greatest achievements in the field of translation into Arabic was the publication of the Visegrad countries' anthology (January 2009) under the title *Qasa'is min qalb Uruba* (Stories from the Heart of Europe), in which fiction works by young prominent writers from Visegrad countries were selected and subsequently translated into Arabic. The Ministry of Culture of the Slovak Republic supported the translation and publication of this book, which also features an introduction by Ina Martinova.

One of the best literary weekly magazines in the Arab world, *Akhbar al-Adab*, regularly publishes classic Slovak writers and poetry. One issue was dedicated entirely to Slovak literature (April 2008). The first contact was made through the Slovak Embassy in Cairo. The selection is made by the Slovak Literature Centre and published in the magazine. The editor-in-chief Gamal Al-Ghitani also travelled to Slovakia in 2010 on the occasion of the publication of his *Pyramid Texts* and met with representatives of cultural life in Slovakia. Mr. al-Ghitani expressed his interest in publishing various Slovak modern and contemporary poets in one of the forthcoming issues of the magazine. Due to *Akhbar al-Adab's* standing and its influence throughout the Arab world, this endeavour is regarded as a serious step forward in advancing translations into Arabic, which has a potential effect on book translations as well.

Thirteen out of the total of 15 works below are supported by the Slovak Literature Information Center.

1. **Solovič, Ján:** Malikat al layl fi baḥr ḥajarī [Arabic] / Muḥamad Al-'Alīmī / Kuwait: Ministry of Information [Kuwait], 1989. 1 v. Slovak: *Kralovná noci v kamennom mori*
  2. **Feldek, L'ubomír:** Juddah lil-akl [Arabic] / Fathī Qa'wār / Kuwait: National Council for Culture, Arts and Letters NCCAL [Kuwait], 1997. Slovak: *Smutné komédie*
  3. **Ladislav Mňačko:** Taste of power – *Ma Lazat al sulta*, DAR AL-ZAKIRAH, Homs, Syria, 2000, Translation: Dr. Ghas Mousli
  4. **Alexander Dubček:** Hope dies last – *Al amal la yamut*, Dr. Ghas Mousli, Homs, Syria, 2001, Translation: Dr. Ghas Mousli
- Ján Johanides:** Punishing crime – *Ikab al garima*, Dr. Ghas Mousli Homs, Syria, 2002, Translation: Dr. Ghas Mousli
5. **Milan Richter:** Slaughter in Beyouth (Selecion of poetry) – *Mazbaha fi Bejrut*, Dr. Ghas Mousli, Homs, Syria, 2002, Translation: Dr. Ghas Mousli
  6. **Pavel Vilikovský:** Cruel enginer driver – *Saek alkitar alzalem*, Dr. Ghas Mousli, Homs, Syria, 2004, Translation: Dr. Ghas Mousli
  7. **Peter Jaroš:** Thousand year old bee – *Al nahla al affia*, Dr. Ghas Mousli, Homs, Syria, 2005, Translation: Dr. Ghas Mousli
  8. **Peter Jaroš:** Hot snows – *Sulug sachina* , Dr. Ghas Mousli, Homs, Syria, 2007, Translation: Dr. Ghas Mousli
  9. **Pavol Rankov:** Intimacy – *Karib gidan* , Dr. Ghas Mousli, Homs, Syria, 2007, Translation: Dr. Ghas Mousli
  10. **Samko Tále:** A book on cemetery – *Al Makbara* , Dr. Mousli Ghas, Homs, Syria, 2008, Translation: Dr. Ghas Mousli
  11. **Milo Urban:** Behind the mill, Akhbar Aladab, Cairo, Egypt, 2007, Translation: Khalid El Biltagi
  12. **Ján Hrušovský:** A man with prosthesis, Sphinx Agency, Cairo, Egypt, 2009, Translation: Khalid El Biltagi
  13. **Anton Hykisch:** Murderers (short stories), Sphinx Agency, Cairo, Egypt, 2009, Translation: Khalid El Biltagi
  14. **Július Balco:** Sparrow king – *Malek al Asafir* (a book for children), Dr. Ghas Mousli, Homs, Syria, 2010, Translation: Dr. Ghas Mousli

### Slovenian into Arabic

In March 2009, the first-ever collection of contemporary Slovenian poetry was published in Morocco, (translated by Margit Podvornik Alhady and Mohsen Alhady, edited by Mohammed Bennis; Éditions Toubkal). Before that, the only two works translated directly were a collection of short stories *Black Grouse Hunt*, translated by Jamal al-Din Sayyid Muḥammad and published in 1987 in Cairo (Al-hay'ah al-miṣriyah al-'āmmah lil-kitāb), and Maja Gal Štormar's monodrama *Alma Ajka*, (translated by Margit Podvornik Alhady and Mohsen Alhady) and published in Alexandria (The Creative Forum for Independent Theatre Groups, Europe-Mediterranean 2008/ Art Centre – Bibliotheca Alexandrina/Swedish Institute Alexandria/ I-Act ) in 2008.

Other works have been translated into Arabic, mostly for theatre (unpublished, done specifically for the purpose of various theatre festivals), one collection of short stories, and some non-fiction (by Tomaž Mastnak and Slavoj Žižek), but all of them through English.

The only consistent project seems to be the translation (and also staging!) of Evald Flisar's plays in Egypt. In June 2010, Flisar visited Egypt for a round of talks and book signings in Cairo and Alexandria.

We have also identified three titles by Marko Ivan Rupnik, a Slovene-born Catholic theologian which appear in the Dar al Kotob database as translations from Slovene; however, these translations are actually from Italian and thus are not included here.

The Index lists only one title for the period (Evald Flisar), while we have identified four direct translations as well as at least two indirect translations.

1. Jamāl al-Dīn Sayyid Muḥammad (ed.). *Ṣayd al-dīk al-barī : qiṣaṣ silūfīniyah min yūghūslāfiyā*. Al-Qāhirah: Al-hay'ah al-miṣriyah al-'āmmah lil-kitāb, 1987. (Translated by Jamāl al-Dīn Sayyid Muḥammad)
2. Evald Flisar. *Min al-masrah al-Sulūfīnī al-mu 'āsir*. Al-Qāhirah: al-Dār lil-Nashr wa-al-Tawzī ', 2005 (Translated by Usāmah al-Qaffāsh)
3. Maja Gal Štromar. *Alma Ajka*. Alexandria: The Creative Forum For Independant Theater Groups, Europe-Mediterranean 2008/ Art Center – Bibliotheca Alexandrina/Swedish Institute Alexandria/ I-Act, 2008 (Translated by Mohsen Alhady, Margit Podvornik-Alhady)
4. Alhady Mohsen, Margit Podvornik-Alhady, Mohammed Bennis. *Mukhtarat min al-šī'ar al-sluḥīnī al-mu'aasir*. Casablanca: Éditions Toubkal, 2009. (Translated by Mohsen Alhady, Margit Podvornik-Alhady)