



Y.BREGEL OF "FIRDAVS AL-IQBAL" TRANSLATION FEATURES

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Article history:		Abstract:
Received:	22 nd August 2020	It is known that there have been a number of scientific studies on the problems of translation from English into Uzbek or from Turkish into English. They contain a lot of ideas about translation criticism. There is a peculiar linguistic feature of the translation of works of art, historical and artistic works, which is associated not only with the adequate transmission of meaning, but also with the proper transmission of artistic design through language material. A translator of encyclopedic works such as Firdavs al-Iqbal requires in-depth knowledge not only in the field of language, but also in the field of culture, life, customs, ethnography and geography.
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1. INTRODUCTION.

The most common of the known translation methods are transliteration, transcription, calligraphy, descriptive translation, approximate translation, and transformational translation. There is a lot of speculation in the scientific literature about where and which translation method can be used.

In the transliteration method, the graphic form of the word in the original text is represented by the means of the language being translated. In the process of transcription - its sound form is expressed.

2. MAIN PART.

Kalkalash is the translation of a morpheme or word in a foreign language using lexical alternatives in the language being translated (for example: Executive Committee). This method, like the first method, is not without its shortcomings

The method of descriptive or other interpretive translation can be useful in revealing the meaning of the lexical units of language in the source. But this method leads to a slight retreat from the original. Often a pictorial translation is given in footnotes or comments.

In approximate translation, there are no clear alternatives to the language being translated, so the translator aims to find words that are close in meaning to the words in the original text.

Transformational translation allows the translator to change the syntactic structure of a sentence, replacing it with words of common meaning that are understandable to everyone by completely changing the meaning of a word.

Based on our observations, we are convinced that in the translation of Khorezm Turkic historical literary sources Yu.Bregel uses all these methods of translation.

Munis and Ogahi's Firdavs al-Iqbal was written in a unique way, using a style that was confirmed and consolidated in the historiography of the time. In addition to Arabic and Persian phrases that are difficult for today's reader to understand, the play contains many poetic arts, such as metaphors, rhymes, and parables. It was therefore not easy to translate the work into English, a process that took several years. The work has not been translated literally into English, and we are far from calling this translation an artistic translation.

Yu.Bregel describes in detail the difficulties encountered in translating the work in the preface to the translation of the work. The scholar explains that it is impossible to translate such sources perfectly into Western languages: "An unabridged translation of this work into a modern Western language is hardly possible. The stylistic ornaments which were familiar and necessary to the contemporaries of Munis and Agahi do not have the same (or sometimes any) meaning for the modern reader – not only Western, but also Central Asian – and they will only appear verbose and clumsy in translation. they often cannot be properly understood without additional commentary explaining the numerous allusions and word plays which are hidden in the original text and cannot be translated, not to mention the impossibility of preserving the rhyming synonymical epithets which are a very important element of the stylistic system of the original. The passages of poetry interspersed with the prose text, in a great majority of cases, also serve purely stylistic purposes, being an element of the same ornate style and carrying no historical or any other substantial information whatsoever (very often they just repeat in a rhymed form what is said before in prose)"¹

Based on the language of the work, Yu. Bregel did not find it necessary to preserve all the stylistic ornaments of the original text and did not intend to make an absolute translation. For example, the preface of the work is written in a very complex oriental style, the understanding of which does not allow not only the ordinary reader, but also an expert to understand it without a dictionary. The following passage in the preface of the work is a vivid proof of our opinion: Hudus u qidam iki gavhari nosufta dur irodat i ummonidin, vujudu adam iki gunchai navshukufta san'at i gulistonidin. Ma'murai kavnu makan zobita i qudratidin mazbut, alami arvoh va abdon robita i hikmatidin marbut. Therefore, Yu. Bregel tried to acquaint the English reader with more content of the work, not to lose the historical significance of the work in the ocean of stylistic elements: "An unabridged translation that tries to preserve all the stylistic ornaments of the original would become unmanageably large; its historical content would become diluted in a mass of stylistic details which have no significance, and the commentary would be overburdened by additional explanations connected with these details. All this will make the translation barely readable not only to the general reader, but even to as specialist "

According to the scholar, the most difficult process in the translation of Firdavs al-Iqbal was to determine the origin of many toponyms, mainly in Khorezm, as well as other neighboring regions. In this regard, Yu. Bregel used a previously unpublished topographic map of Khiva: "The most difficult part of the annotation of the Firdavs al-iqbal was the localization of numerous place names, mainly in Khorezm, but also in the surrounding regions (the Qazaq steppes, the middle course of the Amu-Darya, southern Turkmenia and Khorasan), mentioned by Munis and Agahi. I was also able to use the sheets of an unpublished topographic map of the Khanate of Khiva at the scale of 2 versts per inch (1: 83,464) prepared by Russian military topographers in the 1880s. (I am grateful to Professor Roman Zlotin, formerly of the Institute of Geography of the Russian Academy of Sciences, who provided me with the copy of this map, the original of which is kept in the Military Historical Archives in Moscow.)

In addition to the annotated annotations at the end of the book, Bregel's translation also contains annotated Latin letters, which include the yearbook (mostly Hijri), references to the Qur'an, and the source of some texts (proverbs, hadiths, etc.). xk.) shows. In coordinating the Hijri calendar, the scientist used a computer program by Dr. Gerard Berens (Munich): "Besides the explanatory notes that are numbered consecutively and placed at the end of the translation, the translation also includes footnotes marked with the letters of the Latin alphabet and giving the conversion of dates (usually Hijri to the common era), references to the Qur'an and the sources of some sayings (proverbs, hadiths, etc.), and literal translations of certain passages. In converting the Hijri dates I have used the computer program "Computus Calendar Conversion"².

According to the scholar, the translation work was interrupted several times and was completed only in 1989. Professors Eleazar Birnbaum (University of Toronto) and Professor Devin Davis assisted in the stylistic refinement and polishing of this translation. As a result of the unique methodology of translation, word-for-word translation has been prevented from becoming idiomatic. The scientist himself explains: The work was interrupted several times and was finished only in 1989. Professor Eleazar Birnbaum (University of Toronto kindly agreed to be a reader, and he did much more than he was expected to do, meticulously collating my translation with the Chaghatay original and not only correcting inadvertent oversights and errors, but also making numerous stylistic changes whose numerous was to make the translation not too literal and its language more idiomatic even when it attempts to give some idea of the Bowery language of the original "

It is clear from the scholar's opinion that the translator tried to convey to the English reader the content of the work "Firdavs al-Iqbal", written in two different styles, which belonged to Munis and Ogahi as much as possible. Of course, the translation of historical terms, realities (words and phrases that belong only to one culture or one people), poems was not easy for the scientist, but through the translation of Yu. Bregel it is easy to understand the content of the work. But the reader, unfamiliar with Arabic and Persian terminology, cannot read the original of the work and fully understand its content. Because the work is rich in unique adjectives, Arabic-Persian phrases and idioms.

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