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

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Аннотация. Ушбу маколада Ибн Баттутанинг “Саёҳатнома” асари араб тилидан ўзбек тилига ўгирилган таржимасида тарихий атамалар ҳамда жуғрофий номлар келтирилиб 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, кайси ҳудудга тегишли эчкарилигини мазкур асар орқали бил олишимиз мумкин. Асар таржимасида тарихий жой номларининг аслиятига тўла ўтилиши ва унинг таҳлили таржимоннинг берган изоҳлари қайдланади.

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

Калит сўзлари: “Саёҳатнома”; таржимон; Макка; Мадина; Басра; транслитерация; биршкол (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); Аджыйд 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; flavorful; 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 Khurdodbekh, al-Yakubiyy, al-Istakhriyy, al-Mukaddasiyy, al-Mas’udiyy, Ibn Khvkal 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. Dispite 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-Askaloniyy, 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 البنية مستطيلة; في بطن وادٍ تحت فه يبالجبال; فلا يراها قاصدها حتى يصل إليها. و تلك الجبال الممتلئة عليها ليست مفرطة الشموخ. و الأشجار من جبالها مهما جبل أبي قبيس; و هو في جهة الجنوب و الشرق منها; و..."
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-Salam”. 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 Havs 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 أممات العراق الشهيرة الذكر في الأفاق الفضيلية
الأرجاء المنطقة الأفقاء: ذات البساتين الكثيرة و الفواكه الأثيرة، توفر قسمها من
الضارة و الحصب، 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 خانiku 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 Hanso, 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 مراسي الدنيا مثله إلا ما كان من مرسي كولام و قلِّيقِط ببلاد الهند و مرسي الكفار بِسَرَادِق ببلاد الأتراك و مرسي الزيتون ببلاد الصين” (6, 4).

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 الشِكَالُ” (64, 4).

“As we mentioned above, we crossed the desert and came to 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 سلنا هذه البرية و قطعناها كما ذكرناه: وصلنا إلى خوارزم و هي أكبر من الأتراك و أعظمها و أجملها وأضخمها: لها الأسواق المليحة و الشوارع الفسيحة و العمارة الكثيرة و المحاسن الأثرية. و هي ترتج بسكانها كثرةهم: توج بهم موج البحر” (127, 4).

“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, Khavarism] — 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:

"فسيرون من السرا عشرة أيام 'فوصلنا إلى مدينة سراجوق 'و معنا "جوق" صغير 'فكانهم قالوا سرا الصغير 'و هي على شاطئ نهر كبير زخار 'و يقال له ألوسو 'و معناه ماء الكبير '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 المدينه النتهي "سفرنا بالخيل التي تجر العربات 'و يغناها بها بحسب أربعة دنانير دراحم للفرمى"."

(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:

أاسرا [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.

أكتبلا [Karbalal(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.

عورونالنهر [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.

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

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