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Sommario/riassunto	The term "orientalism", as it is understood in the English-speaking world, has known a rather paradoxical reversal of meaning, since after having designated the science of all those who tried to know the Orient through its languages and its texts former (linguists, translators, geographers or historians), he gradually came to designate the general perception of the East by the West, a perception fatally tinged by the fantasies projected onto an unrecognized Other, as has amply shown postcolonial studies. The aim of this work is to propose a new examination of this too clear divide between knowledge and dream, and to try to define to what extent and in which fields the scientific

process could have entered in consonance, or conversely in dissonance, with the "Oriental dream". We discover here that dreams of elsewhere and knowledge of the other are not necessarily antithetical, and can join or intersect in complex mirror games. The work has favoured a multidisciplinary approach: textual analyses (travel accounts, translations or rewritings of oriental tales, diplomatic reports or writings of the Orientalist tradition) are combined with studies based on the history of art or on the history of ideas, to sketch a broad panorama of these ambiguous exchanges between East and West.
