

THE PROBLEMS OF DEVELOPMENT AND CONTINUITY OF THE TRANSLATIONS OF THE “MEMORIES OF BOBUR”

Nematilla Otajonov, *Professor of Namangan
teachers retraining center. Uychi district, “Shifo”*

Annotation: This paper examines the problems of translation and literal fidelity and studies the roles of classical books in the world's literary development also examines historical typological interliterary continuity. Babur's place in the world literature and the literary-historical value of his memoirs translations into several foreign languages. We study here several translations in English, German, French and abridged editions also. We pay attention here to the style of translation, the difference between them and the mistakes also.

Keywords: development, continuity, memories, literal, classical, historical, place, value, foreign, mistakes.

"Boburnoma" stands out among the works that bear witness to the life of ancient Movarounahr and its peoples. This work, which was created by Babur who was a lyric poet and representative of Uzbek classical literature after Navoi, is a treasure of social, historical, scientific-natural and literary linguistic information. It describes the events that took place in Central Asia, Afghanistan and India from 1494 to 1530.

"Boburnoma" is a cultural monument comparable to Alisher Navoi's "Khamsa" due to its coverage of many characteristics of the period, its encyclopedic character and the display of the incomparably rich possibilities of the Uzbek literary language.

The fact that the work soon gained fame and was translated into Persian several times already in the 16th century is a proof of our opinion.

Western scholars are first familiar with "Boburnoma" through Persian copies. This book attracted the attention of 18th, especially 19th century orientalists due to the diversity of its content, containing a huge amount of material, and the beauty of its language and style. Various manuscripts of this book were searched for and translated into Western languages.

Famous "Boburnoma" was published 4 times in Persian, 6 times in English, abridged English, German editions, 4 times in German, Farang and Turkish, 4 times in Russian (even in Sindh dialect in Pakistan), 1 time in Dutch, Italian, Hindi, Spanish, Kazakh, Arabic, Polish, and Uyghur.

The scientist who introduced "Boburnoma" to European scientists for the first time was Nicolas Witsen from Holland. In 1705, he translated the images of the geography of the Ferghana Valley in the work and published it in Amsterdam.

If the information given by D.Derbelo in the encyclopedia "Oriental Library" (1697) is considered as the initial views of Western European scholars on the way to study Babur's work, Babur studies in Europe has a history of almost three centuries. During this long period, dozens of translations and publications of Babur's works were carried out, several pamphlets, articles were written, prestigious international scientific and educational conferences were organized.

By the beginning of the 19th century, the work was known to all European scientists. In the global fame of Babur's legacy, the contribution of British orientalists is enormous. They take the lead not only in translation and publication of "Boburnoma", but also in research and promotion.

Thanks to Witsen's translation, on the one hand, European peoples began to get acquainted with the rich literary heritage of the Uzbek people, and on the other hand, the era of "Boburiyana" named by British orientalists began.

After Witsen, the scientist who was interested in "Boburnoma" and who started to translate it into English was John Leyden, one of the English orientalists. Although the first edition of the English translation of "Boburnoma" reached foreign readers in 1826, research work on this translation began in Calcutta in 1806 with John Leyden's work on the original manuscript of the work. Unfortunately, due to illness, Leyden died in 1811 without being able to complete the translation from the original. His friend V. Erskin took on this honorable but difficult task.

This translation was the first complete translation not only in English, but also in Europe. This translation and publication opened the way to a deep and comprehensive study of Mirzo Babur's work, "Boburnoma". Another significance of it is that the translation into a number of languages was made from these translations. The fact that "Boburnoma" has been published 9 times in various full and short versions in England itself shows how great the interest in this work is.

British Orientalists J. Leyden, W. Erskine, R. Caldecott, F. G. Talbot, L. S. King, S. Lane-Pool, H. Beveridge and A. S. were involved in the study and popularization of Boburshokh's work and "Boburnoma". Mrs. Beveridge's services are commendable.

In this place, the interest of British scholars in the Uzbek poet, in their own words; - What is the reason for the beginning of Babur studies with the "memoir" of the poet? it is natural that the question arises. Babur founded one of India's great Muslim kingdoms, which lasted for more than three hundred years.

The British naturally faced difficulties when they began to conquer India in the late 18th and early 19th centuries. Babur's great work, which provides rich and complete information about the history of Central Asia, Afghanistan and India, the unique life, language and culture, customs, flora and fauna of the peoples there, was very useful for the missionary activities of the British.

English scholars began to search for the manuscripts of this unique work, which is rich in various interesting information, valuable in terms of the simplicity and comprehensibility of the narrative method and language.

Later, English orientalist R. M. Caldecott published "Boburnoma" abridged in 1845 based on Leyden-Erskin's translation. In 1879, F.J. Talbot published an abridged edition of this orientalist.

Caldecott's and Talbot's editions were translated into English by J. Leyden and W. Erskine and were based on a print published in 1826.

As the reason for these abridged editions, Talbot states in his foreword that "memoirs, having been out of print for many years, are almost unknown in England." Why did R. Caldecott and F. Talbot try to create an abridged copy of "Boburnoma" instead of completing and correcting the translation of J. Leyden and W. Erskine? What was left in it or what was removed? The analysis of these translations shows that most of the military campaigns, battles, persecutions and skirmishes, as well as scenes related to them, are embodied in our eyes. This often shows the British policy of conquering, subjugating, and conquering foreign lands. The tablets left in abbreviated translations were noteworthy for the British conquest of India. In his publication, F. Talbot says the following about what he left out of the work and why he shortened the text:

“The memoir itself has a lot of twists and turns. Therefore, some were abandoned. At the same time, the translation itself has been slightly changed in some places (p. 10)”.

Although farang scholars did not study "Boburnoma", German orientalist also contributed to this work. In 1810, the German orientalist, traveler and scientist Julius Von Klaproth translated the image of Ferghana from "Boburnoma" into German and published it in Petersburg in the book "Archive of Asian Literature, History and Linguistics", but this translation was incomplete.

In 1828, in Leipzig, A. Kaiser shortened the English translation of J. Leyden-W. Erskine and published it in German.

G'. Hujaev, who studied the text by comparing both translations, writes that "...Kaiser translated it quite correctly, while preserving the spirit of the original and the national color...", but "in Klaprot's translation, the national color reflects the fact that the essence of the original has also been lost."

In the eighties of the last century, the famous baburologist Jean-Louis Bacchus Grammon created a French translation of the "Baburnoma". It should be noted that this rare example of translation is included in the list of publications protected by UNESCO. The popularity of this publication soon reached Germany. A few years later, the famous Turkic scholar and translator Shtammler made a new German translation of "Boburnoma". In his preface to the German edition of the work, the translator stated that this translation was adapted from the French edition of "Boburnoma" by Bacchus Grammon.

Shtammler's edition of the work consists of 3 parts:

In the preface written to the German edition, the translator's foreword, analytical articles on "Boburnoma" by 3 other Babur scholars: Uzbek scholar Professor Sabohat Azimjonova, Advisor to the Minister of Information and Culture Affairs of Afghanistan Professor Abdulkhai Habibiy and Professor Muhibul Hasan of the University of Kashmir in India are included.

The new German translation of "Boburnoma" is not just another ordinary edition of the work. In the translation by Shtammler, we have the full text of the work, except for the introductions of the above-mentioned Babur scholars, as well as annotated glossary parts for the abbreviations and archaic and special realisms that are incomprehensible to Western readers, which provide a convenient opportunity for the German reader to accept the book more easily. In addition,

"Boburnoma" is an encyclopedic work and at the same time a rare masterpiece of Uzbek classical literature. A lot of poems, ghazals and rubays were also included. It is of particular importance that the German translator tried to translate the poems in the work as well. Also, the German translator acknowledges in his preface that in solving the problems related to the text of "Boburnoma" the English edition of the work made by Mrs. Beveridge was widely used. Taking this into consideration, we can say that in the future it would be appropriate to study the German edition of "Boburnoma" with its Turkish original, French translation, English translation made by Mrs. Anetta Beveridge, comparative-typological analysis, as an object of independent research.

In the following years, it can be seen that the interest of German researchers in this work is increasing more and more. In 2016, a new German translation of "Boburnoma" was created. This translation was made by our compatriot, historian scientist Hamidjon Dalov, who works in Pfortsheim, Germany. The translation was published by "Pro-Business" printing company in Berlin, and its German edition was edited by one of the German historians, Manuella Daho. The translation into German was made from the 1970 edition of "Boburnoma" in Uzbek by Hamid Sulayman, using its Russian translations. It should be noted that the German edition includes 15 color miniatures of the Babur period and 3 strategically important maps of that period. should also be taken into account. Because it is of particular importance that a translator of such a category translated such an encyclopedic and important work. The translator's introduction to the German translation edition of the book is given. In it, Hamid Dalov introduces Babur and the Baburites to German readers, from his father's side, Amir Temur (1336-1405) and belongs to the Timurid dynasty and says that he himself founded the Babur dynasty. At the same time, the translator tries to clarify the concept of the Great Mongol Empire in the Western world today. In doing so, he cites the famous German orientalist and Islamic scholar Professor Annamarie Schimmel's treatise "The Great Mongol Empire" (Munich, 2000) and points out that none of the Baburis ever called themselves the "Great Mongol Dynasty". who ruled for more than a year.

In conclusion, the new translation of the work "Boburnoma" from the original Uzbek language into German means that the image of our great grandfather, our countryman, the founder of the great kingdom, scientist and poet Zahiriddin Muhammad Babur was once again recognized by the world's orientalists and the wide readers of Western Europe. When reading the new German edition made by Hamid Dalov once again, it is not difficult to see that much positive work has been

done compared to the previous editions in recreating a lot of original words (realias) of national and historical significance, especially the pictures from the Babur and Babur period. In our opinion, a comparative analysis of this new edition of the German translation, comparing it to the original with its previous translations, warrants the implementation of a special research work. In particular, in connection with the repeated translations of "Boburnoma" into more than 30 foreign languages, a number of remarkable activities have been carried out in the fields of literary studies, historiography, linguistics and source studies abroad and in our country, and the scientific critical text was prepared and published in Japan for the first time. No specific research works have been carried out on the comparative and cross-sectional study of texts.

In order to eliminate such ambiguities, it is necessary to thoroughly study and compare the most important manuscript copies of "Boburnoma", all translations, and prepare its scientific text. Only then can we fully enjoy the great writer's legacy for mankind.

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