

## translation - Google News

### **Vox Clara says translation of Mass prayers could be ready in mid ... - Catholic News Service**

Vox Clara says translation of Mass prayers could be ready in mid ...Catholic News Service - 1 hour agoVATICAN CITY (CNS) -- The Vatican could approve the new English translation of the main Mass prayers as early as mid-2007 if the work of its advisory committee ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/1-0&fd=R&url=http://www.catholicnews.com/data/stories/cns/0606928.htm&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ>

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### **FIM take care of earth problems. - Motards-Online**

Motards-OnlineFIM take care of earth problems.Motards-Online, France - 2 hours ago... You will certainly notice some bugs or translation errors: please do not hesitate to advise us by e-mail, Private Message or by posting in the Forum. ...

[http://news.google.co.uk/news/url?sa=T&ct=uk/5-0&fd=R&url=http://www.motards-online.com/o5\\_51\\_FIM-tak-e-care-of-earth-problems-.html&cid=1111771017&ei=lu12Rc-WHcbGHNzbkYAJ](http://news.google.co.uk/news/url?sa=T&ct=uk/5-0&fd=R&url=http://www.motards-online.com/o5_51_FIM-tak-e-care-of-earth-problems-.html&cid=1111771017&ei=lu12Rc-WHcbGHNzbkYAJ)

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### **Art needs no translation for 25 Haverstraw Middle School English ... - The Journal News.com**

Art needs no translation for 25 Haverstraw Middle School English ...The Journal News.com, NY - 5 hours agoBy RANDI WEINER. WEST NYACK - They may be new to the United States, but 25 Haverstraw Middle School English language students know ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/2-0&fd=R&url=http://www.thejournalnews.com/apps/pbcs.dll/article%3FAID%3D/20061206/NEWS03/612060377/1019/NEWS03&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ>

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### **A need for translation - Minnesota Public Radio**

A need for translationMinnesota Public Radio, MN - 7 hours agoby Elizabeth Stawicki, Minnesota Public Radio. The Minnesota Disability Law Center is trying to get counties to provide sign language ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/3-0&fd=R&url=http://minnesota.publicradio.org/display/web/2006/11/01/deaftranslator/&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ>

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### **Paltrowâ€™s offensive Pom remarks lost in translation! - Zee News**

AXcess NewsPaltrowâ€™s offensive Pom remarks lost in translation!Zee News, India - 8 hours ago... civilized than the Americans.". However Paltrow says that she was misunderstood and her real message was lost in translation. "I felt so ... The Sound and the Fury: Can Celebrities Knock the US Without ... ABC NewsGwyneth under fire for comments about Americans' intelligence New Zealand HeraldGwyneth never slammed US iAfrica.comAll Headline News - National Ledger

<http://news.google.co.uk/news/url?sa=T&ct=uk/0-0&fd=R&url=http://www.zeenews.com/znnew/articles.asp%3Faid%3D340280%26ssid%3D1%26sid%3DENT&cid=1111677774&ei=lu12Rc-WHcbGHNzbkYAJ>

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### **Author funds Cherokee translation of his best-seller - Indian Country Today**

Author funds Cherokee translation of his best-sellerIndian Country Today, NY - 10 hours ago... Once done with "Thirteen Moons" - the translation will include the English text, along with a Cherokee translation on the facing page - the pair have a list ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/4-0&fd=R&url=http://www.indiancountry.com/content.cfm%3Fid%3D1096414094&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ>

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### **TRANSLATED Joins Clay Tablet's Partner Program, Introduces " ... - Market Wire (press release)**

TRANSLATED Joins Clay Tablet's Partner Program, Introduces " ...Market Wire (press release) - 5 Dec 2006TORONTO -- (MARKET WIRE) -- December 05, 2006 -- TRANSLATED, a multi-language translation service provider based in Rome, Italy, has joined Clay Tablet's ...

[http://news.google.co.uk/news/url?sa=T&ct=uk/8-0&fd=R&url=http://www.marketwire.com/mw/release\\_html\\_b1%3Frelease\\_id%3D191333&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ](http://news.google.co.uk/news/url?sa=T&ct=uk/8-0&fd=R&url=http://www.marketwire.com/mw/release_html_b1%3Frelease_id%3D191333&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ)

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**Lost in Translation - The Emory Wheel**

Lost in TranslationThe Emory Wheel - 4 Dec 2006... The elders of the Mapuche tribe are suing Microsoft over what they say is an unauthorized translation of the Windows operating system into their native language ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/9-0&fd=R&url=http://www.emorywheel.com/home/news/2006/12/05/Editorials/Lost-In.Translation-2521827.shtml&cid=0&ei=lu12Rc-WHcbGHNzbkYAJ>

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**Lost In Translation - EURSOC**

Lost In TranslationEURSOC, UK - 4 Dec 2006SÃ©golÃ©ne Royal has run into a spot of bother in the Middle East. The French presidential candidate, who is on a publicity-raising ...

[http://news.google.co.uk/news/url?sa=T&ct=uk/7-0&fd=R&url=http://eursoc.com/news/fullstory.php/aid/1261/Lost\\_In\\_Translation.html&cid=1111748123&ei=lu12Rc-WHcbGHNzbkYAJ](http://news.google.co.uk/news/url?sa=T&ct=uk/7-0&fd=R&url=http://eursoc.com/news/fullstory.php/aid/1261/Lost_In_Translation.html&cid=1111748123&ei=lu12Rc-WHcbGHNzbkYAJ)

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**Pujols feels his MVP message was lost in translation - ESPN**

MSNBCPujols feels his MVP message was lost in translationESPN - 4 Dec 2006In an interview with USA Today, Pujols said his recent comments about Ryan Howard's unworthiness as National League MVP were misinterpreted and he wants to ... Albert Pujols: Bitter, selfish, and now a spineless liar Sports FrogReport: Pujols says Ryan deserved MVP Philadelphia Daily News

<http://news.google.co.uk/news/url?sa=T&ct=uk/6-0&fd=R&url=http://sports.espn.go.com/mlb/news/story%3Fid%3D2685770&cid=1111596368&ei=lu12Rc-WHcbGHNzbkYAJ>

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## Google Blog Search: translation

### Lost in translation

I was extremely proud of the little Google translate buttons below my blog. But experience had told me they offered only an erratic version of what was on the page. Take the previous post on News Sponsorship: ...

<http://adrianmonck.blogspot.com/2006/12/lost-in-translation.html>

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### From a Magazine Ad for a Translation Company in France

Passing the source text through the lemmatiser allows the lexical analysis which creates the list of missing terms. The appropriate vocabulary being available in the system, it makes out a gross translation, technically correct." ...

<http://f1rststory.blogspot.com/2006/12/from-magazine-ad-for-translation.html>

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### Can a Translation be Completely Accurate

In a later message, one member asks the question of whether God could make a translation 100% accurate. I sense that all theists are supposed to automatically respond with "œyes!œ• But I disagree. Only by changing the very nature of ...

<http://www.energionpubs.com/wordpress/?p=445>

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### Translation by Lake Forest Profesor of a Novel About the Lebanese ...

The translation will appear in bilingual format with the dual title of Poppy From the Massacre/Coquelicot du massacre. This scholarly edition also include a introduction on the Lebanese civil war (1975-1990) during which the novel is ...

[http://b2e.nitle.org/al-musharaka.php/2006/12/06/translation\\_by\\_lake\\_forest\\_profesor\\_of\\_a\\_1](http://b2e.nitle.org/al-musharaka.php/2006/12/06/translation_by_lake_forest_profesor_of_a_1)

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### Chinese Pentateuch translation

The three major available translations are, in a word, dreadful. Despite substantial Jewish communities at Kaifeng and significant Jewish immigration from Eastern Europeans fleeing the holocaust, Chinese has lacked a good translation of ...

<http://tygar.blogspot.com/2006/12/chinese-pentateuch-translation.html>

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### When Django's translation() dies a painful death

"/django/utils/translation/transreal.py", line 167, in \_fetch app = getattr(import(appname[:p], {}, {}), [appname[p+1:]]), appname[p+1:]) AttributeError: 'module' object has no attribute ". read more.

<http://zerokspot.com/node/804>

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### Niche Marketing Opportunity In Ebook Translation

Frankly speaking, I have no idea how well I would have done when I first launched my first ebook in Malay (my mother tongue). As far as I know, there has been no one using this technique to sell an ebook in my country.

<http://www.searcharticles.net/article.cfm/id/31570>

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### In Translation (Karol)

And since he's too much of a bitch to say what he means, I'll translate for him: What he says:. You have to find people who have some serious poker experience to make the game meaningful (ie, not a \$20 buy-in children's game). ...

<http://ihadouts.blogspot.com/2006/12/in-translation-karol.html>

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### Small Steps Towards a Greener Life

I have wanted to write about this ever since I got to review The Complete Organic Pregnancy book, thanks to Andi Buchanan (who quit writing on her Mother Shock blog :( ) and Mother Talk. I hope I get to participate of more blog book ...

<http://mamaintranslation.blogspot.com/2006/12/small-steps-towards-greener-life.html>

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**Story translation**

I just discovered that another short story (or rather anti-story) by Subimal Misra translated by me has been published in Hackwriters.com. Here's the link. I am looking to get a collection of Misra's stories (translated by me) published ...

<http://cuckooscall.blogspot.com/2006/12/story-translation.html>

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## search

### Child Toilet

To select your translation preferences click here Numerous theories however there are Height of 165 the rexmont is a gravity model this model comes in elongated 15 height and elongated ada

<http://toilet-help.info/childtoilet.html>

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### Cheap Air Ticket Australia

Should protect you from losing money if the travel agent goes bankrupt abta association of british travel agents Not listed, please do not hesitate to contact us for any special requestsorders if there is an event that is Bootsnaill farebeater great us domestic air 3 911 special offer the service acts as a worldwide Handheld talking translator and language dictionary software for epoc palm pocket pc linux windows ce and o handheld talking travel language translators and electronic dictionaries and an online dictionary and translation page covering many languages

<http://cheapairticketers.com/cheapairticketaustralia/>

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### Man, Play and Games

According to Roger Caillois, play is "an occasion of pure waste: waste of time, energy, ingenuity, skill, and often of money." In spite of this--or because of it--play constitutes an essential element of human social and spiritual development. In this classic study, Caillois defines play as a free and voluntary activity that occurs in a pure space, isolated and protected from the rest of life. Play is uncertain, since the outcome may not be foreseen, and it is governed by rules that provide a level playing field for all participants. In its most basic form, play consists of finding a response to the opponent's action--or to the play situation--that is free within the limits set by the rules. Caillois qualifies types of games-- according to whether competition, chance, simulation, or vertigo (being physically out of control) is dominant--and ways of playing, ranging from the unrestricted improvisation characteristic of children's play to the disciplined pursuit of solutions to gratuitously difficult puzzles. Caillois also examines the means by which games become part of daily life and ultimately contribute to various cultures their most characteristic customs and institutions. Presented here in Meyer Barash's superb English translation, Man, Play and Games is a companion volume to Caillois's Man and the Sacred

<http://www.citeulike.org/article/423549>

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### Translation Coordinator (Producto Tecnol3gico)

BarcelonaÂ Empresa: Net Transmit & Receive Manager has to participate in project-related activities from the start of the project until the end...NTRglobal is a global technology company specialized in the creation and implementation of innovative remote access, support and administration solutions for companies with growing mobility needs. Founded in 2000, the company has experienced a strong growth in a small amount of time, quickly becoming the international leader of on-demand and remote support solutions.The

Translation Manager hasExperiencia: Al menos 2 a±osRequisitos: For our current vacancy we require a candidate with excellent English verbal and written skills.- Education background in Languages/Translation- Proven strong team skills- Proven co-ordination/ leadership skills.- Ability to communicate clearly both verba

Contrato: IndefinidoFuente: InfoJobs - 04/12/2006 13:27

<http://www.currobuscador.com/index.php/cod.redirect/id.677925>

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<http://www.citeulike.org/user/bkirman/article/423549>

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<http://www.searcharticles.net/article.cfm/id/31570>

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### **Match Point**

The passion of mad love and the cold calculations of social climbing collide in Woody Allen's *Match Point*. Former tennis pro Chris Wilton (Jonathan Rhys-Meyers, *Velvet Goldmine*) stumbles into good fortune when Chloe Hewett (Emily Mortimer, *Lovely & Amazing*), the daughter of a wealthy businessman, falls in love with him. But when Chris meets Nola Rice (Scarlett Johansson, *Lost in Translation*), a much deeper passion is stirred--and his desire isn't deterred when he discovers that Nola is already dating Chloe's brother. But when their affair threatens Chris's increasingly cozy lifestyle, Chris begins to consider a drastic solution. *Match Point* starts deftly and ends with cunning; though the middle bogs down in banal plot mechanics, Woody Allen fans have justly hailed it as a comeback after Allen's last few cinematic stumbles. Despite weaknesses (Allen still seems to have lost touch with the mundane realities of life; his characters operate in a strange, weightless world of wealth and privilege), the strong performances and clean direction carry the movie through. Also featuring Brian Cox (*X-Men 2*, *Adaptation*). --Bret Fetzer

<http://www.peereflix.com/Default.aspx?tabid=74&pid=124506>

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### **1) Pocket Oxford English Spanish Dictionary by Oxford University Press**

Over 90,000 words and phrases and over 130,000 translations. Derived from the universally acclaimed Oxford Spanish Dictionary, this dictionary is designed to meet the needs of students in their senior year, or studying for their Higher, or AS and A level qualification, as well as adult learners, and also business users. It is the only dictionary at this level to give detailed coverage of Spanish from 20 of the principal Spanish-speaking areas of the world. Readership: Anyone doing a practical course in language at intermediate level and beyond (GCSE, college, NVQ, Higher, and As and A level) or students doing joint courses in languages and practical subjects, such as business. Also aimed at general trade as a desk dictionary for office use and anyone wanting a practical language guide

<http://www.fictionwise.com/ebooks/ebook17738.htm>

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### **Bookplanet: Egyptian novelist Mahfouz portrayed the death of Arab liberalism**

Mahfouz's grave, Arab liberalism's deathbed  
The Arab world's passage from progressive secularism to conservative religiosity in the last fifty years is illuminated by the work of Egypt's greatest writer, says Tarek Osman. By Tarek Osman /OpenDemocracy  
The death on 30 August 2006 of the Egyptian novelist Naguib Mahfouz - the sole Arab writer to receive the Nobel prize in literature - was marked around the world, and by many of those unable to read a word of his work in its original language. This universal moment, however, was primarily an Egyptian and Arab one, and for more even than the loss of a great writer. For Naguib Mahfouz's death is also a symbol of the demise of Arab liberalism. It is a century's story, and the "Dostoyevsky of Cairo" was the one whose books embodied it. A century ago, the west was not worryingly eyeing the Arab world, with a fear of suicide-bombers and plane hijackers. It was colonising the Arab world - for a number of reasons: the strategic location, the Suez canal, securing trade routes, access to the Indian subcontinent, protection of minorities, exploitation of economic resources, building empires, civilising the savage Saracens. In resisting the colonists, the Arabs were broadly divided into two camps: the rejectionists

and the integrationists. The rejectionists were predominately Islamists and Salafis: the group that saw the Arab world's humiliation and defeat as a consequence of its abandonment of the righteous path prescribed in the Qu'ran and the Prophet Mohammed's sunna. The integrationists, on the other side of the intellectual spectrum, saw the Arabs' defeat as a consequence of their lagging behind in all aspects of modern thinking; they saw a dire need for the integration of western modernity into the traditional Arabic/Islamic culture. As one notable integrationist - Taha Hussein, the legendary Egyptian education minister in the early 20th century - put it: "it's the enlightenment". This implied that Europe's embracing of science, art, humanism and the separation of the state from the church, and thereby the liberation of the European mind from the confines of theology, were the causes of Europe's supremacy in the 19th and 20th centuries. He, and others, argued that if the Arab - and Islamic - world embraced the thinking mould of the enlightenment, it would progress and develop - according to the European route. A half-century's struggle

The first five decades of the 20th century witnessed an interesting struggle between the two camps. The rejectionists established themselves under the banner of Islam. In Egypt, the struggle's central field, a number of trends converged: the Muslim Brotherhood grew from a small movement in distant Ismailiya to a sizable force in Cairene political life; Sheikh Hasan al-Banna's stature grew from that of a small city preacher to a social leader; writers such as Ahmad Amin who extolled Islamic history gained wide readership; al-Azhar's influence increased; the idea of *ihyaa al-Khilafa* (the resurrection of the caliphate) was for some time potent. That camp did not see much room for western-style liberalism. Progress and development were a function of adherence to the divine rules prescribed in the Qu'ran and the Sunna. Even *ijtihad* (the Muslim scholar's right to seek new interpretations and applications of Qu'ranic rules) was expected to be within the confines of what the religious establishment renders allowed. Sheikh Mohamed Abdou, in the last years of the 19th century, tried to integrate modern European thinking into traditional Islamic philosophy - to his detriment. Abd al-Rahman al-Kwakibi promoted a new form of *ijtihad* ("open and unrestricted"), only to be opposed and severely attacked by some of his closest colleagues. On the other side, the integrationists promoted western-inspired cinema, theatre, journalism, literature, political system - and more crucially a way of thinking different from that of the religious establishment. They instigated a cultural revolution in Egypt - and the Arab world - that shifted the mental mould of millions, especially in the middle class, from regarding traditions ascribed to Islam as the cultural identity and frame of living to embracing European-style liberalism - in thinking, if not in lifestyle. There was a lot of questioning, challenging, and adventuring in the prevailing cultural production. Tawfik al-Hakim, Taha Hussein, Yehia Hakki, even the Islamic writer Abbas Mahmood al-Akkad aimed to extricate the Egyptian - and Arabic - mind out of its comfort zone and push it to the liberal edges of reasoning. At the same time, leaders in different forms of art and culture presented the forms, outlooks, and lifestyles of the west as the modern, progressive, fashionable way of living.

1956 and 1967

The struggle between the rejectionists and the integrationists came to a momentous juncture in the mid-1950s after the 1952 Egyptian revolution and the arrival in power of Gamal Abdel Nasser. The movement that overhauled the political system of Egypt seemed determined to carve its dominant doctrine into Egypt's socio-economic life. And both camps - the rejectionists and the integrationists - were lobbying. The rejectionists, represented by the Muslim Brotherhood, al-Azhar and other political and societal forces with Islamic orientations, lost early on. And for a while it seemed that the integrationists, represented by Egypt's liberal movements, are winning. What actually happened was a very selective victory. Nasserism embraced secularism, looking outward, and the appearance of a Europe-inspired society - in its arts and lifestyle. Yet, the Nasserite doctrine was not tolerant of liberalism as represented by freedom of expression and political/economic openness. But interestingly, Nasserism was not detrimental to Egypt's liberalism. The liberal forces seem to have developed a way of living under the regime - identifying the red lines and avoiding them; emphasising the liberal values while circumventing liberalism's political facet; touting ideas in coded messages; and accepting the risk of severe punishment at occasions. Yet despite the misgivings of Nasserism, Nasser's own legendary appeal and the wave of the secular Arab nationalism seemed to be the winning ticket of liberalism in Egypt and the Arab world. The whole experiment came to an end when Nasserism fell in June 1967 - the Arabs' worst defeat against Israel. The subsequent decade was one of complete reversal. The secular momentum of the Nasserite era was reversed. Anwar Sadat, Nasser's successor, put his political bet on the Islamic - rejectionist - movement. For a while the secular movement fought back - especially in the universities and the unions. But the regime's complete support for the rejectionist movement, coupled with the rise of Saudi wahabbism and the migration of millions

of Egyptians to the Gulf in search for jobs, were overwhelming forces. Liberalism sought solace in isolated corners - cultural movements, small student groupings and certain economic interests. The tide of Islamism and rejectionism continued during the 1980s and 1990s under Hosni Mubarak. It still goes on today. Mahfouz's achievement This is the story. And Naguib Mahfouz was an anchor hero in it - for three main reasons. First, Mahfouz himself is a representation of the story. Mahfouz hails from a middle-class Cairene family that had moved from al-Gamaliya, as historic, as conservative and as Islamic as one can get in Cairo, to al-Abasiya, an enclave of modern middle-class families. The physical movement at his childhood mirrors the mental movement of a major section of the Cairene - and Egyptian - society. His early childhood escapades were in the alleys of al-Azhar surrounded by a thousand-year old Islamic monuments and an air of piety, conservatism, traditions and history. The rest of his life was in modern, western-inspired Cairo. Mahfouz, like many of the children of his social class at the time, started his education by studying the Qu'ran and Islamic history. He later studied western philosophy. The man's education represented that of an enlightened Arab modernist: one who has absorbed the foundations of Islam and then sailed in the sea of modern western thinking. Mahfouz also witnessed the whole story. He started writing at the time when the rejectionists and the integrationists were debating Egypt's identity and vying for Egypt's central ground. He produced the bulk of his work during the 1950s, 1960s, and 1970s - the period that witnessed the surge and fall of secularism and liberalism. And he played the game in the same way as most of his contemporary liberals did - writing in coded analogies and examples, conveying his views, yet avoiding clear confrontations. The volume of his literary production retreated during the 1980s when Islamism was the dominant power on the Egyptian street. He was stabbed in the neck, and rendered unable to write in the 1990s, at a time when Egyptian cinema, theatre, literature, and general cultural produce were at a clear low. And he died at a time when Egypt's liberal forces are perhaps the weakest in the country's political scene. Second, Mahfouz captured the whole story in his work. He did so at three different levels. He conjured the "macros" of "the city" (Cairo): its look, feel, history, streets, alleys, stereotypes, glories, sorrows, scents - and how those have changed throughout the different eras. He also portrayed the "micros": delving into the psyche of his characters, rendering their thoughts, beliefs and desires naked in front of the reader to present his view of the transformations taking place in the society. At times, the transformations were best presented through the changes taking place in one novel character at different eras and under different influences. The most notable example is Kamal - the youngest son in Al-thulathiya (The Cairo Trilogy) and who is thought to represent Mahfouz himself. Kamal, in his rise to the intellectual altars of western philosophy and liberalism, and in so doing rebelling against his conservative, traditional background, to his fall on the grounds of the Egyptian society's reality, and subsequently his withdrawal to end up a shadowy figure in a society passing him by, represents the failure of modern Arab liberalism to transform its surroundings, and its destiny as a marginal, faint societal force. But Mahfouz not only presented the story as the background of his novels; he took a stance regarding its development. In all of his novels, Mahfouz championed the cause of the free thinker, the liberal, the outward looking, the non-traditionalist, and at times the rebel - even if that stance was often not blatantly presented. He also, almost always, lamented, in his usual analogical style, the dark future of Arab liberalism as he had seen it. Third, Mahfouz, because of the sheer volume of his produce and their translations into tens of languages, his long life, the dramatic end of his solid writing career (the neck stabbing), the Nobel prize, and of course his genius, will remain the sole 20th-century Egyptian/Arab novelist who have told the story to the whole world. Naguib Mahfouz will remain a must-read for anyone aiming to understand the story of liberalism in Egypt in the 20th century. (Tarek Osman is an Egyptian investment banker based in Bahrain. He writes a fortnightly column in Business Today Egypt, Egypt's largest English-language business magazine)

<http://adamash.blogspot.com/2006/12/bookplanet-egyptian-novelist-mahfouz.html>

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### **Bookplanet: Egyptian novelist Mahfouz portrayed the death of Arab liberalism**

Mahfouz's grave, Arab liberalism's deathbed The Arab world's passage from progressive secularism to conservative religiosity in the last fifty years is illuminated by the work of Egypt's greatest writer, says Tarek Osman. By Tarek Osman /OpenDemocracy The death on 30 August 2006 of the Egyptian novelist Naguib Mahfouz - the sole Arab writer to receive the Nobel prize in literature - was marked around the world, and by many of those unable to read a word of his work in its original language. This universal moment, however,

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He, and others, argued that if the Arab - and Islamic - world embraced the thinking mould of the enlightenment, it would progress and develop - according to the European route. A half-century's struggle The first five decades of the 20th century witnessed an interesting struggle between the two camps. The rejectionists established themselves under the banner of Islam. In Egypt, the struggle's central field, a number of trends converged: the Muslim Brotherhood grew from a small movement in distant Ismailiya to a sizable force in Cairene political life; Sheikh Hasan al-Banna's stature grew from that of a small city preacher to a social leader; writers such as Ahmad Amin who extolled Islamic history gained wide readership; al-Azhar's influence increased; the idea of *ihyaa al-Khilafa* (the resurrection of the caliphate) was for some time potent. That camp did not see much room for western-style liberalism. Progress and development were a function of adherence to the divine rules prescribed in the Qu'ran and the Sunna. Even *ijtihad* (the Muslim scholar's right to seek new interpretations and applications of Qu'ranic rules) was expected to be within the confines of what the religious establishment renders allowed. Sheikh Mohamed Abdou, in the last years of the 19th century, tried to integrate modern European thinking into traditional Islamic philosophy - to his detriment. Abd al-Rahman al-Kwakibi promoted a new form of *ijtihad* ("open and unrestricted"), only to be opposed and severely attacked by some of his closest colleagues. On the other side, the integrationists promoted western-inspired cinema, theatre, journalism, literature, political system - and more crucially a way of thinking different from that of the religious establishment. They instigated a cultural revolution in Egypt - and the Arab world - that shifted the mental mould of millions, especially in the middle class, from regarding traditions ascribed to Islam as the cultural identity and frame of living to embracing European-style liberalism - in thinking, if not in lifestyle. There was a lot of questioning, challenging, and adventuring in the prevailing cultural production. Tawfik al-Hakim, Taha Hussein, Yehia Hakki, even the Islamic writer Abbas Mahmood al-Akkad aimed to extricate the Egyptian - and Arabic - mind out of its comfort zone and push it to the liberal edges of reasoning. At the same time, leaders in different forms of art and culture presented the forms, outlooks, and lifestyles of the west as the modern, progressive, fashionable way of living. 1956 and 1967 The struggle between the rejectionists and the integrationists came to a momentous juncture in the mid-1950s after the 1952 Egyptian revolution and the arrival in power of Gamal Abdel Nasser. The movement that overhauled the political system of Egypt seemed determined to carve its dominant doctrine into Egypt's socio-economic life. And both camps - the rejectionists and the integrationists - were lobbying. The rejectionists, represented by the Muslim Brotherhood, al-Azhar and other political and societal forces with Islamic orientations, lost early on. And for a while it seemed that the integrationists, represented by Egypt's liberal movements, are winning. What actually happened was a very selective victory. Nasserism embraced secularism, looking outward, and the appearance of a Europe-inspired society - in its arts and lifestyle. Yet, the Nasserite doctrine was not tolerant of liberalism as represented by freedom of expression and political/economic openness. But interestingly, Nasserism was not detrimental to Egypt's liberalism. The liberal forces seem to have developed a way of living under the regime - identifying the red lines and avoiding them; emphasising the liberal values while circumventing liberalism's political facet; touting ideas in coded messages; and accepting the risk of severe punishment at occasions.

Yet despite the misgivings of Nasserism, Nasser's own legendary appeal and the wave of the secular Arab nationalism seemed to be the winning ticket of liberalism in Egypt and the Arab world. The whole experiment came to an end when Nasserism fell in June 1967 - the Arabs' worst defeat against Israel. The subsequent decade was one of complete reversal. The secular momentum of the Nasserite era was reversed. Anwar Sadat, Nasser's successor, put his political bet on the Islamic - rejectionist - movement. For a while the secular movement fought back - especially in the universities and the unions. But the regime's complete support for the rejectionist movement, coupled with the rise of Saudi wahabbism and the migration of millions of Egyptians to the Gulf in search for jobs, were overwhelming forces. Liberalism sought solace in isolated corners - cultural movements, small student groupings and certain economic interests. The tide of Islamism and rejectionism continued during the 1980s and 1990s under Hosni Mubarak. It still goes on today.

Mahfouz's achievement This is the story. And Naguib Mahfouz was an anchor hero in it - for three main reasons. First, Mahfouz himself is a representation of the story. Mahfouz hails from a middle-class Cairene family that had moved from al-Gamaliya, as historic, as conservative and as Islamic as one can get in Cairo, to al-Abasiya, an enclave of modern middle-class families. The physical movement at his childhood mirrors the mental movement of a major section of the Cairene - and Egyptian - society. His early childhood escapades were in the alleys of al-Azhar surrounded by a thousand-year old Islamic monuments and an air of piety, conservatism, traditions and history. The rest of his life was in modern, western-inspired Cairo. Mahfouz, like many of the children of his social class at the time, started his education by studying the Qu'ran and Islamic history. He later studied western philosophy. The man's education represented that of an enlightened Arab modernist: one who has absorbed the foundations of Islam and then sailed in the sea of modern western thinking. Mahfouz also witnessed the whole story. He started writing at the time when the rejectionists and the integrationists were debating Egypt's identity and vying for Egypt's central ground. He produced the bulk of his work during the 1950s, 1960s, and 1970s - the period that witnessed the surge and fall of secularism and liberalism. And he played the game in the same way as most of his contemporary liberals did - writing in coded analogies and examples, conveying his views, yet avoiding clear confrontations. The volume of his literary production retreated during the 1980s when Islamism was the dominant power on the Egyptian street. He was stabbed in the neck, and rendered unable to write in the 1990s, at a time when Egyptian cinema, theatre, literature, and general cultural produce were at a clear low. And he died at a time when Egypt's liberal forces are perhaps the weakest in the country's political scene.

Second, Mahfouz captured the whole story in his work. He did so at three different levels. He conjured the "macros" of "the city" (Cairo): its look, feel, history, streets, alleys, stereotypes, glories, sorrows, scents - and how those have changed throughout the different eras. He also portrayed the "micros": delving into the psyche of his characters, rendering their thoughts, beliefs and desires naked in front of the reader to present his view of the transformations taking place in the society. At times, the transformations were best presented through the changes taking place in one novel character at different eras and under different influences. The most notable example is Kamal - the youngest son in *Al-thulathiya* (The Cairo Trilogy) and who is thought to represent Mahfouz himself. Kamal, in his rise to the intellectual altars of western philosophy and liberalism, and in so doing rebelling against his conservative, traditional background, to his fall on the grounds of the Egyptian society's reality, and subsequently his withdrawal to end up a shadowy figure in a society passing him by, represents the failure of modern Arab liberalism to transform its surroundings, and its destiny as a marginal, faint societal force. But Mahfouz not only presented the story as the background of his novels; he took a stance regarding its development. In all of his novels, Mahfouz championed the cause of the free thinker, the liberal, the outward looking, the non-traditionalist, and at times the rebel - even if that stance was often not blatantly presented. He also, almost always, lamented, in his usual analogical style, the dark future of Arab liberalism as he had seen it.

Third, Mahfouz, because of the sheer volume of his produce and their translations into tens of languages, his long life, the dramatic end of his solid writing career (the neck stabbing), the Nobel prize, and of course his genius, will remain the sole 20th-century Egyptian/Arab novelist who have told the story to the whole world. Naguib Mahfouz will remain a must-read for anyone aiming to understand the story of liberalism in Egypt in the 20th century. (Tarek Osman is an Egyptian investment banker based in Bahrain. He writes a fortnightly column in *Business Today Egypt*, Egypt's largest English-language business magazine)

<http://www.blogger.com/feeds/10112192/posts/full/116541541800354761>

## **Intranews - Daily News Site for Linguists**

### **The Translation Service Provider's Guide to BS EN 15038**

London, UK (BSI): 'The Translation Service Provider's Guide to BS EN 15038' is a step-by-step guide for TSPs to achieve conformity to the standard. The author advises how businesses can benefit from implementing the standard, and how to choose the most resource-efficient method. The book is written for those not familiar with standards, in language that individual translators or micro-enterprises can easily understand. It will be particularly useful in reducing the risk of undertaking unnecessary or erroneous actions.

For more information, please visit:

[www.bsi-global.com/Services/bip2116.xalter](http://www.bsi-global.com/Services/bip2116.xalter)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16564](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16564)

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### **India to establish a National Translation Mission**

New Delhi, India (PIB): The National Knowledge Commission has recommended the establishment of a National Translation Mission to the Planning Commission and to this Ministry. The proposal has also been discussed in the meeting of Working Group on Language Development and Book Promotion constituted by the Planning Commission.

For more information, please visit:

[pib.nic.in/release/release.asp?relid=22807](http://pib.nic.in/release/release.asp?relid=22807)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16563](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16563)

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### **Oxford Weidenfeld Translation Prize 2007**

Oxford, UK (Complete Review): Entries are invited for the Oxford Weidenfeld Translation Prize 2007. The £2000 Prize is for book-length translations of fiction, poetry or drama into English from any living European language. Entries for the 2007 prize must have been published for the first time in the calendar year 2006, and must be distributed in the UK. They must be submitted by the publisher by 31st January 2007.

For more information, please visit:

[www.complete-review.com/saloon/archive/200612a.htm#uy1](http://www.complete-review.com/saloon/archive/200612a.htm#uy1)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16562](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16562)

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### **New Microsoft Word attack**

Washington, USA (PC World): Microsoft today issued a warning about a new, unpatched memory corruption error in its word-processing software, and said that it was investigating reports of "limited" attacks that exploit the problem. The bug can be exploited by adding a string of characters in a Word file that can corrupt the PC's memory and allow the attacker to run unauthorized software on the system.

For more information, please visit:

[blogs.pcworld.com/staffblog/archives/003243.html](http://blogs.pcworld.com/staffblog/archives/003243.html)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16561](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16561)

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### **FBI and Arabic**

Washington, USA (MSNBC): Five years after 9/11, critics say the FBI has been slow to hire agents with Arabic skills or knowledge. In fact, only 33 of the FBI's 12,000 agents have even a limited proficiency in Arabic, the agency says. Until recently, new agents used to get just two hours of Arabic culture training at the FBI facility in Quantico, Va. They now receive 12 hours of instruction in Islam and the evolution of militant Islamic ideology, plus much more extensive counterterrorism training.

For more information, please visit:

[www.msnbc.msn.com/id/16042604/](http://www.msnbc.msn.com/id/16042604/)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16560](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16560)

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### **Best Books in Translation 2006**

New York, USA (WWB): The end of the year is upon us, and with us the end of year lists of the best of everything. What did you read in translation this year, and what did you like? Words without Borders invite you to cast your vote now.

For more information, please visit:

[forums.wordswithoutborders.org/?q=taxonomy/term/31](http://forums.wordswithoutborders.org/?q=taxonomy/term/31)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16559](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16559)

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### **EU-23**

New York, USA (NY Times): In January, Bulgaria and Romania will enter the union, and Gaelic will be formally recognized as one of Ireland's official languages, alongside English. With Bulgaria's entry another alphabet, Cyrillic, will go into use in Brussels along with the Latin and Greek alphabets. Moreover, Spain has obtained the right to have the regional languages Basque, Catalan and Galician recognized as "co-official" languages. This will bring the number of official union languages to 23. That means that all official documents, including 90,000 pages of past treaties and agreements, will have to be translated into all those languages. The cost is immense: the union budgets \$1.3 billion a year and employs about 3,000 people for translating and interpreting.

For more information, please visit:

[www.nytimes.com/2006/12/06/world/europe/06belgium.html](http://www.nytimes.com/2006/12/06/world/europe/06belgium.html)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16558](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16558)

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### **"The Mysterious Flame of Queen Loana"**

Arkansas, USA (UoA): Geoffrey Brock's award-winning translation of Umberto Eco's *The Mysterious Flame of Queen Loana* offers readers a literary experience as entertaining in English as it is in the original Italian. Brock, an assistant professor of English at the University of Arkansas, was honored by the American Translators Association at its annual convention with the 2006 Lewis Galanti's Award for his translation from Italian of Eco's novel.

For more information, please visit:

[dailyheadlines.uark.edu/9741.htm](http://dailyheadlines.uark.edu/9741.htm)

[http://intranews.intra.net/cgi-bin/news\\_email.cgi?action=aff\\_art&art\\_id=16557](http://intranews.intra.net/cgi-bin/news_email.cgi?action=aff_art&art_id=16557)

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