



TRANSLATION OF RANK AND POSITION EXPRESSIONS IN HISTORICAL WORKS

Otajanova Lola Ozodovna, Yuldashev Doniyor Tokhirovich

Basic Doctoral Student of Urgench State University
Scientific supervisor, Doctor of Philological Sciences(DSc)

ABSTRACT

The article discusses the importance of translation in the human communication and the reality units. Realias exemplified in this research, are taken from Munis and Ogahi's "Firdavs ul iqbal" by Y.Bregel's translation. These historical realias express court system, administration and dignity in the Khanate of Khiva, as well as in Khanates of Turkistan. The methods and problems of translating realities most important aspect of historical words, i.e., historical realias from source language into target language are also considered in this work.

KEYWORDS: translation, literary translation, rank, dignity, historical coloring, translation methods, transliteration, footnotes and explanations, analogue.

In independent Uzbekistan, a lot of research is being conducted in the field of translation studies, as well as in all other fields. The analysis of these scientific studies shows that some of them are being conducted in a literary-historical direction, and some in a linguistic direction. In scientific researches and studies conducted in the literary-historical direction, while paying attention to the artistic aspects of the work being translated, the linguistic features of the work should not be overlooked, while the researchers studying the linguistic aspects of the work should focus on the artistic-aesthetic aspect of the work based on the linguistic compatibility of the source language and the means of the target language in the translation. It is no exaggeration to say that in recent years, the principles of rendering the work reflecting the material, spiritual, political and economic life of the people in the means of translation have become the object of scientific research of representatives of the field of translation.

One of the main tasks in the translation of literary-historical works is not to ignore the main importance of lexical units with a historical-cultural component, that is, historical realities, in informing the reader about the thoughts and historical information of a society represented by a different language. We know that realities create the color of space and time in an artistic work. At this point, we consider it permissible to quote the following opinion of S.G. Ter-Minasova: "Literature becomes classic literature only if it has passed the test of time, meaning that its language has become obsolete... Along with changes in life and culture, language also becomes obsolete" [13, 89]. Re-creation of historical literary works have more complex obstacles than modern works, and translating them from one language to another is even more difficult. Because in this, the problem of finding linguistic and stylistic solutions that give the historical period, national color, the speech of the heroes, and also the spirit of the historical past is a hindrance to

translation process [17, 12]. There is no doubt that the work "Firdavs ul-Iqbal" written by Munis and Ogahi, especially the translation of the historical facts in it, could have presented such problems to the translator (Y.Begel). For this analysis of work, the historical realities of this work in the translation of Y. Bregel were selected and their features of translation from Uzbek to English were analyzed.

1. METHODS

It is known that a lot of research has been conducted on the administration system of the Khanate of Khiva and the positions and ranks of officials in the system. For example, Kh.Dadaboev cites the following information: "Although the hierarchy of officials serving in the construction and management of the khanate does not fundamentally differ from the system in the kingdoms of the Karakhanids, Chingizids, Timurids, and Shaibanis, there are distinctive features in the functions and powers of some actions. From the point of view of the duties of the employees of the state administration of the Khiva khanate, they are mainly divided into two groups: 1) those who work in the central management system and 2) officials responsible for the management of regions, cities, districts, villages, villages. A system consisting of Uzbek, Arabic, and Persian-Tajik terms was used to represent officials belonging to both groups" [4, 125].

Linguistic research methods, mainly comparative analysis and descriptive methods, are used in the research work, i.e. "the comparative method is a technique for studying the development of languages by performing a feature-by-feature comparison of two or more languages with common descent from a shared ancestor and then extrapolating backwards to infer the properties of that ancestor" [19, 4987].



The main task of the descriptive method is that it analyzes the linguistic units and phenomena related to a certain synchronic aspect in the process of describing and describing them, determines their function, place, use, structure, and peculiarities in the language, summarizes, and draws conclusions [12, 257].

2. RESULTS

Most classic historical works are characterized as texts of artistic and stylistic nature, and usually the readers of such works are representatives of the historical field or experts close to this field. Therefore, the translator who translates such works must have advanced knowledge in this field, as well as the ability to understand the complex and unique vocabulary of this nation. Translation scholar N.M.Urmonova comments on the difficulties of reading historical works as follows: "There are several reasons that make it difficult to understand a historical-literary work: the use of *historical, national, religious, military* words that were typical for the period when the original was created, but became obsolete with the passage of time; that various changes have occurred in the structure of the vocabulary of the language during the time that has passed since the creation of the original; the complexity of the original style; there is an extreme depth of the national spirit and a number of other factors" [9, 18]. This means that "the longer the description of events goes back to us, the more difficult it is for the translator to recreate the folk language, style and customs of that time" [7, 117].

In scientific sources, historical realities are defined "not as a specific group of vocabulary", but as "a lexicon with historicity related to one or another period" [18, 128]. The translation of historical realities serves to express not only the material content (denotative meaning), but also the connotative meaning reflecting the historical color. Such units are divided into different groups according to the features of use, degree of aging and belonging to the archaic lexicon. We can analyze historical realities by dividing them into two groups, i.e. 1) historical words and 2) archaic words.

Despite the fact that many scientific works on historical lexicon are carried out in world linguistics, representatives of this field have not come to the same conclusion. Ch.Baldic defined archaic words as follows: "words and constructions that have gone out of communication before the creation of the work; or, in other words, a specific instance of an obsolete word or phrase" [5, 18]. In translation process archaisms in a work of art can be reflected in words, conjunctions, or syntactic devices that have become obsolete. Leuven-Zwart interprets archaisms as *time* elements [6, 163] whose origin goes back to history. For this reason, there is no synonym of such lexicon in modern Uzbek linguistics. At the same time, the characteristic features of historical words are that such concepts represent only the past, are lexicons that cannot be used in public communication at the current stage of language development, and their meaning is incomprehensible to today's reader. As an example, the historical realities of *shig'avul, parvonachi, dodxoh, mahramboshi, shotir, churaog'asi, g'on* and *ig'roq* are the historical positions and ranks typical of the administrative apparatus of Turkestan Khanates. Also, the realities such as *jig'a,*

afsar, girovka, jom, ayoq, meshkob and *bo'shqob* are also considered historical words, and they are considered as words denoting material and cultural objects of the past in our time.

Nowadays, some historical words are used to a limited extent in our daily communication. For example, the historical realities *xonzoda, amir, qul* and *malay* are currently used in their own and figurative meanings. The words *Xonzoda* and *Amir* are used as nouns, and the historicalisms of *qul* and *malay* are used in different figurative meanings depending on the context. According to research in the field of translation studies, "although these names are historical in terms of the period of their appearance in the language and living conditions, they are also modern in terms of their use and vitality. And in written works, they mean concepts such as the social status of a person, his position and title" [9, 66].

3. DISCUSSION

As V.V. Bartold admitted, the literary and historical works belonging to Ogahi's brilliant style reveals the sources related to the history of the Bukhara Emirate and the Kokhan Khanate in terms of the description of the events that happened in the khanate [2, 119]. Based on the research of A.D.Orazboyev, we decided to analyze the words of rank and profession in the historical works of Ogahi and Munis, dividing them into several groups:

1) words expressing the concept of an absolute ruler (monarch). Honored as the highest in terms of rank and used after the personal names of the heads of khanates in Turkestan khanates, the title of khan was considered the highest title. This title was considered the ruler of the kingdom and the holder of the military rank who commanded the military campaigns.

"After 'Abd al-'Aziz Khan, he was brought from Bukhara and raised as *khan*" (FI,76) || "Ani Abdulazizxondin so'ng Buxorodin kelturub, *xon* ko'tardilar" (FI, 9).

In the process of analyzing examples in the original and translated form, we can see that the term *khan* has the same meaning in both languages:

Khan – a. hist. The specific title given to the successors of Chingiz Khan, who were supreme rulers over the Turkish, Tartar, and Mongol tribes, as well as emperors of China, during the middle ages. b. In later use: a title (now of slight import) commonly given to rulers, officials, or men of rank in Central Asia [14, 412].

The word *xon* is defined as follows in the Uzbek dictionaries: 1) tar. Turkiy va mo'g'ul xalqlari hukmdorlari unvoni. Qo'qon xoni. As the khan of the court; 2) tar. Xonlik qilgan, xon lavozimidagi shaxs ismiga qo'shilib, unvon ifodalaydi. Bahodirxon – Xivada, Xudayorxon – Qo'qonda xonlik qilgan [8, 410].

Khaqan is used in the meanings of "absolute ruler of a large country", "great khan", "emperor" and has definitions in English dictionaries. The term *qag'an*, actively used in the text of the ancient Turkic Orhun-Enasoy inscriptions, in the phonetic form of *xoqon* in Ogahi's work, generally means "the



highest title honoring the heads of the country". This form of rank was used much earlier, for example, in the works of Alisher Navoi. This tradition did not lose its power even in the 19th century [3, 4]. Although the words *xon* and *xoqon* are used as synonyms in Ogahi's historical works, we can observe that *xoqon* has the meaning of stronger "glorification" than *xon*. The proof of our opinion is that the word *xoqon* is not used in relation to other khans of the khanate in the chronicles. From ancient times this word is used in meaning of "head of state", as well as "Supreme Commander" in accordance with the state system of the Turkish Khaganate. [10, 30]: "Hazrati *xoqoni a'zam*" (FI, 36) " \ \ ...the greatest *khaqan*" (FI, 9).

Also, the word *sultan* entered the English language from Arabic, through French and medieval Latin and is used in the same way as it has the meaning in Uzbek: *the title given to Muslim rulers in some countries* [21].

It is obvious that only the words expressing the way of life of a certain people are transferred to the languages of peoples who do not have such concepts without translation - in their original form, thus the national color of the author's text is adequately interpreted in the translation [11, 95]. The translation of specific words using the method of *transliteration* is also called the method of *transference* and *derived words*. However, concepts of historical and national significance are not always transliterated or transcribed. Sometimes, in order for the English-speaking reader to understand the essence of the historical event or term being described, the translator uses complex methods in the process of translating a word that expresses a historical color: 1) transliteration of the historical term and, at the same time, providing a detailed comment in the form of an appendix in the publication of the translated version; 2) give an analog of the original historical realia.

We observe that all the ranks and titles mentioned in the translation of the historical work are explained by the comments of notes 250, and Y. Bregel mentioned in the note that Munis seems to be the only source which gives the account of the administrative reforms of Abu'l-Ghazi. The offices mentioned by Munis existed in Khiva until the Russian conquest; the officeholders were called '*amaldars* or *aqsagals*'.

Analog is a way of expressing the source word through another simile in the target language. Functionally similar concepts lose their historical and national color when transferred from the source to the target language. If there is an alternative to the original concept in the target language, it is possible to translate through the lexical unit available in the translated language. The method of analog is also considered "close translation". But it shows that the name of the term itself does not fully express all the functions and aspects of meaning of the specific words in the original version: it is similar, but not exactly the same! [1, 154]

In this regard, the translator achieved adequacy by giving the word *shahanshah* the concept of monarch, which is considered analogous in the translation text:

Monarch – 1) a. In early use, a sole and absolute ruler of a state. In modern use, a sovereign bearing the title of king, queen, emperor, or empress, or the equivalent of one of these [15, 986]. Lexical units expressing the meaning of ruler were not always used to express the position and administration system. *Shohanshoh*, *shahanshoh* are a modified form of *shohonshoh*, meaning "king of kings" [20]. In addition to the lexicon of *shahanshoh* mentioned in the historical work, the unit *shahriyor* is represented by the word *monarch* in the target text. Sometimes respect and reverence are also expressed using this concept: "They attired *the monarch* in a robe of honor (*sarupa*)" (FI, 259) " \ \ "Kiyurdilar *shahanshah* 'a sarupo" (FI, 262).

2) words meaning the successor of the ruler. In the Khiva Khanate, the sons of the ruler were named *shahzoda* and *to'ra*, and in the translated text both of these terms are expressed by the lexeme *prince*. The word *prince* has several meanings that are close to each other in the target language:

1) male member of a royal family other than the reigning king. "Therefore the *princes* (*torelar*) became embittered and enraged and fighting daily..." (FI, 29) " \ \ "Bu jihatdan *to'ralar* mushaddad va g'azabnok bo'lub" (FI, 79); "all the princes (*shahzada*) started war against him" (FI, 29) " \ \ "barcha *shahzodalar* anga xusumat paydo qilib..." (FI, 79).

2) ruler of a small state: "He assigned every country (*mamlakat*) to a *prince* (*shahzada*) and every province (*diyar*) to an *amir*" (FI, 29) " \ \ "Va har *mamlakatni* bir *shahzodag*'a va har *diyorni* bir *amirg*'a tafviz qildi" (FI, 79).

In historical chronicles, the words *shahzoda*, *to'ra* and *inoq* are used as terms related to the monarchy, expressing the concept of the *heir* to the throne. In addition, we see that the lexeme *heir* is used in the English language in the following sense: The person who is entitled by law to succeed another in the enjoyment of property or rank, upon the death of the latter; one who so succeeds; in general use, one who receives or is entitled to receive property of any kind as the legal representative of a former owner [15, 109]. In the process of translation, a complete alternative was achieved by using analog, that is, reality in the translated language: "Menglish Bahadur became *heir* to his father" (FI, 91) " \ \ "Menglish Bahodir otasi *valiahd* qilib erdi" (FI, 120).

3) names of positions and titles representing various positions of state administration. In the Khanate, there are several ministries in the system of state administration, and the minister is headed by an official, who is represented by the *vaziri a'zam*: "the *grand vizier* and honorable counselor" (FI, 369) " \ \ "*vaziri a'zam*, *dasturi mukarram*". If we take close attention to the given example, *vaziri a'zam* is transferred with the method of calque and the word *a'zam* is translated as *grand* which means - 2. a. Used in official titles (chiefly after Fr. or other Romanic originals), with the sense: Chief over others, highest in rank or office. Now chiefly *Hist*, or with reference to foreign countries; in England there are still officials [15, 746]. The historical realia *vizier* is transferred from one language into another by using transliteration. Buning natijasida yarim kalkalash yuzaga kelgan. As a result, in the translation process of *vaziri a'zam* the translator used half-calque.



We can also exemplify the ranks of *ulug' inoq* va *ulug' otoliq* as using half-calque in translation: “of the beks, there were Shah Pulad Bek, ‘Abdu Karim bek, Shah Niyaz Bek-who is now *the great (ulugh) ataliq*” (FI, 106) \\\ “Va beklardin Shohpo‘lod bek va Abdikarim bek va Shoniyoz bekkim, holo *ulug' otoliqdur*” (FI, 132). The historical term of *ulug' otoliq* in the source text, given as an example, is not only translated by the translator with half-calque method, but also clarified by the note: ⁵¹⁵*The “great (ulugh) ataliq” was clearly the ataliq of the khan, and he was from the khan’s own tribe, the Qongrat.*

If we take a deep look at the translation process, the higher and more important the positions and duties of the khanate are, the more these historical realias are translated by the translator through transliteration and, of course, such historical details were given an explanation under the title. Among such ranks and positions *biy, inoq, bek, qushbegi, devonbegi, mehtar, mahram, parvonachi* and *dasturxonchi* can be nice examples.

4) words about tasks and actions in the palace. In the Khan’s court, there were dozens of officials and servants, and the person who took care of the Khan’s clothes was considered a *jomador*. The word *joma* is mentioned in the historical work in the form of the words *jomaxona* and *jomador*. In this historical work, the lexical unit *jomador* means the place where the khan’s clothes are stored and the official responsible for the clothes: “... brought the happy news about the conquest of the province of Merv and were honored with the gifts of *royal robes*” (FI, 505) \\\ “Marv viloyatining fathi bashoratin yetkurib, ul hazratning inoyati vozirasi *jomadoridin* xiloi foxirai shohona bila sarafroz bo‘ldilar” (FI, 462). The word *jomador* given in the example is used in the first meaning and translated with expression of *royal robes*. As it turns out that, we can understand the two different meanings of the original lexical unit *jomador* in the sense of *clothing of the ruling class* in translation. In another place, the form of *xayyotxona*, originally meaning “clothing shop”, is translated into English with the lexeme of *wardrobe*: “Thursday his majesty the khan gave them a royal feast and granted them precious robes of honor from the *wardobe* of gifts (khayat-khanai ihson)” (FI, 414) \\\ “Panjshanba kuni xon hazrat anga shohona ziyofat qilib, *xayyotxonayi* ehsonidin xil’ati garonbahoyi iltifot bila safarroz qildi” (FI, 407).

The historical word *yorubkash* in our studied source means “sweeper, servant” and has the meaning of “a person who serves in the mausoleum-tomb of saints, an employee who takes care of its tidiness, injuries, or a devotee who provides financial services for these works” [10, 183]. In the translation, the lexeme *yorubkash* is translated using the realia *sweeper*. This lexical unit is explained in the dictionary of the English language as “sweeper and tidyer”: If any housekeeper .. happens to offend the sweeper.. none of his filth will be removed [16, 381].

4. CONCLUSION

The translation of historical works has many difficulties, and in most cases, the translation is carried out depending on the skill and potential of the translator. If we analyze the translations of

the historical realias related to the position and title in the historical work, before transferring the historical-archaic words from the source to the target language, it is necessary to consider and understand their original meaning, and of course, the correct alternative or transliteration is the most responsible for the translator. In this case, translation of literary work is carried out based on unwritten rules of translation studies. We witness that in the translation of lexemes related to rank, title and profession in historical chronicles, Y. Bregel used all methods, but he used transliteration and analog methods relatively widely and the method of calque in rare cases. Therefore, it is necessary to use certain clarifying methods together with transcription or transliteration when translating the realias representing rank and positions with national-historical identity in this historical written monument into world languages. We can come to the conclusion that the reason Y. Bregel widely used these two methods is the fact that the socio-political conditions of the peoples of the original and translation languages were different, on the other hand, it is reasonable to show that it is a complete embodiment of the historical period without misleading the reader through different local realities.

REFERENCES

1. A'zamov Q. “Mehrobdan chayon”ning ikki tarjimasi // *Tarjima muammolari (Maqolalar to'plami)* 1-kitob. – Toshkent, 1991. – B.154.
2. Бартольд В.В. Отчет о командировке в Туркестан (летом 1902). // *Сочинение, т. VIII.* – М., 1973. – С. 119
3. Dadaboyev H. *Ogahiy tarixiy asarlaridagi o'zlashma qatlam xususida. Lingvist (Ilmiy maqolalar to'plami).* Jild III. – Toshkent: Akademiash, 2012. – B.4.
4. Dadaboyev H. *Xiva xonligi amaldorlari ierarxiyasining Ogahiy asarlarida ifodalanishi. «O'zbek tilini dunyo miqyosida keng targ'ib qilish bo'yicha hamkorlik istiqbollari» mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari.* – Toshkent, 2020. – B.125.
5. Chris Baldick. *The concise Oxford dictionary of literary terms.* – Oxford University Press, 2001. – P.18.
6. Leuven-Zwart, K. M. van. *Translation and Original: Similarities and Dissimilarities, I. Target.* – *International Journal of Translation Studies*, 1(2), 1989. – P.163.
7. No'monov D. *Tarjimada davr ruhini ifodalash // Tarjima muammolari: 3k. K. 2.* – Samarqand, 1991. – B.117.
8. O'zbek tilining izohli lug'ati. Jild II. – Toshkent: “O'zbekiston Milliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2006. – B.410.
9. O'rmonova N.M. *Tarjimada tarixiy-arxaiq leksikani aks ettirish prinsiplari va tarjima aniqligi (o'zbek klassik adabiyotidan fransuz tiliga qilingan tarjimalar tahlili asosida): Filologiya fanlari nomzodi ilmiy darajasini olish uchun yozilgan dissertatsiyasi.* – Toshkent, 2008. – B.18.
10. O'razboyev A.D. *Ogahiyning tarixiy asarlari leksikasi: Filologiya fanlari doktori (DSc) dissertatsiyasi.* – Toshkent, 2018. – B.30
11. Qudrat Musayev. *Tarjima nazariyasi asoslari.* – Toshkent: Fan, 2005. – B.95.
12. Rasulov Ravshanxo'ja. *Umumiy tilshunoslik.* – Toshkent, 2010. – B.257.
13. Тер-Минасова С.Г. *Язык и межкультурная коммуникация.* – М.: Слово / Слово, 2000. – 89 с.



14. *The Oxford English Dictionary, Volume 8.* – Oxford: Clarendon Press, 1989. – P.412.
15. *The Oxford English Dictionary, Volume 9.* – Oxford: Clarendon Press, 1989. – P.986.
16. *The Oxford English Dictionary, Volume 17.* – Oxford: Clarendon Press, 1989. – P.381.
17. Туркий тиллардан таржимада тарихий колоритнинг акс эттирилиши (Қирғиз адиби Т.Қосимбековнинг “Синган қилич” романи таржимаси мисолида): Дисс. ... филол. фан. номзоди: 10.01.02: утв. 07.11.2002 Яркинова Б. Б. – 2002. – Б.12.
18. Влахов С., Флорин С. *Непереводимое в переводе.* – М.: Высш. школа, 1986. – С.128.
19. Veliyeva Susanna Raipovna. *Comparative Methods in Linguistic. International Journal of Future Generation Communication and Networking, Vol. 14, No. 1.* – 2021. – P.4986–4992.
20. بزرگترین کتابخانه شعر فارسی. لغت نامه . Al-rams. *www.mehrahgam.com*
21. <https://www.oxfordlearnersdictionaries.com/definition/english/sultan>