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THE RESEARCH OF AGIOGRAPHIC WORKS IN TRANSLATION STUDY

Abstract

This article is devoted to research of agiographic works in translation study. The study showed that foreign scientists have done a lot of research in the field of hagiographic works. Despite the presence of huge monographic works and researches on the study of hagiographic works in the Uzbek linguistics of literary criticism, it should be noted the first steps taken in Uzbek translation studies, which is the demand of the time.

Key words: Islamic agiographic works. agiographic terms, historical facts, religious terms, atypical translation.

Introduction: Research on agiographic works and their translation has been conducted mainly in connection with the artistic analysis of these sources. The analysis of the translation of the works was carried out in order to study the level of reality of historical facts in the areas of ethnography, anthropology, folklore and cultural studies and to prove them. The translation of works translated into foreign languages has also been studied mainly by representatives of religion, in which the main focus has been on the accuracy of historical data and the degree of adherence to the principles of translation of the work has not been sufficiently studied. This, in turn, requires great responsibility and in-depth historical knowledge from translation scholars.

Alexandra-Flora Pifarre has researched scientific works devoted to the analysis of agiography and its place in the literature, as well as cases related to the perceptions in the events covered in these works. As part of the research, a collection was

developed, which includes many scientific sources that shed light on the artistic and philological features of agiographic works. Names of places in agiographic works, their proportion to events, analysis of water-related metaphors in sacred sources, formation of "success-stories" in modern agiography, artistic analysis of the speech of saints in the Enlightenment, traditional and modern methods of transmission of oral heritage such as It is also possible to witness in this source that the lives of many saints and the works belonging to them have been studied critically. Interestingly, the critical scholars explained their main purpose by revealing the linguistic features of these works. In addition to the gender issues reflected in the agiographic works, the mythical events that led to unethical practices such as prayer, cursing, and insults are also analyzed in the norms of artistic discourse. This, in turn, shows what can be included in the scope of agiographic research.

Sebastien Fray conducted a comprehensive study that reveals the secular aristocracy in the window of agiographic records of the Alt and Dordong states. This study is devoted to the analysis of works on the rise of rich historical figures to the level of saints. Although the analysis of the works is based on ethnographic and anthropological research, the scientist also studied the sources that came through the translation of agiographic works from Latin into French and analyzed their degree of closeness to the original. Most of the agiographic texts delivered by translation were considered as "atypical translations *", the texts that were not based on certain translation principles and were given on the basis of a free approach to the sources. In addition to historical works, the study also noted the influence of agiography on political-diplomatic texts, speeches of officials, letters and appeals. Sebastien Fray's research is philologically important, as agiographic texts are parenetic, that is, they address questions, rhetorical questions in the process of conveying events to the public, and pay special attention to the analysis of texts. For example, the following are examples from the Latin speeches of Saint Geraldi during the war:

“Liber miraculorum sancti Geraldi! Liber almi pontificis Bibiani! ”

Another noteworthy aspect of this study, which includes many sources, is that in the process of analysis, the style of the texts, the adequacy of the translation, and the linguocultural features are extensively covered.

Bala Sadek, a scholar who has analyzed the relevance of literature written in the Islamic world to agiographic research, comments on some religious sources translated from Arabic into French in order to prove his theories. In the process of commenting, he focused on the fact that the texts are poetic works, noting that the introduction of religious information in this area in Islam further complicates their translation into foreign languages. In the translation of agiographic texts, A. Banfur positively assessed the method of translation in accordance with the relationship between the author and the recipient of texts of this type, and divided these relations into the following types:

- Differences as the author of events: priest, saint, mystic, master, biographer, collector;
- The text as a literary or predictable field: genre, manuscript, document, biography (biography), autobiography;
- Distinguish the recipient: believer, critic, student, historian, researcher, anthropologist.

This means that agiographic literature can be translated into a foreign language in accordance with its receiving audience, as well as its scientific and religious background. The complexity of religious terms requires a separate (individual) approach to the process of translating them. The image that the terms create in the language and thinking of the local people differs from that of the recipient in the foreign language. In particular, their place in the literature further expands the notion of the term, resulting in the need for additional commentary in the translation process. P.-G. Perne, a scholar who has analyzed the meaning of Islamic terms in Arabic literature, evaluates them according to their essence in folklore:

“Les circonstances de l’énonciation et la terminologie locale sont notées, ce type de document constitue une base pour reprendre l’examen de la question des genres littéraires berbères”¹

Religious terms expressed in the vernacular require interpretation according to the context in which they are used. P.G. Perne points out that there are such deification words from agiographic texts that omitting them from the text can lead to the loss of authenticity and agiographic character of the text. Can maintain its originality on the basis of agiographic terms used in the text. That is why one should not be indifferent in the way such terms are reflected in translation, says the scientist P.G. Perne in his research. While studying the epics about the saints translated from Arabic into French, the scholar cites the French equivalent of each term in them, an explanation of the term, and a Latin variant of the Arabic pronunciation. Interprets these terms from the point of view of anthropology and ethnomusicology. He points out that the lack of a local annotated dictionary of agiographic terms can lead to misinterpretations and misrepresentations by mediating volunteer translators.

Along with the analysis of the principles of translation of agiographic literature in the Islamic world, the comparative analysis of the translation of agiographic literature specific to Christianity provides a basis for the emergence of new approaches to translation in a foreign language. Satoshi Toda, a Japanese researcher, has conducted extensive scientific research in the field of translation of agiographic literature specific to Eastern Christians. It is noteworthy that in accordance with the principles of the above-mentioned scholars, before studying the analysis of the translated literature in S. Toda, special attention was paid to the semiotic study of the local vernacular and agiographic terms expressed in the agiographic literature. The history of the translation of agiographic literature on Christianity has been carefully studied and compared with the original. Agiographic literature translated into Syrian, Georgian, Ethiopian, and Armenian has been interpreted on the basis of historical facts. The history, principles and methods of translation of agiographic literature from the Byzantine period to the Middle Ages are studied in depth. The

scholar admits that the ancient literature was perfectly translated despite various linguocultural barriers, but in those times translators were not mentioned in person books. That is why S. Toda distinguished the methods of translation according to the names of the works and their periodic presentation. For example, the translations of *Barlam and Joseph*, *The Book of Agathan*, and *The Life of Saint Maker in Egypt* reveal the influence of Islam through the analysis of examples. In particular, it is noted that the influence of the Arabic language was evident in the pronunciation and spelling of some Christian agiographic terms. Faced with various methodological barriers in the process of analyzing the translated works, he emphasizes that the translation of agiographic literature is mainly creative. Terms that require complex description have been translated in a way that is adapted to the worldview and culture of the local people. However, S. Toda stressed that in translating agiographic works it is necessary to have a deep religious knowledge and take into account historical facts. Only in this case can the original essence of the work be fully preserved.

Analyzing the translation of the epic "*Song of Roland*" and some of the texts in it, M. Lapuant studied the agiographic texts of the work in three ways: historical, artistic and religious. The reason why some agiographic terms are given in different forms in the epic is stated to be that the sources were translated by poets who conveyed information to the common local people, not experts in Latin. However, this study compares the degree of conformity of religious texts given in Latin and French to scientific facts, rather than the principles of translation. The difference between the data and the historical facts has been proven by religious and secular knowledge.

Although Western and Eastern agiography differ radically in terms of formation, composition, types, and essence, the problems they form in the translation process are similar. In the West, the influence of Latin translation patterns on the transmission of Christian terms or agio-terms is felt, while in the East, in particular, the influence of Arabic is evident in the translation of agiographic literature on Islam into other languages. Therefore, it requires the development of strict principles aimed at solving problems in the translation process to both sources.

Agiographic terms not only reflect religious ideas, beliefs and thinking of peoples, but also national spirit. The fact that such sources are given in translation indicates that the word must be analyzed along with the text. Concepts related to the psyche also evoke theological notions in the human imagination, and as a result the text acquires an agiographic character.

So, on the basis of the studied materials it can be concluded that agiographic literature by foreign and republican scholars has been studied a lot, mainly by philosophers, theologians, linguists, literary critics, historians. The scientific and practical significance of the study of agiographic literature is revealed, new scientific theories are developed. However, Uzbek translators and translators have not conducted large-scale monographic studies on the comparative study of agiographic works. However, there are no large-scale monographic studies aimed at solving theoretical and practical problems of creating bilingual and multilingual translation and annotated dictionaries of agiographic terms. Therefore, today it is necessary to pay more attention to this area and increase the scope of research aimed at solving problems.

In the study of the translation of agiographic works, a comparative analysis has been made. In particular, in the translation of Islamic agiographic works into foreign languages, the original meaning of words and sentences in Arabic was analyzed in depth. The contextual meaning, not the lexical meaning, of agiographic terms should be taken into account, i.e., concepts related to the human psyche should be translated according to their religious significance.

The results of research on the translation of Christian agiographic texts translated from Latin into other Western languages show that the translation of agiographic texts should take into account the etymology, history, religious and moral laws of words. The translation of agio-terms, especially in Christian texts, is given through the assimilation of Latin words, and commentaries in foreign languages are also indicated. The translation of Christian agiographic texts into Latin-based European languages is not difficult, but the translation of Christian

agiographic texts into Slavic-speaking countries, especially Eastern European languages and non-European, mainly non-European peoples, has been severely affected. In order to prevent these cases and to correct mistakes, it is recommended to rely on the history of religion in the translation of works specific to the direction.

Conclusion: In general, the translation of any work is a complex process. That is why the features of the translated work are of special importance. In translation, background knowledge ensures an adequate representation of complex concepts in the work. The translation of agiographic terms also requires reference to a number of fields, such as history, religion, philosophy, and literature. For example, the meaning of agiographic terms is related to religion, is based on historical fact, and is more vividly expressed in logical analysis.

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