

COMPARATIVE STUDY OF THE TRANSLATION OF “BOBURNOMA” INTO WORLD LANGUAGES

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Abstract

Today, Zahiriddin Muhammad Babur's "Boburnoma" is one of the most popular works in the world literary process. "Boburnoma" is an encyclopedic source that reflects the expressive potential of the Turkic languages and is one of the rare examples not only of Uzbek literature, but also of world literature. His interest in the study of manuscripts and translations of his text has attracted the attention of orientologists and translators around the world. Scientific research of issues such as the content and ideological aspects of the text "Boburnoma", artistic skills by world scholars allows identifying and evaluating the features of the development of literature.

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The essence of the existing research is that this work contains detailed and valuable information about the history, socio-political life, lifestyle, geography, flora and fauna of the peoples of Central Asia, Afghanistan and India, military campaigns, tactics, Timurid princes of that period.

The first such traveler and undoubtedly the most enlightened - Mountstuart Elfinston. In 1809, during his embassy in Peshawar, he had the opportunity to study the Tajiks in Afghanistan.

Scottish statesman and historian Maun Stuart Elfinston (1779-1859) described the Boburnoma as "the only true example of historical imagery in Asia", while Russian orientalist Vasily Vladimirovich Barthold (1868-1903), a scholar of the St. Petersburg Academy "He describes. The famous Hungarian orientalist and linguist Herman Vamberi (1832-1913) compared the Boburnoma to Julius Caesar's Commentaries, which is even more heartwarming.

Syntactic (M.A Sharahmetova) [1] semantic, pragmatic (D.M Khoshimova) [2], linguoculturological (T.Saydaliev) [3] translations of the text "Boburnoma" and principles of translation of classical literature (M. Juraboev) [4] partially studied.

According to Bobur scholar DM Hoshimova: The only scientific-critical text of the Boburnoma is the edition of Eiji Mano in seven: four Uzbeks (copies of Elfinston, Hyderabad, the British Library and Kazan); based on a source in three Persian languages (a copy of the Manuscript of The Case of Baburi in the British Library, a manuscript of the Story of Baburi in the National Museum of New Delhi, a

copy of the National Library of Paris).

Zahiriddin Muhammad Babur's "Boburnoma" is well remembered in Europe for the following aspects: first, the construction of the Ayodhya Mosque in India, second, the history of the writing of "Boburnoma" and third, Babur's sacrifice for his son Humayun.

The Dutch scholar Witsen's contribution to the promotion of the Boburnoma in Europe was significant. Following his article, the French and British orientalists, as well as the United States, Spain and other countries, began translating the work one after another.

Abel Pave de Courteil (1821-1889), a nineteenth-century French Turkic scholar, translated the Boburnoma into French and described Babur's personality as follows: he was able to reconcile, to punish and to pardon when necessary. This king was not only a conqueror, but also a creator".

Edward Holden equates Bobur with Caesar as a soldier, statesman, and writer, in terms of his attractive character, he considers him more worthy of love than Caesar: "He possessed all the qualities of nobility. It is written on his forehead that he is a man of high virtue".

The Scottish historian and translator William Erskin (1773-1852) translated the Boburnoma into English, this is how Babur emphasizes his personality: "Among the kings of Asia in terms of generosity and courage, talent, love of science, art, and successful dealings with them, there is no king equal to Babur."

At that time, it was known that William Erskin's compatriot, the orientalist John Leiden (1775-1811) was translating the Boburnoma from the incomplete original language - Old Uzbek (according to some sources, "Chigatoy"). However, John Leiden died prematurely, unable to complete the translation of the Boburnoma.

V. Erskin's translation was translated from Persian. The French scholar Derbeli in his dictionary "Library of the East or the encyclopedia of knowledge of the citizen of the East" states that J. Leiden and V. Erskin began to work on the translation of "Boburnoma" into English without knowing each other.

It is obvious that both orientalists were fluent in Persian and Old Uzbek. V. Erskin's translation is commendable. The translation is distinguished by its quality and level, whose work is in keeping with the style of the original language.

In 1909 F. Talbot published an English translation of "Boburnoma". Several publications have been published based on this translation. In 1845, an abridged version of the Leiden-Erskin translation was published by R.M. Caldikot. In 1879, the orientalist F. Talbot published the second version of this abridged edition.

Lucas White King (1856-1925), a professor at the University of Dublin, reworked the Erskin-Leiden translation and published a new edition in 1921, comparing it with the French editions.

A new English translation of R.M. Caldekot's "Life of Bobur" will be published in London in 1844.

In this edition, the events of the interrupted years in "Boburnoma" are recounted from other sources. In 1900, Henry Beverij discovered an Uzbek version of the Boburnoma at the Salarjang Museum in Hyderabad. This manuscript was studied by his wife, Annetta Susanna Beverij, and in 1905 he published a facsimile copy in London. Thus began a serious study of this manuscript. In 1921, an English translation of A.S. Beverij's "Boburnoma" was published. According to N. Otajonov, English translators tried to preserve the originality and artistic character of the work

He also writes about the language of translations: "In Leiden-Erskin's translation, the style seems to have been deliberately chosen to be understandable to the English reader. On the contrary, Beverij's translation is in a drier, more scientific language. "[6,59-60]. According to Professor Texton, A.S.

Beverij's translation is similar to the students' work, in that all words are the same as in the dictionary, with an attempt to match Turkish (Uzbek) and English words exactly.

Nevertheless, today the translation of "Boburnoma" by A. Beverij is one of the most influential editions of the work in foreign languages.

Exactly 75 years after S. Beverij's translation, in 1996, Professor Wheeler Texton published for the third time the perfect English translation of the Boburnoma. The publication of this translation enriched the information about the life, work and period of Babur Mirza, raised Babur studies to a higher level, and opened new opportunities to expand the scope of work in this field [7].

The scientific adviser of V. Texton is the German scientist Annamaria Shimmel, who is a scholar who has carefully studied the "Boburnoma" [Eiji Mano. Babur-nama (Vaḡayi). Critical Edition based on Four Chagatay Texts with Introduction and Notes. – Kyoto: Shokado, 1995.]. Also, the critical text and translation in English of the Japanese orientalist Eiji Mano has been widely recognized by world historians.

Japanese translation. Professor Eiji Mano, a Japanese scholar, made a great contribution to the study and translation of the Boburnoma. The creation of the critical text of "Boburnoma" can be considered as the greatest service in this field.

In 1995, Professor E. Mano published a critical text of the Boburnoma based on four Turkish (Uzbek) texts. In 1996, he published the volume "Indicators". This volume had a perfect preface, a perfect index of the words "Boburnoma", place names, names and a number of other indicators.

Long before the publication of these works, in 1983-84, E. Mano translated and published parts of "Boburnoma" "Fergana" and "Kabul" in Japanese.

The work of Japanese specialists under the leadership of Professor E. Mano has raised Bobur studies to a new level, increased the scope and accuracy of scientific research on the "Boburnoma", the level and quality of translations.

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