

ИБН БАТТУТАНИНГ “САЁҲАТНОМА” АСАРИДА ТАРИХИЙ ЖОЙ НОМЛАРИНИНГ ТАРЖИМАДА БЕРИЛИШИ

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THE TRANSLATION OF HISTORICAL NAMES IN THE WORK “TRAVELOGUE” BY IBN BATTUTA

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Аннотация. Ушбу мақолада Ибн Баттутанинг “Саёҳатнома” асари араб тилидан ўзбек тилига ўтирилган таржимасида тарихий атамалар ҳамда жуғрофий номлар келтириб ўтилган. “Саёҳатнома” асарида Ибн Баттута тарихий жойларнинг номларига катта эътибор бериб қарайди. Таржимон, араб билимдони Н. Иброҳимовнинг “Саёҳатнома” асарининг ўзбек тилига қилинган таржимасида жуғрофий номлар аниқ таржима қилинган ва ушбу жой номларининг ўша даврда мавжудлиги ва ҳозирда уларнинг номи ўзгариб, қайси ҳудудга тегишли эканлигини мазкур асар орқали билиб олишимиз мумкин. Асар таржимасида тарихий жой номларининг аслиятга тўла мос ҳолда ўтирилиши ва унинг таҳлили таржимоннинг берган изоҳлари орқали келтириб ўтилади.

Тадқиқот усуллари ва услублари: тарихий ва маданий (ҳар бир мавзу ҳақида маълумот берувчи), қиёсий (маълумотларни таққослаш) ва тизимли таҳлил (ахборотни назарий таҳлил қилиш).

Калит сўзлари: “Саёҳатнома”; таржимон; Макка; Мадина; Басра; транслитерация; биршикол (муссон); Ажйод ал-Асғар; хушбўй; Ясриб (Бадбўй); Ағвонпур; Жук.

Аннотация. В статье отражены исторические термины и географические названия в переводе произведения Ибн Баттуты «Путешествие» с арабского на узбекский язык. В своей работе Ибн Баттута уделил большое внимание названиям исторических мест. В переводе «Путешествий» на узбекский язык переводчиком Н. Иброхимовым географические названия переведены настолько точно, что дает возможность получить информацию о существовании этих мест в прошлом и о том, как они называются сегодня. Кроме того, объяснение переводчика показывает адекватность перевода исторических топонимов.

Методы и стили исследования: историко-культурный (представление информации о каждом предмете), сравнительный (сопоставление данных) и системный анализ (теоретический анализ информации).

Ключевые слова: «Путешествие»; переводчик; Мекка; Медина; Басра; транслитерация; биршикал (муссон); Ажйод ал-Асгар; ароматный; Ясриб (зловонный); Агванпур; Жук.

Abstract. The article reflects historical terms and geographical names in the translation of Ibn Battuta's work "Travelogue" from Arabic into the Uzbek language. In his work, Ibn Battuta paid a considerable attention into the names of historical places. In the translation of "Travelogue" into Uzbek by the translator — N. Ibrohimov, the geographical names are translated so accurately that it gives you an opportunity to get information about the existence of those places in the past and their present names. Furthermore, the explanation given by the translator shows the adequacy achieved in the translation of historical toponyms.

Methods and styles of the research: historical and cultural (providing information about each subject), comparative (data comparison), and systematic analysis (theoretical analysis of information).

Keywords: "Travelogue"; translator; Mecca; Medina; Basra; transliteration; birshikal (musson); Ajyad al-Asghar; flavourous; Yasrib (malodorous); Aghvonpur; Juq.

Introduction. Ibn Battuta is recognized as a great Arabic traveller in the world's cultural civilization among the remarkable Arabic geographers such as Ibn Khurdodbeke, al-Yakubiy, al-Istakhriy, al-Mukaddasiy, al-Mas'udiy, Ibn Khavkal and the travellers of the middle century — Abu Khamid al-Gharnoti, Ibn Fadlon, Ibn Jubayr (2, 1–2). The academician, I.Y. Krachkovsky states that "Ibn Battuta is the last greatest traveller who went round all the countries of the Islamic world" (1, 30). There is not enough fact about the biography of the traveller. Despite of great popularity, there are only two Arabic sources, which inform us about him: famous "Mukaddima" (2, 8) by Ibn-Haldun and the biographic dictionary of Ibn Hajar al-Askaloni, whose work was based on the information of contemporary people such as Ibn al-Khatib (date of death 1374) and Ibn Marzuk (date of death 1448). Nevertheless, it is important to state that "Travelogue" is the main reliable source, which informs about the life and personality of the traveller.

Main body. The first crucial element of Ibn Battuta's journey is Hajj, visiting remarkable and sacred places, recognized as a tradition in the Arabic world. During his travel, Ibn Battuta visited a lot of places. The most sacred one of them is the visit to Makkah al-Mukarramah. In his work, the traveller provided perfect description of this place:

"و هي مدينة كبيرة متصلة البنيان مستطيلة، في بطن وادٍ تحف به الجبال، فلا يراها قاصدها حتى يصل إليها. و تلك الجبال الملطاة عليها ليست بمفرطة الشموخ. و الأخشابان من جبالها هما جبل أبي قبيس، و هو في جهة الجنوب و الشرق منها، و

جبل قعيقعان، و هو في جهة الغرب منها، و في الشمال منها الجبل الأحمر. و من جهة أبي قبيس أجياد الأكبر، و أجياد الأصغر، و هما شعبان و الخدمة، و هي جبل، و ستذكر. و لمكة من الأبواب ثلاثة: باب المعلى بأعلاها، و باب الشبيكة من أسفلها، و يعرف أيضاً بباب العمرة، و إلى جهة المغرب، و عليه طريق المدينة الشريفة، و مصر و الشام و جدة. و منه يتوجه إلى التنعيم" (46, 4)

The description of this sacred town is as follows:

"Mecca is a big city, with its entwined buildings, closed in a valley surrounded by mountains. The person who sets out for Mecca will not catch its sight until he arrives. The surrounding mountains are not so high. Among the mountains of Mecca are Abu Kubays and Kuaykian. Abu Kubays is located on the south of Mecca and Kuaykianis on the west side. Mount Ahmar is placed in the north direction. On the side of Abu Kubays, there are two ravines called Ajyad al-Akbar and Ajyad al-Asghar. There is also a mountain called Khandama. Khandama will be mentioned thereafter. There are three gates of Makkah, including the Bob al-Muallo, placed at the top of Mecca, the Bab al-Shubayka is at the bottom, and the Bob al-Masfil. The gate of Bab al-Shubayka, also known as Bob al-Umra, faces the west. This side is a way to Al Madinah Al - Munawwarah, Egypt, Damascus and Jeddah. It also leads to at-Taneem.(1, 136)

The translator achieved adequacy in translating the following sentence. The traveller mentioned the names of the various places so evidently that the translator could provide explanation while translating. Ajyad al-Akbar and Ajyad al-Asghar are the names of ravines placed on the side of mount Abu-Kubays in Mecca. These names were mentioned by the traveler (1, 136) and the translator explained them adequately. The other names including Medina, Egypt, Jeddah and Damascus have faithful translation.

The traveller Ibn Battuta also visited the city of "Tayba", which was considered the city of the Prophet (peace and blessings of Allah be upon him).

The meaning of this word is "flavorous" and after the advent of Islam, Medina became known by the name "Tayba". Previously, it was called "Yasrib", which means "malodorous". The following sentences are mentioned in the work:

"و في عشي ذلك اليوم دخلنا الحرم الشريف، انتهينا الى المسجد الكريم، فوقفنا بباب السلام مسلمين، وصلينا بالروضة الكريمة بين القبر و المنبر الكريم، و إستلمنا القطعة الباقية من الجذع الذي حن إلى رسول الله صلى الله عليه و سلم، و هي ملصقة بعمود قائم بين القبر و المنبر عن يمين مستقبل القبلة، و أدينا حق السلام على سيد الأولين و الآخرين، و شفيع العصاة و المذنبين، و الرسول النبي الهاشمي الأبطحي محمد صلى الله عليه و سلم تسليماً، و شرف و كرم و حق السلام على ضجيعيه و صاحبيه أبي بكر الصديق و أبي حفص عمر الفاروق رضي الله عنهما" (40, 4).

The translation of this extract is as follows:

"In that day at sunset, we arrived at blessed Haram (a mosque in Mecca which is considered as the most sacred place by Muslims) and reached the Holy Mosque. We stopped in front of "Bob as-Salom". After having greeted, we performed namaz (Islamic ritual pray) near "Ravzai Sharif", a place between tomb and the holy pulpit. We kissed a piece of branch, which was left missing the Prophet and sounding. It was hanged on a pole between the tomb and the pulpit, in the right side of the person facing the kiblah. Then we prayed for the descendent of the prophet, intercessor of the disobedient and sinners, Abtahi, the prophet Hoshimi, the prophet Mohammad (God bless him) and his two companions Abu Bakr al-Siddiq and Abu Hays Umar al-Faruk" (2, 120).

The translation is the evidence of the translator's skill. When translating, he fell into the state of that period and provided the adequacy

in translation. He used formal equivalence and careful wording. The translator explains the word “Bob as-Salam” as follows: “Pilgrims start their visit to the mosque from Bob as-Salam. It is located near the southern corner of the west wall”.

Abtah — is the name of a place on the way to the Mina in Mecca. This place still exists.

Ibn Battuta’s journey to the countries of the Arabian Peninsula is not the whole story. He also travelled to Central Asia, the Far East, Africa and Europe. The names of the cities provided by the traveller have not changed. They are mentioned in the translation. The translator must have a deep knowledge of the work he is translating. One may observe that translator has carefully studied the original and current names of the towns and villages.

In his “Travelogue”, Ibn Battuta describes the city of Basra as follows:

“و مدينة البصرة إحدى أمهات العراق الشهيرة الذكر في الأفاق الفسيحة الأرجاء المونقة الأفناء، ذات البساتين الكثيرة و الفواكه الأثيرة، توفر قسمها من النضارة و الخصب، لما كانت مجمع البحرين: الأجاج و العذب (25, 4).”

The description of the city is translated as follows:

“Basra is one of the most famous cities in Iraq. It is a place with green expanses, beautiful gardens and rich in sweet fruits. Placed at the confluence of two salty and fresh seas, the city is always flourishing and the soil is very fertile” (1, 189).

The description of the city Basra is provided with faithful translation. Mentioning the phrase “at the confluence of two salty and fresh seas” refers to ayat (verse) from the Koran. “It is He who has released the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition” (“Furqon”, 53).

It demonstrates the translator’s high respect for the work. He explained that the city is now called by another name.

The city of Basra, founded by the Caliph Umar ibn Khattab in 17/639, was abandoned in the sixth (twelfth) century and moved to another location, five kilometers to the west. On the site of ancient Basra is now the town of Zubayr (1, 189).

Ibn Battuta also visited the countries of Far East. For example, he came to the ancient China:

“و كنا كل ليلة ننزل بالقرى لأجل الضيافة، حتى وصلنا إلى مدينة خان بالق، و تسمى أيضاً خانقو و هي حضرة القان، و القان هو سلطانهم الأعظم” (234, 4).

The translation:

“Every evening we would go down to a village as guests and reached Khanbalik. This place is also known by the name “Khaniku”. It is the capital of Khan. Khan is the great sultan of China and the land of Hato” (2, 610).

The translator explained the names of the cities so that readers could understand them. In the translation of the sentence, he described the cities of Khanbalik (Khaniku) and Khato. Khanbalik is the present city of Beijing. Originally, it is named as Honabli and was the historical name of Beijing in the 14th century.

The city of Khato (also known as Khatay) is a city in northern China. In the tenth century AD, China consisted of two parts: Southern China, which began with Khanso, and Northern China, which began with Liao. In 1234, the Mongols conquered Northern China and in 1279 they defeated Southern China. Ibn Battuta used the word “China”, both referring to the whole Chinese empire and Southern China.

In another part of the "Travelogue" the following sentences are mentioned:

"و لمدينة الإسكندرية أربعة أبواب: باب السدرة و إليه يشرع طريق المغرب و باب رشيد و باب البحر و باب الأخضر و ليس يفتح إلا يوم الجمعة فيخرج الناس منه إلى زيارة القبور. و لها المرسى العظيم الشأن و لم أرى في مراسى الدنيا مثله إلا ما كان من مرسى كُولم و قَلَيْقُوط ببلاد الهند و مرسى الكفار بِسَرَادِق ببلاد الأتراك و مرسى الرَيْثُون ببلاد الصين" (4, 6).

They are translated as follows:

"There are four gates of Alexandria: the gate of al-Sidra, through which those who come from the west enter; "Rashid", "Al-Bakhr" and "Al-Akhdar". The fourth of them, the gate of Al-Akhdar, opens only on Fridays. It is the gate through which people go out to visit the graves. It is the largest port in the world and I consider it as great as the ports of the world, such as Koulam and Kalikut in India, the port of the disbelievers in Surdak in Turkey and the port called "Olive" in China" (2, 40).

The translator took an adequate approach to the original source in this sentence. Words are correctly chosen and the names of cities mentioned by the traveller are translated adequately.

Alexandria is a city currently located in the territory of Egypt.

Kalikut is a city placed on the coast of Malabar in Kerala, India and at present, it is known as Kojikode.

The city known as "Olive" is one of the historic cities in China, located in the present-day city of Syuanjou in Fujian Province. According to researchers, the city of Olive is Citong, which is now the second name of the city Quanzhou.

This is another part of the work:

"كنت مررت بموضع يقال له، أفغانبور، من عمالة هزار أمروها، و بينها و بين دهلي حضرة الهند مسيرة خمس. و قد نزلنا بها على نهر يعرف بنهر السرور و ذلك في أوان الشيكال" (4, 64).

"Once I was in a place called Afghanbur, five-day distance away from Delhi, the capital of India. There we stopped near the river called Sarv. It was a period of *shikol*" (2, 40).

The translator gave explanation of the few words used in the sentence.

Nowadays, the city of Afkonbur is known as Aghvonpur (Aghwapur). It is located five and a half miles southeast of Tuglukabad, one of the four cities in Delhi.

The river Cypress is the upper reaches of the Ganga River. Today it is known as the Sarju River.

The word *shikol* is actually came from the Sanskrit language and Beruni mentioned it in the meaning "the monsoon season".

During his travels, Ibn Battuta also visited Central Asian countries.

In the following section of the "Travelogue" these sentences are mentioned:

"ثم لما سلكنا هذه البرية و قطعناها كما ذكرناه، وصلنا الى خوارزم و هي أكبر مدن الأتراك و أعظمها و أجملها و أضخمها، لها الأسواق المليحة و الشوارع الفسيحة و العمارة الكثيرة و المحاسن الأثيرة. و هي ترتج بسكانها لكثرتهم، تموج بهم موج البحر" (4, 127).

"As we mentioned above, we crossed the desert and came to Khorezm. It is a large, important, beautiful and glorious city of the Turks, with magnificent markets, wide streets, many buildings and attractive sights. The city has active lifestyle and it is so crowded reminding a raging sea" (2, 359).

In the translation, the translator reflected the spirit of that period. And during the translation process, translator's deep lexical knowledge

has played a role. The translator did great effort when translating Arabic words of the work into the Uzbek language.

The following description of Khorezm is given by the translator:

خوارزم [Khorezm, Khavarizm] — this is not about the Khorezm region in the lower reaches of the Amu Darya, but about Urgench, the capital of the Central Khorezm state, which was part of the Golden Horde during the reign of Ibn Battuta. Urgench was also called Khorezm.

The traveler Ibn Battuta, on his journey to Central Asia, mentioned the following:

"فسرنا من السرا عشرة أيام، فوصلنا إلى مدينة سراجوق، و معنى "جوق" صغير، فكانهم قالوا سرا الصغير، و هي على شاطئ نهر كبير زخار، يقال له أُلُوصُو و معناه ماء الكبير، و عليه جسر من قوارب كجسر بغداد، و إلى هذه المدينة انتهى سفرنا بالخيال التي تجر العربات، و بغناها بها بحساب أربعة دنانير دراهم للفرمى" (4, 127).

"Ten days after we left Saro, we arrived in Sarajuq. "Juq" means "small". Thus, they used it to refer to "Saroycha", which means "a small palace". The city is located on the banks of a river Ulusu, which is rich in water. A bridge was built across the river, the same as in Baghdad. Our journey with horse-drawn carriage ended in this city. There we sold the horses for four dinars and even less price, because they were out of power and cheap in this city" (2, 358).

The traveller described the cities so precisely that the translator achieved adequacy in the translation. The translator explained the names of the cities in the sentence as follows:

أسرا [Saro] — The capital of the Palace of the Golden Horde named by Ibn Battuta. Some oriental scholars have translated the name of this city as "Serâ". N. Ibrohimov also used this name and followed an adequate translating.

سراجوق [Sarojuq] — or Palace. "Juq" means "small". This city was an important trade center in the XV–XVI centuries. The ruins of this medieval city are preserved in the village called *Saroychik*, 58 km from the present-day Republic of Kazakhstan, Gurev. The name of the city is well known through manuscript sources and coins minted here in the 14th century.

In this passage, the phrase "arbaatu dananir darahim" is translated as "four dirhams". Some Western scholars have translated the phrase as "four silver dirhams". According to N. Ibrohimov, the word "darohim" is a plural form of the Arabic word "dirham", in fact, the word is derived from the Greek word "drakhma".

However, in the Arabic language, the word "darohim" is generally used in the meaning of money, especially in the Moroccan dialect. Moreover, there is a saying, "Ad-darohim marohim" which means, "Money is power". Ibn Battuta used the phrase to mean "four dirhams of money". After that, he mentioned the words "miatu dinar darohim" (one hundred dinars).

الوصو [Ulu-su, Holy Water] — is the Turkish name for the Ural River. Ibn Battuta used its Arabic transliteration. (3, 213)

زمخشر [Zamakhshar (Izmikhshir, Zmukhshir, Zumukhshir)] — in Turkish the name of this place is translated as "Zemahsher". It was a village of the Khorezm region in the Middle Ages. Now it is located in the Takhta district of the Tovuz region of the Republic of Turkmenistan.

كربلاء [Karbala (Mashhadi Husayn)] — is a city in Iraq, a Shia shrine. According to historical records, after being martyred in the same steppe Imam Husayn was beheaded, taken to Yazid in Damascus, and from there to Egypt, where he was buried in the al-Husayn Mosque. Ibn

Battuta mentioned this very place. It is one of the cities of present-day Iraq.

الماليق [Almalyk] — is a city on the Ili River. It is located in the northwest of the present-day city of Gulja in China. It was an important trading center located on the caravan route from the Golden Horde and Central Asia to Mongolia and China. The capital of the khans of the Chighatay nation was in this city.

ماوراءالنهر [Mavorounnakhr] — The common name of Central Asia in the time of Ibn Battuta which means “beyond the river”. In the 11th century, European historians introduced the new term “Transoxiana” or “Transoxania”, which is the Latin translation of this Arabic term. In modern historical and geographical scientific literature, Mavorounnakhr refers mainly to the regions of Central Asia outside Turkmenistan, in the southern part of Uzbekistan, Tajikistan, Kyrgyzstan and Kazakhstan.

اترار [Otrar] — is a small town on the border of the Khorezmian state (Ibn Battuta mentioned as “*balda*”).

نخشاب [Nakhshab] — is one of the ancient cities of Central Asia, located 12 km northwest of present-day Karshi. In the Middle Ages, it was called “Nasaf”. Ibn Battuta describes Nakhshab as a small city surrounded by gardens and canals.

نيسابور [Nishapur] — this name is translated into Uzbek as “Naysapur”. It is evident that N. Ibrohimov translated the city of Nishapur as follows:

It is called *Little Damascus* because of the beauty and prosperity of this city, its orchards and rivers. The city is crossed by four rivers, the markets are beautiful and wide, the mosque in the middle of the market is magnificent, there are four madrasas adjacent to it, and the fast-flowing rivulet flows between them. There are so many students in these madrasas that they study the Koran and jurisprudence. Although the madrasas of Khorasan, both Iraq, Damascus, Baghdad, and Egypt are magnificent and have strict discipline, they are not so remarkable as the madrasa near the Fos Fortress built by the ruler, ghazi, the scholar of kings, and the sage of caliphs, Amir al-mu'minin Abu Inan (may Allah bless him). This madrasa of Fos is unique in size and height.

Conclusion. The following conclusions can be drawn from Ibn Battuta's “Travelogue” on the translation and interpretation of geographical names:

1. Ibn Battuta gives very precise references to old-world and ancient cities, holy shrines, settlements. In his work, we can discover the description of ethnographic sites. Ibn Battuta's work is not only purely descriptive but also informative.

2. It is worthy to say that the translator achieved adequacy and created faithful translation of the ethnographic toponymy by focusing on additional sources and doing in-depth research. The author of the work, Ibn Battuta mentioned that he discovered and experienced his work in the genre of rihla.

3. The analysis makes it possible to figure out whether the names of the above-mentioned historical places belong to the territory of another state or the names of cities changed based on the translation.

4. The fact that today the names of the cities of that period do not exist, or are called by another names reveals another complex aspect of the science of translation.

5. The peculiarity of the work “Travelogue” is that the author has strongly supported nationalism in his work. He gave specific information to each mentioned person and region.

6. It can be seen in the work that verses from the Holy Koran are quoted by the author.

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