

Historiography by Proxy: A Eurocentric View of Arabic Translation History through the Eyes of an Orientalist

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ABSTRACT

This paper discusses the impact of Eurocentrism and ideology on translation historiography. It focuses on the Western discourse about Arabic translation history by analysing the views of De Lacy Evans O'Leary, an English historian and orientalist, in two of his works documenting the Arabic translation history during the Islamic Golden Age (8th-14th century). This era witnessed two important stages of translation into and from Arabic. The first phase was the translation of science and philosophical works from Greek to Arabic, while the second stage was the process of translating science from Arabic into Latin and Hebrew. The paper hypothesizes that O'Leary exhibits a Eurocentric view in his histories, which is manifested by his highlighting of the first translation movement and his deemphasizing of the second. The study makes use of corpus analysis to qualitatively and quantitatively analyse O'Leary's discourse in two of his books. The quantitative analysis relied on frequency lists while the qualitative analysis made use of concordance function in Word Smith (Scott, 2010). The results revealed that O'Leary's discourse presented a Eurocentric view. This bias was reflected in the focus of his writing on the history of the first translation movement, which included the translation of Greek science into Arabic, and his ignoring of the role played by the Arabs through the second translation movement, which preserved Greek knowledge and transmitted it via translation to the West.

Keywords: Translation History, Arabic Translation History, Historiography, Eurocentrism, Corpus Analysis, Orientalism.

Introduction

Power, ideology, and identity have long governed human relations. Power is the scale by which relations are evaluated; ideology is the set of ideas and thoughts that rules and shapes this power scale; and identity is the battlefield where the confrontation between powers takes place. Translation studies as an, supposedly, intercultural or international discipline is also impacted or shaped by these three notions. The unequal power relation between "the West" and "the Rest" has paved the way for European ideas to shape translation studies and to give birth to a Eurocentric view in this field. Eurocentrism "refers to the traditional tendency of European authors to regard their civilization as superior and self-contained and to neglect the need for taking non-European viewpoints into consideration" (Davies, 1998, p. 16).

Many assumptions about translations and translators are formed from a purely Western perspective, and the dominance of Eurocentrism in the Western theorization of translation studies has excluded non-Western translation traditions from current translation theories (Tymoczko, 2006). In this regard, Bastin (2016, p.1) argues that "translation studies discourse claims to be scientific and rigorous, but since it was developed and expanded in the West, mainly in Europe, it reflects its origins." Several translation scholars have warned against the dominance of Western thought in translation studies and have called for international translation studies that are less limited by ethnocentrism (Bastin, 2016; Cheung, 2009; Doorslaer & Flynn, 2011; Tymoczko, 2006; Wakabayashi & Kothari, 2009).

The present paper discusses the notion of Eurocentrism and its impact on translation historiography. It empirically

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investigates the reality and the nature of a Eurocentric view on Arabic translation by tracing the documentation of two translation movements during the Golden Age of the Islamic empire (8th century to the 13th century): *translation into Arabic* and *translation from Arabic*. Using corpus analysis, the paper qualitatively and quantitatively investigates the view of an English orientalist, De Lacy Evans O'Leary (1872–1957), who documented translation from Greek into Arabic and later from Arabic into Latin. The paper tests a hypothesis that O'Leary's documentation of Arabic translation history in his two works exhibits a Eurocentric view manifested in highlighting the first translation movement during Islamic Golden Age while suppressing the second that involved the translation wave from Arabic into Western Languages. The paper begins by discussing the notion of historiography *by proxy* as a product of a Eurocentrism. Then, it presents the methodology for data collection and analysis. Lastly, the paper discusses and summarizes the results with concluding remarks.

Historiography by Proxy

Historiography *by proxy* is the ideologically driven writing of history that is impacted and narrowed, in most cases, by the ideological drivers of an agency, be it a historian, an institution, a government or a culture. This historiographical act can be practiced by an agency from within, *i.e.*, from the same tradition and culture, or by an agency from outside, from other traditions or cultures. This practice generates a narrow and manipulated history of a specific person, group, or tradition to either silence some historical facts or to manipulate others. Historiography *by proxy*, as practiced by an agency from other cultures or traditions, can take an ethnocentric form. The ethnocentric documentation of history gave birth to a Eurocentric view of the world's history, silencing the achievements of non-Western traditions and their contribution to human civilization. In this regard, Shohat and Stam (2014) point out that "Eurocentrism sanitizes Western history while patronizing and even demonizing the non-West; it thinks of itself in terms of its noblest achievements — science, progress, humanism — but of the non-West in terms of its deficiencies, real or imagined" (p. 3). A Eurocentric view of history depicts the world's civilizations as distinct unconnected human achievements centralizing the history of "the West" and marginalizing that of "the Rest".

In translation studies, the "treatment of historical events is impacted by Eurocentrism and is clearly Eurocentric" (Bastin, 2016, p. 16). Translation historiography through the lens of Eurocentrism has impacted the recording of different translation traditions' history. Arabic translation tradition is not an exception. Several scholars (Haddour, 2008; Hobson, 2004) argue that the historiography of Arabic translation tradition, especially during the Islamic Golden Age, has been influenced and impacted by Eurocentrism. It has also been argued that some orientalists were selective in their documentation of the translation movements from and into Arabic during the Islamic Golden Age. During the Islamic Golden Age, there were two main translation movements. The first one included the translation of scientific and philosophical works from Greek into Arabic while the second involved the translation of the same works from Arabic into Latin and Hebrew. Orientalists' documentation, as written in their books, highlighted the first translation movement from Greek into Arabic and suppressed the second.

Arabic translation movements during the Golden Age, as one of the main factors that contributed to the building of the current western civilization, was documented *by proxy* from a purely Eurocentric point of view (Haddour, 2008; Hobson, 2004). Before discussing Eurocentrism and Arabic translation historiography, it is fruitful to identify the structure of power that shaped "the West" and "the Orient" in order to flesh out the effect and the discourses of Eurocentrism in relation to Arabic translation historiography.

Said (1978) points out that "the world is made up of two unequal halves, Orient and Occident" (p. 12), and the relationship between the two is an asymmetrical "relationship of power, of domination, of varying degrees of a complex hegemony" (p. 5). Jacquemond (2009) also argues that the "hegemony of Western discourse over the Arab world's endogenous discourse ensures the prevalence of dominant Western representations of Arab culture" (p. 147). This, in turn, generates, as Haddour (2008) puts it, a "representation *by proxy*" of Arabs and their history that "silences the Orient; it denies its political voice, as well as suppressing the historical and intellectual role it played in the

development of knowledge in Europe's Renaissance". A historical fact that has been suppressed by the orientalists is the role Arabs played, through the medium of translation, in preserving Greek knowledge and passing it later to the West. The preservation and circulation of scientific and cultural capital during Europe's middle ages relied extensively on the Arabs and the translation movement that flourished during the Abbasid era in different parts of the Islamic empire. In this regard, Haddour (2008) maintains that "Islamic civilization was genuinely a civilization of translation mediating between East and West, between the classical and our modern age" (p. 225). He argues that colonialism and orientalism played a key role in suppressing the Muslims' humanist and translation traditions and in hiding the significant strides the Arabs made in the fields of science, particularly in mathematics and medicine (p. 205). Hobson (2004) argues that Eurocentrism gave birth to this suppression and paved the way for a limited perspective on the second Arabic translation movement, which witnessed translating Arabic sciences into European languages.

Data and Method

The data of this study contains a corpus of 148,920 words, including two works documenting Arabic translation history during the Islamic Golden Age written by De Lacy Evans O'Leary: *Arabic Thought and its Place in History* (1922) and *How Greek Science Passed to the Arabs* (1947). The analysis of the data was carried out using two functions in Wordsmith Tools (Scott, 2010). The first function is word *n-gram* lists or clusters. This function reveals a list of word sequences in *n* size. For instance, a list of word trigrams (3-grams) would reveal a list of 3-word sequences and their rank according to their frequency in the corpus. The quantitative analysis of word *n-grams* in the present study traces the frequencies of two word-trigrams: ** into Arabic* and ** from Arabic*. The asterisk (*), in the wildcard search¹, is used to replace any word or character that may precede the phrases *into Arabic* or *from Arabic*. The researcher assumes that the context of the phrase ** into Arabic* documents the translation movement of Greek works into Arabic, while the context of the second phrase ** from Arabic* is an indication of a sentence discussing the second translation movement. Since tracing the frequency of the word *n-grams* is decontextualized, *i.e.*, taken and presented out of context, concordance or Key Word in Context (KWIC) function was used to provide a context to the retrieved *n-grams*. Concordance search helps reveal "semantic or discursive relationships" between frequency lists lexical items and other words or terms in the same context in the corpus (Vessey, 2017, p. 284). Another list of concordances was also retrieved using another wildcard search: *translat**. The resulting concordance list revealed every context of the following keywords: *translate(s)*, *translation(s)*, *translator(s)*, *translating*, *translated*. Depending on the historical fact expressed in each concordance, the retrieved concordances were manually divided into the following categories (see Table 1):

Table 1: Historical Facts Expressed in the Corpus

<i>Historical Fact</i>	<i>Definition</i>
<i>Translation into Arabic</i>	Concordances under this category discuss the first translation movement (translation from Greek or other languages into Arabic)
<i>Translation from Arabic</i>	Concordances under this category discuss the second translation movement (translation from Arabic into other languages)
<i>Translators</i>	Concordances under this category discuss historical facts about translators
<i>Other</i>	Concordances under "other" either express translation historical facts that are beyond the scope of this study such as the translation movement from Greek into Persian

Due to limited space, a sample of ten concordances expressing two historical facts (translation into Arabic and

¹Wildcard search is a type of search where an asterisk (*) can be used to replace any string of characters. (Bowker 2003, 54)

translation from Arabic) will be presented in the data analysis. It is also worth mentioning that one of the limitations of this study relates to the fact that some historical facts, expressed using words other than the ones the present study traces, will be missed in the analysis and thus in the discussion of the results.

Analysis and findings

This section displays the results of the corpus quantitative and qualitative analyses-*gram lists* and *concordance* in order to reveal O'Leary's view and interest in documenting the two translation movements during the era of the Islamic Golden Age.

Word *n-gram* analysis

The analysis of the frequency lists of word *3-grams* revealed that ** into Arabic* was used more frequently (31 times) by O'Leary compared to the other trigram, ** from Arabic*, which scored 8 occurrences. Frequently used phrases indicate the prominence of certain topics and ways of discussing them (Vessey, 2017, p. 282); the considerably high frequency of ** into Arabic* might be an indication of O'Leary's interest in emphasizing the first translation movement, which entails the process of translating Greek works into Arabic. On the other hand, the low frequency of ** from Arabic* reveals that the second translation movement (from Arabic into other languages) was overlooked.

The quantitative analysis of frequencies is decontextualized and relying on it to draw conclusions can be misleading. Thus, ** into Arabic* and ** from Arabic* were processed as keywords in order to check their context using concordance function. Table 2 displays a sample of 10 concordances containing ** into Arabic* as a KWIC.

Table 2: Sample of Concordance Lines with ** into Arabic* as a KWIC

Baghdad became the centre of a movement which aimed at translating Greek scientific material into Arabic . In the twenty-four years intervening between the foundation of the city and the accession of
publication of the works of Mani, Ibn Daysan, and Marcion translated from Persian and Pahlawi into Arabic by 'Abdullah b. al-Muqaffa' and others. " Under al- Mansur and by his orders, translations wer
translators from Syriac was Abu Bishr Matta b. Yunus (d. 328 A. H. =A. D. 939), who rendered into Arabic the Analytica Posteriora and the poetics of Aristotle, Alexander of Aphro- disias' commentary
the academy at Sora on the Euphrates, and is best known as the translator of the Old Testament into Arabic , which had now replaced Aramaic as the speech of the Jews both in Asia and in Spain. As an au
Baghdad by the Khalif al-Ma'mun to render the Greek and other philosophical and scientific texts into Arabic , a work to which we shall refer again; but Hunayn, who was a Nestorian Christian, was also o
Arabic or Persian, and his speech had to be translated into Persian by an interpreter, and that into Arabic by a second interpreter, a process which rendered the final form of his instruction very invo
of these was a Synopsis dedicated to his son Eustathius in nine books, and this was translated into Arabic by Hunayn ibn lihaq and was known to 'Ali 'Abbas. It is quoted by Paul of Aegina. Aetius (end
ibn Basilos, who translated the work into Syriac, and this Syriac version was then translated into Arabic by Hunayn himself (or Hubaysh) for Muhammad, one of the "Sons of Musa". But another independe
treatise on astronomy and connected mathematics, based on Alexandrian teaching, was translated into Arabic , perhaps by means of a Persian version. It is said that the translators into Arabic were Ibra
a legend that the Sindhind, the Hindu revised form of Brahmagupta's Siddhanta, was translated into Arabic as early as the reign of al-Mansur. It was an early translation, though probably not so early

The 10 concordances in Table 2 provide valuable information about Arabic translation history during the Golden Age. As documented by O'Leary, Arabs established centres and colleges for translators that aimed at transferring knowledge from different languages and traditions. Baghdad was one of the translation centres, where translators and scholars worked as teams in a college for translators to either collaboratively translate works from Greek or to revise Arabic translations of Greek works. Different Arab, Muslim, and Christian scholars, such as Hunayn ibn Ishaq, al-Kindi, Yusuf al-Haijaj, 'Isa ibn Yahya ibn Ibrahim, led the translation movement and contributed to building Arabs' knowledge in different fields such as medicine, astronomy, mathematics and geography. O'Leary emphasises in his works that Arabs' knowledge was a result of translating not only Greek works but also Syriac, Persian, and Hindu manuscripts.

After referring to the full list of retrieved concordances (31 in total), it was revealed that O'Leary was interested in highlighting the role translation played in transmitting Greek sciences and philosophy to Arabs. He also provided detailed information related to the works translated such as their origins and the languages into which the work was translated before the Arabic versions were made. O'Leary also emphasised the time period and the Khalifa who ordered the translation or during whose age the translation was carried out.

This detailed presentation of translation-related historical facts is unavailable to the reader when O'Leary discusses the second translation movement (from Arabic into Latin and Hebrew). As mentioned earlier, only nine instances of the phrase **from Arabic* were found in the corpus. It is noticeable from the list of concordances in Table 3 that seven out of eight concordances discuss and document the second translation movement from Arabic into Latin and Hebrew while one concordance (the first one) does not discuss any historical facts related to translation.

Table 3: Sample of Concordance Lines with **from Arabic* as a KWIC

1. they did not do so, but they were in a position to use Hebrew as though a dialect differing from Arabic only in detail, and in this attitude they were more strictly correct than they supposed.
2. of introducing Arabic science to the western world, and there various translations were made from Arabic into Latin and into Hebrew. By his encouragement Michael Scot visited Toledo about 1217 and
3. scientific and philosophical thought. When the use of Hebrew was revived translations were made from Arabic into Hebrew, and many Arabic scientific works are now known to us only in these Hebrew version
4. as a derivative of Hebrew; yet the kinship was obvious, and in the early translations made from Arabic to Hebrew it is not uncommon to find that most of the words are translated in such a way that
5. in medical studies. The Jews played a leading part in transmitting scientific material from Arabic to Latin, chiefly through Cordova, Toledo, and Barcelona. Earlier Latin versions connect with
6. he had presented the University with copies of the Latin translations prepared by his order from Arabic and Greek. The " Great Commentary was firmly established at Padua, and in 1334 the Servite
7. theories to Latin scholasticism. As we shall see later the transmission of philosophy from Arabic to Latin surroundings falls into two stages: in the earlier the Arabic material passes direc
8. This change necessitated the translation of the later theological and philosophical writers from Arabic into Hebrew. Tradition puts the beginning of this work of translation in the 12th century,

As can be noticed from the concordances in Table 3, O'Leary discusses the contribution of Arabs in preserving Greek sciences and the role Arabs played in introducing sciences to the Western world (2, 3, 4). He also stresses the fact that Arabic works and sciences were translated into Latin and Hebrew, and this served as a main channel for exchanging knowledge between the Islamic Empire and other nations during the Golden Age. After referring to the full context of each concordance in Table 3, the distribution of the phrase **from Arabic* in the corpus presents patterns that are worth considering: four concordances (1, 4, 7, 8), were found in one section and three of which (1, 4, 8) were found

in one paragraph. Two concordances (2, 6) provide information about the people who translated specific works from Arabic or about the person who supported the translation wave from Arabic into Latin or Hebrew. The concordances do not discuss historical facts related to the contribution of Arabs in preserving the Greek sciences through the medium of translation *per se*.

It was also revealed that two concordances (3, 5) were found in the endnotes. Including historical facts in the endnotes would give such information a secondary position and thus a specific frame. Figures 1 and 2 display the plot where each 3-gram occurred in the corpus.

Figure 1: The Distribution of *from Arabic in the Corpus

N	File	Words	Hits	per 1,000	Dispersion	Plot
1	From Arabic O'Leary	148,920	8	0.05	0.330	

Figure 2: The Distribution of *into Arabic in the Corpus

N	File	Words	Hits	per 1,000	Dispersion	Plot
1	into Arabic O'Leary	148,920	31	0.21	0.619	

The plot is divided into eight blocks separated by black lines while the distribution of the 3-grams is marked by grey lines. It can be clearly noticed from Figure 1 that the distribution of *into Arabic is concentrated in the middle of the figure. Figure 2, in contrast, shows that the distribution of *into Arabic is spread more widely in the corpus, appearing in several sections of the corpus. It seems that O'Leary avoided talking about the second translation movement as manifested in the low frequency and the distribution of *from Arabic. On the other hand, the phrases containing *into Arabic, which discuss the first translation movement, are more prominent. The following section provides a more granular analysis of translation historical facts by processing a wildcard search in the concordance function.

Wildcard search analysis

In order to reveal translation-related historical facts documented by O'Leary, the contexts of *translat** are qualitatively analysed. The result of the wildcard search *translat** retrieved 316 instances of the following KWIC: translate(s), translation(s), translator(s), translating, translated, divided as follows.

Table 4: Frequencies of *transla Derivations**

Keyword	Occurrence	%
Translation	180	56.96%
Translated	87	27.53%
Translator (s)	42	13.29%
Translating	5	1.58%
Translate (s)	2	0.64%
Total	316	100%

As can be noticed from Table 4, *translation* is the most frequent KWIC. Most of the concordances including the term *translation* refer to a particular work translated into or from a particular language. This term is often preceded by *Greek*, *Latin*, or *Arabic* and followed by *of*. As for *translated*, most of the concordances including this word describe a translational act carried out by a specific translator. In such context, *translated* accompanies *by* as a proposition to indicate the person who translated a specific work or *into* to indicate the target language. The third most frequent keyword is *translator(s)*. This term was used by O'Leary to describe the job or the title of a specific person or the person who produced a translation of a specific work. *Translating* describes the act of transferring texts from one

language into another, while *translate*, with two occurrences, described the act of translating, in the past tense, preceded by *could not* or *did not*. It seems that O'Leary was mostly interested in documenting two translation-related historical facts: the works translated during the Golden Age as manifested by the high frequency of the word *translation*. O'Leary was also interested in presenting historical information related to the actual act of translating works into and from different languages as manifested in the use of the past form *translated*, while historical information on translators appears less frequently and demonstrates O'Leary's lack of interest. The following sections dig deeper into the context of the keywords above to reveal the type of historical facts expressed in each concordance and to see if the documentation of translation-related facts presents any Eurocentric view.

“Translat*” in context: into or from Arabic?

This section qualitatively traces O'Leary's interest and historiographic preference in documenting the first and second translation movements during the Golden Age era. To this end, the concordance results from the wildcard search of *translat** (316 in total) are divided into four categories depending on the historical fact expressed in each concordance (See Table 5).

Table 5: Type of Historical Fact Expressed in Each Concordance

Concordance Idea	Frequency	Percentage
Translation into Arabic	153	48. 42%
Other	97	30. 69%
Translation from Arabic	52	16. 46%
Translators	14	4. 43%
Total	316	100%

The qualitative analysis revealed that the concordances of *translat** discuss three main historical information: translation into Arabic (first translation movement), translation from Arabic (the second translation movement), and translators of the first and second translation movements. As noted in Table 5, O'Leary was mostly interested in documenting the first translation movement as manifested in the high frequency of the concordances about the first translation movement (translation into Arabic). It would be very useful to qualitatively analyse O'Leary's discourse in documenting both translation movements to see if his discourse presents any patterns. The following sections critically trace the context of a sample of concordances discussing the first and the second translation movements.

“Into Arabic/ from Arabic” in Context

The qualitative analysis of the concordance lines about the first translation movement revealed that O'Leary has a consistent historiographical discourse when documenting the first translation movement (translation into Arabic). Due to space limitation, only a sample of 10 concordances is presented in this section (Table 6).

An investigation of O'Leary's discourse in the concordances included in Table 6 reveals a historiographical preference highlighting the achievement of Greek as the source of Arab knowledge and stressing the centrality of the West. His discourse displays Eurocentric arguments such as Arabs' lack of knowledge before the translation movement (1, 3, 10) and their inability, due to the lack of knowledge, to understand the translated scientific works (2). It seems that O'Leary is interested in highlighting the Western influence on Arabs and their works. Even if an Arabic work is an independent piece and not a translation of any source, O'Leary tries to link it to the teaching and knowledge of non-Arabs, mainly Westerns (9, 7). He also emphasizes, in many cases, the contribution of non-Arabs to the development of the Arabic translation movement (1, 4, 6, 8, 9).

Table 6: Sample of Concordance Lines Discussing the First Translation Movement

1. He and other contemporary patrons not only provided for Arabic translations but also encouraged the preparation of improved Syriac versions
2. reign of al-Mansur. It was an early translation , though probably not so early as that. But it proved useless as the Arabs could not understand it.
3. philosophy was first made known to the Muslim world through the medium of Syria translations and commentaries, and the particular commentaries used amongst the Syrians
4. The fourth century A. H. was the golden period of the Arabic translators , and it is worth noting that, although the work was done chiefly by Syriac speaking Christians, and inspired by Syriac tradition
5. The late Syriac writer Bar Hebraeus states that Aaron composed thirty books which were translated by Sergius, of Rashayn, who added another two books,
6. but Steinschneider holds that these additional books were the work of the translator who made the Arabic version, a Persian Jew named Mesirgoyah
7. Not translations from the Greek but based upon Greek teaching, and translation from Greek into Syriac and Arabic came later when efforts were made to check and correct the available material.
8. In the early part of his reign. There is a tradition that the translations of Euclid and the Almajest were made at the suggestion of Ja'far the Barmakid,
9. The true sense, does not begin in the West until the works of the Pseudo-Dionysius were translated into Latin in the 9th cent. A. D., and Muslim mysticism dates from the translation of Theology of Aristotle
10. Ed in the Muslim capital. For a long time the Arabic work in medicine was limited to translation of the great Greek authorities and practice on the lines learned in Alexandria.

Focusing on the concordances discussing the second translation movement (Table 7) revealed that O'Leary has consistent historiographical preferences that present a Eurocentric view of Arabic translation history. For instance, O'Leary attempts to avoid mentioning Arabic as the language of the translated works, and he only mentions the author of the work (1, 2, 3, 4, 5). This fact is not only found in the first five concordances in Table 7, but it is also characteristic of the whole paragraphs containing the concordance (1-5). In contrast, this historiographical preference is not present when O'Leary talks about the translation of Greek works into Arabic. O'Leary mentions the language of Greek works translated into Arabic and mentions the name of the author who wrote the work. This may explain the high frequency of *Greek* and *into Arabic* compared to *Arabic* and *from Arabic*, as the quantitative data analysis revealed. It seems that the Arabic language *proxy* was used by O'Leary to document some translation historical fact related to the second translation movement during the Islamic Golden Age.

O'Leary also used subject field *proxy* when documenting the type of works translated from Arabic during the second translation movement. The qualitative analysis has revealed that O'Leary highlights the translation of Arabic works in some areas and ignored or tried not to elaborate on the translation of other fields of study. O'Leary was interested in documenting the translation of Arabic theological and philosophical works and the channels by which such works were translated and transmitted to Europe (7, 8, 9, 10). On the other hand, the translation and transmission of Arabic scientific and medical works take a secondary position since some manuscripts were lost and thus unavailable to historians. In some context, O'Leary highlights the role played by Arabs and their work in developing and preserving Greek sciences and transmitting them to Europe. However, this fact was framed by a Eurocentric view and the documentation of such fact focused on scholars (persons) and not on culture or tradition (Arabic) (6, 2).

Table 7: Sample of Concordance Lines Discussing the Second Translation Movement

1. The middle of the 13 th century nearly all the philosophical works of Ibn Rushd were translated into Latin, except the commentary on the Organon, which came a little later, and the
2. lling to accept it. In the course of the middle ages various treatises by Jabir were translated into Latin, where his name appears as Geber, and exercised a considerable influence in producing a western school of alchemy. Before long many original alchemical works were produced in Western Europe and a considerable
3. About 1284 Zerachia ben Isaac from Barcelona translated Ibn Eushd's commentaries on the Physics, the Mataphysics, and the treatises de coelo and de mundo.
4. e of Greek. His [Yahya b. Masawaih] medical treatise on " Fevers " was long in repute and was afterwards translated into Latin and into Hebrew. The most important work of the academy however was done
5. for the Averroist doctrine was ultimately derived from neo-Platonic sources. Eaymund also cites the medical teaching of Averroes at a date earlier than any Latin version, and here again shows familiarity with the Hebrew translation
6. series of Hebrew scholars either preparing compilations and abridgments or actually translating the full text of the leading Arabic philosophers, and especially of Ibn Eushd. About
7. ar with Hebrew, and freely uses the Hebrew translations of the Arabic philosophers. His arguments are largely borrowed from al- Ghazali's Destruction of the Philosophers
8. Kitab al-bawl, on urine is the best medieval work on the subject, His "Guide to Physicians", of which the Arabic text is now lost, was translated into Hebrew as Manhig (or Musar) ha-rofe'in, and became a favourite manual for Jewish physicians.
9. This change necessitated the translation of the later theological and philosophical writers from Arabic into Hebrew. Tradition puts the beginning of this work of translation in the 12th century, but this is not possibly true.
10. series of Hebrew scholars either preparing compilations and abridgments or actually translating the full text of the leading Arabic philosophers, and especially of Ibn Eushd. About

Discussion and Conclusion

The analysis of frequency lists and wildcard search has guided concordance analysis, which provides a compelling insight into the historical discourse embedded in the language of this historian. The quantitative data analysis of the trigrams (** into Arabic* and ** from Arabic*) has revealed a high frequency of ** into Arabic*. It also revealed O'Leary's historiographical preference in documenting the historical facts related to the first translation movement. On the other hand, the occurrence of ** from Arabic* is lower compared to ** into Arabic*. This can be an indication of O'Leary's historiographical preference in deemphasising the second translation movement, which involved translating works from Arabic into other languages.

A similar conclusion was also reached by tracing the occurrence of eight KWIC: *translate*, *translate(s)*, *translation*, *translation(s)*, *translating*, *translated*, *translator(s)*. The quantitative analysis of the historical facts expressed in each concordance revealed that the concordances expressing a historical fact related to the first translation movement make up the majority with 48.42% of the total number of concordances retrieved using *translat**. In contrast, the second translation movement was expressed in only 16.46% of the concordances. This quantitative conclusion was also qualitatively traced, and the result confirmed that O'Leary's view exhibits a Eurocentric discourse.

The qualitative analysis of the concordances containing *translat** that documented the first translation movement has revealed O'Leary's Eurocentric view of the Arabic translation history because he highlights the achievement of Greek as the source of Arab knowledge and stresses the centrality of "the West." Thus, he ignores the important role Arabs played, through the vehicle of translation, in preserving Western sciences. This finding goes hand in hand with Haddour (2008) who argues that Western documentation of Arabic translation history "ignores the mediation of

Islamic scholarship through the vehicle of translation. Islamic culture is imprecated in the very foundation of the episteme which comes to define the Western” (221). The analysis of the other sample of concordances documenting the second translation movement has revealed that O’Leary was selective in documenting historical facts related to the second translation movement that highlight Arabs’ contribution to humanity in areas such as theology and philosophy, while placing minimal emphasis on their contribution in sciences and in translating them to other languages. In this regard, Haddor (2008) explains, “in the Western tradition, there is a sort of ‘intellectual fundamentalism’ that refuses to acknowledge the contribution of Islamic culture to the fields of sciences and to the Humanities” (p. 205). O’Leary’s discourse reveals a narrow Eurocentric view of Arabic translation history in his eyes as an orientalist.

One question arises here: Is it possible to establish international translation studies that challenge the theories that have built the current translation studies framework? In this regard, I argue that considering non-Western translation traditions would not be enough to create the so-called international translation studies. What is really needed is an international translation studies that contributes not only to the theories of translation but also to the way we think about translation. What we need is more of a mindset that would actively change the current psychological reality of translation in the minds of translation scholars. Promoting international translation studies that are less defined by ethnocentrism is a goal and the main argument of many non-Western translation scholars, such as Cheung (2009). Non-Western traditions in translation can evolve and have a place and status in translation studies only through real contributions to the field of translation studies, which could include more research about translation history, theory, and practice. I also believe that in order to reduce the effect of Eurocentrism on translation studies, we should look at the issue from multiple angles. The interdisciplinary nature of translation studies complicates the ability to reach a universal or international translation studies. The field of translation studies is affected by politics, economics, culture, geography, and many other fields, and in order to free translation theories from Eurocentrism, we should likewise free other fields from such confines that could then affect translation studies.

I argue that one goal of historical research on translation could be to offer a better insight into the development of current or future translation theories. From this perspective, I would stress the importance of studying Arab Islamic translation history, which has had a profound impact on many different fields of study such as mathematics, physics, geography, medicine, and astronomy. Such a study could give insight into classical views about translation traditions that helped important scientific and cultural knowledge survive. Decentering translation history could be done firstly by decentering the minds of translation historians and then by looking at the histories of translation as a multidirectional, rather than unidirectional, line of documenting the translation history of different traditions. A bottom-up view of translation history that blends “Western and non-Western ideas, whereby both sides learn from and refine each other’s view in a genuine and mutually beneficial interaction” (Wakabayashi, 2000, p. 264) may help reach a semi-ideology-free translation history that advances the most inclusive and useful aspects from different translation traditions’ histories.

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التأريخ بالوكالة: تدوين تاريخ الترجمة العربية من منظور استشرافي

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ملخص

يناقش هذا البحث موضوع تأريخ الترجمة العربية وأثر الأيديولوجية والمركزية الأوروبية على عملية كتابة تاريخ الترجمة العربية بقلم المستشرقين الأوروبيين. ويركز البحث بشكل أساسي على خطاب المستشرق البريطاني دي لاسي إيفانس أوليري في أعماله التي أرخت للترجمة العربية خلال العصر العلمي الذهبي الإسلامي (القرن الثامن-الرابع عشر) حيث شهد هذا العصر مرحلتين مهمتين للترجمة من وإلى اللغة العربية. تضمنت المرحلة الأولى ترجمة العلوم والأعمال الفلسفية من اللغة اليونانية إلى اللغة العربية، في حين تضمنت المرحلة الثانية عملية ترجمة العلوم من اللغة العربية إلى اللغتين اللاتينية والعبرية.

يختبر الباحث صحة فرضية البحث التي تخلص إلى وجود أثر لإيديولوجية أوليري على طريقة كتابته لتاريخ حركة الترجمة العربية خلال العصر العباسي، التي تجلت في تركيز كتابته على تاريخ حركة الترجمة الأولى، التي تضمنت ترجمة العلوم اليونانية إلى اللغة العربية وتجاهله للدور الذي لعبه العرب، من خلال حركة الترجمة الثانية، للحفاظ على المعرفة اليونانية، ونقلها عن طريق الترجمة إلى الغرب.

اعتمد البحث على التحليل الكمي والنوعي للبيانات باستخدام برمجية وورد سميث (WordSmith) لتحليل المتن. كشف تحليل البيانات الكمية والنوعية إلى وجود أثر للأيديولوجية الغربية على عملية كتابة تاريخ الترجمة العربي في العصر الذهبي بقلم المستشرق أوليري.

الكلمات الدالة: تأريخ الترجمة، تاريخ الترجمة العربي، المركزية الأوروبية، الاستشراق، تحليل المتن.

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