Study and Comparing translation of Khayyam's Rubaiyat by Fitzgerald with Peter Avery and John Heath's Translation

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Literary translation and especially Poetry translation is very difficult and many people are of the opinion that it is impossible. Moreover, Persian Poetry has a special figures of speech, rhythm and prosody and is more difficult to translate. Literary translation is not only transferring meaning of words and sentences from a language to another language. Translation of a literary text needs special abilities. Translator of a literary text should has high talent and ability and a good knowledge of the language, culture and customs of the source and destination languages. Omar Khayyam Nishaburi is one of the great scholars, astronomer, mathematicians and poets of Iran in the late fifth and early sixth centuries (Hijri). Khayyam's Rubaiyat (quatrain) is a literary masterpiece that is full of the spirit of Iranian culture and it is not easy to translate. Nevertheless, many translators from different language has tried to translate these poems to their native language. For example, English translation of

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Quatrains of Khayyam by Edward Fitzgerald and Peter Avery. Fitzgerald's translation is a free translation and Avery and Heath's is literal and was done about a hundred years after Fitzgerald's translation. This quatrains became widely known to the English-reading world in a translation by him (Rubaiyat of Omar Khayyam, 1859) Edward Fitzgerald, who begins to learn Persian with the help of the Persian grammar of Sir William Jones (1746-1794), published four editions of the translation of Quatrains during his lifetime. A fifth edition was published after his death. In each of these editions, poems are removed and added. Peter Avery for the first time while studying at the School of Oriental and African Studies at the University of London, with the help of blind poet John Heath Stubbs began translating Persian poetry. His first work is a joint translation of some of Khayyam's quatrains that translated with Heath Stubbs's help and first published in 1979. About a hundred years after Fitzgerald's translation, Peter Avery and John Heath Stubbs have made a translation of the Khayyam, which they say is a literal translation. This translation and Fitzgerald's translation is the basis of this study. Regard to this point that translators have used different sources of Khayyam's Quatrains, The percentage of same quatrains is not high; that is mean: some quatrains those Fitzgerald has translated not existed in the Avery's translation and more than a hundred quatrains translated by Avery are not found in Fitzgerald's translation. So far, Fitzgerald's translation has not been compared with that of Peter Avery and studying and Criticisms of Fitzgerald's translation are no more than few quatrains. Different books have been written about Khayyam in different languages but only the researches that has examined and criticized the translation of Khayyam's quatrains, in particular the translation of Fitzgerald and Peter Avery are the background of this study. Najaf Darya bandari in an article titled "A glance to English translation of Khayyam's Rubaiyat " criticized the book "the wine of Nishabur" that is English translation of Rubaiyat by Karim Imami. Edward Heron Allen in his book titled "Quatrains of Omar Khayyam" has studied and criticized few quatrain of Fitzgerald's translation. He believes that Fitzgerald has inspired Hafez, Attar and Jami in translating some quatrains. This study attempts to study and compare Fitzgerald's translation with Avery and Heath's translation and show the strengths and weaknesses of each one. We attempt to show which translation is more successful in transforming poetic conception of Khayyam and Iranian culture, and who has understood better the conception of Quatrains, by studying topics such as rhetoric non-translatability, misunderstanding of quatrains, relocation, deletion and addition, quatrain integration and adaptation. Which
translation is a literal translation and to what extent have translators translated the concepts of quatrains into their own culture? To what extent has "Domestication" influenced translators? In addition, how much Khayyam's grievances and objections are reflected in the translation? Finally, which translation can be considered as Khayyam's quatrains equivalent not a free adoption of his poems? The major difference between Fitzgerald's translation and Avery's, Except for Fitzgerald's free translation, is that Fitzgerald has tried to keep the meter and has bought the rhyme like the rhyme of quatrains, mean in all hemistiches except third one has kept the rhyme. His attention to this issue has given his translation a certain strength and beauty But Avery has not committed himself to this issue and except his literal translation, this has made his translation seem not fluent against Fitzgerald's one. Many of Fitzgerald's poems can be traced back to one or two Khayyam's quatrains. Some poems also can be traced in the poems of other Iranian poets such as Attar and Hafez. It is quite clear that Fitzgerald did not want to give a fully literal translation that one of the reasons for this might be his poor knowledge of Persian language and literature. He freely mixes the poems, changes the layout, and combines them together, as far as we can say; some of the poems are Fitzgerald's own songs, and it can hardly be found in Khayyam's quatrains. Fitzgerald also changes the concept of quatrain in many places, for example, many of Khayyam's protests and complaints are indirect and let the reader to conclude but Fitzgerald directly raises the issue. Peter Avery says in the preface of his translation that his translation is a literal translation but in some quatrains has not understood the Persian meaning and has brought an irrelevant equivalent. However, his translation is literal, in some poems, he has had to bring a phrase and sentence for meaning of a single word and in places where it does not explain the concept of quatrain; it has damaged its meaning. Fitzgerald tries to translate the concepts of quatrains into conformity with his own culture, and so-called makes Domestication. Accordingly, the Khayyam introduced in Fitzgerald's translation differs somewhat from the Khayyam we know. Another point that is related to Domestication is the elimination of certain elements of Iranian culture such as Nowruz and the name of the ancient Persian kings in the translation of some quatrains.

**Key words:** Rubaiyat Khayyam, Literary Translation, Fitzgerald, Peter Avery, John Heath.