



HISTORY OF TRANSLATIONS OF "BABURNAMA" INTO EUROPEAN LANGUAGES

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| Article history: | Abstract: |
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| Received: September 7 th 2023 Accepted: October 7 th 2023 Published: October 11 th 2023 | This article examines the translations of "Boburnoma", one of the great monuments of Eastern written literature, into European languages in different years. These translations are approached from the point of view of the period, some of their shortcomings are also pointed out. |
| Keywords: "Boburnoma", translation, original, translation variants, comments, transcription. | |

One of the great monuments of Eastern classical literature, "Boburnoma" has become famous in the East under names such as "Vaqoye", "Tuzuki Boburiy", "Voqeoti Boburiy".

As early as the 16th century, the work was repeatedly translated into Persian and later into European languages, studied and is still being translated and researched.

Vitsen is the scientist who first introduced "Boburnoma" to European scientists [Salomov: 1979, 91]. In 1705, he translated the parts of the work describing the geography of the Ferghana Valley and published them in Amsterdam. However, Babur's true fame in Europe began exactly one hundred years later - at the beginning of the 19th century. In this work, the service of British orientalists is great. In addition to translating and publishing the memoir, they began to seriously research it and the life of the author. One of the reasons for such widespread interest in "Boburnoma" is probably the fact that Babur's life path and personal abilities impressed European researchers. They saw in the figure of Babur a great general and a skilled statesman, a charming person and a talented poet. Historian Lane Poole calls Babur the "Julius Caesar of the East" [Lane-Poole: 1899, 9]. William Erskine, one of the translators of "Boburnoma", said, "The uniqueness of Babur's character is shown in the fact that he is not like other crown princes... Among the rulers of Asia, geniuses and talented people like Babur are rare. His active intellectual ability... and despite the tricks of unfaithful fate, his freshness of spirit, generosity, courage, passion for science and art, and his ability to successfully engage in them amaze one" [Babur: 1921, 8].

John Leyden and William Erskine, who began to carry out the first perfect edition of "Boburnoma" in English, started without knowing each other. Both translators got acquainted with the work in India and began to translate it there. U. Erskine started the translation in 1811 and finished it in 1817 based on Mirzo Abdurahim Khan's Persian version. As Mrs. Beveridge said, Erskine "was the pioneer of European Babur scholars, who rendered a great service to the readers of the world" [Babur: 1921, 38]. However, Erskine is in no hurry to publish the translation, in the meantime he hears that Leyden has also translated the work into English and tries to get acquainted with this translation. After hearing that the translation was not completed due to Leyden's death, he receives and examines the manuscripts of his colleague from London. When compared with his own translation, one notices a great difference, for Leyden had turned from the original. Erskine compares the Turkish original and Persian versions of "Boburnoma" and corrects all the mistakes. Thus, he reworked Erskine J. Leyden's translation, bringing the work to a close and "Boburnoma". It was published in London in 1826 under the title "Leyden-Erskine translation" [Babur: 1826]. Elphinstone said about this translation: "The translation is very similar to the original, and the style is attractive" [Elphinstone: 1905, 429].

The introduction to the translation is also distinguished by its scientific character. In this, the reader will be able to get extensive information about the interesting materials related to "Boburnoma", the research conducted for the compilation of a critical text, several reliable copies of the work, and the orientalists who worked on Babur's work. According to the preface, Erskine relied on the books of orientalists such as Hafiz Khan Mohammad Hashim, Henry Russell, William Mayle, and the advice of the historian Elphinstone to restore this rare work in English.

The Erskine-Leyden translation was prepared for reprinting in 1921 by Professor Lukasz White King of the University of Dublin. When comparing the English translation with the more perfect French translation, the scholar makes many additions and clarifies many places. King included the biography of Erskine and Leyden in the book, as well as a map showing Babur's travels in Central Asia, Afghanistan, and India.

We know that Babur was a great humorist and a lover of humor. Using irony and exaggeration in his work, he reveals the true nature of the character he has painted, condemns his negative vices with light laughter. For example, he writes about Khisravshah's fraud and destruction of his country: "There are a hundred thousand curses until the

end of the day, whoever hears Khisravshah's words should be cursed." "He who doesn't curse after hearing this, let him be cursed" [Babur: 2008, 14] or about Mir Murtoz "He has a lot of passion for chess, I am in this position, saying that if two rivals meet, one of them is playing chess and the other is holding the skirt of the other, so don't leave" [Babur: 2008, 138]. Even in the English translations, Babur's sharp humor is reflected in the verses.

Many geographical place names, plant and animal world terms in "Boburnoma" were described in detail by the translators through annotations, which, as a result, served to increase the scientific level of the translation. The number of reviews and comments compiled by W. King alone is more than four thousand. He found the author of the poetic passages found in the text and cited their source. For example, in one place, Babur quotes a verse from Shaykh Sa'di in order to strengthen his opinion by describing how the internecine wars for the throne are causing problems for the country:

*Dah darvesh dar gileme bihusband,
Du king dar iklime na gunjand.*

(Meaning: Ten dervishes can fit in one carpet, and two kings cannot fit in one country) [Babur: 2008, 100].

U. King comments after the prose translation of the verse, noting that this poem is taken from the first chapter, third story of Sadi's "Gulistan". This method, while ensuring the scientific accuracy and precision of the translation, serves to expand the scope of the reader's knowledge and demonstrate the depth of Babur's memory.

However, at the same time, it should be noted that not all reviews are equally correct. There are a lot of inaccuracies and errors in the comments, especially in the parts of the work that describe the nature of Central Asia. This is probably a defect caused by the fact that the translators are not directly familiar with the life and nature of the country. For example, "apple" - "quince", "majun" - "any mixture that gives pleasure", "mehrigiyo" - "mandragora" (poisonous plant), "Sunflower", "dogweed", "hoe" - "shovel", "hanzal" - "pumpkin", "nashvati" - "a kind of melon" are explained. There are many such confusions in the commentaries, and in general, such errors in the comments are common to almost all translations of "Boburnoma".

In 1844, a new translation, *The Life of Babur*, by RM Caldecott appeared in London [Caldecott: 1844]. The preface to the book also gives a brief biography of Babur. In the translation, many geographical places have been changed, some images have been expanded, so it is more difficult for the reader who reads this translation to believe that the work belongs to Babur's pen. "The names of the people of the East and the names of the places come in different ways in different books, I also decided to use the style and found it necessary to write in the style of "Zinghis - Tehingis, Heri - Herot", writes Caldecott himself. It seems that he did not always fully follow the scientific transcription during the translation process.

Another translation by Talbot was published in 1909. This translation can also be considered a much shortened version of the work [Babur: 1921].

By the beginning of the 20th century, the interest in "Boburnoma" increased even more, and the search for original copies of the work began. In 1905 Mrs. Anetta Beveridge published a facsimile of the Boburnoma manuscript found in Hyderabad [Beveridge: 1905]. In the preface, the researcher gives information about the 13 copies of the work that have survived to this day. Here, the scientist gives a high assessment to the Leyden-Erskine translation and emphasizes that it is impossible to translate more than them [Beveridge: 1906, 91-92]. Mrs. Beveridge, after working on manuscripts for many years, began to translate "Boburnoma" from the original, and in 1922 it was published in London under the name "Boburnoma - in English" [Babur: 1922]. Some parts of the work were published 4 times until it was published in its entirety. This translation is more complete than the previous versions, the events of the intervening years are further filled in, the translator's comments and miniatures about Babur's life are published. In her translation, Mrs. Beveridge makes good use of the "Chigatoyi Persian" and "Chigatoyi Turki" dictionaries published in Calcutta, as well as the dictionary compiled for the works of Alisher Navoi.

All comments about Babur and his royal work can be found in the appendix of the book. A. Beveridge's translation has won the recognition of many orientalists due to its completeness and scientific accuracy compared to the previous ones. Many orientalists have used this translation as a reliable source to replace the original. For example, the academician VV Bartold, who is widely engaged in the study of the history of our country, often refers to the English translations along with the original Uzbek when using the information of "Boburnoma" [Bartold: 1927, 216-218]. The scholar especially mentions Beveridge's translation a lot. At the same time, Beveridge points out some inaccuracies in his translation.

In 1996, a relatively perfect edition of "Boburnoma" was published in the translation of W. Thexton, this translation saw the face of the world again in 2002 with some corrections and additions.

In 1828, A. Kaiser Leyden-Erskine's translation was abridged and published in German in Leipzig [Babur: 1828], and later, almost two centuries later, in 1990, the work was published in German in a translation by W. Stämmler.

In 1871, a French translation of "Boburnoma" was published in Paris. It was a more perfect, complete translation from the original [Kholbekov: 1988, 20]. The French translator of the work, Pave de Courteuil, does not comment on individual words, because he compiled a Turkish-French dictionary for the works of Zahiriddin Muhammad Babur and Alisher Navoi in 1870, to which he often refers. In 1981, "Boburnoma" found its second French translator - B. Grammon and was published in Paris [Holbekov: 1988, 25].

At the beginning of our century, more precisely, in 2001, we learned that this magnificent monument was translated into Spanish by M. Comas, but, unfortunately, this translation of the work has not yet reached our hands.

Until the 20s of the 20th century, some fragments of "Boburnoma" were published in Russian translation by NI Pantusov and VY Vyatkin, but in 1958 M. Salye translated it into Russian based on Mrs. Beveridge's edition and published it in Tashkent [Babur: 1958].

In 2023, "Boburnoma" was published in Italy on the occasion of the 540th anniversary of the birth of Zahiriddin Muhammad Babur. The work was translated into Italian by Federico Pastore.

The translation of "Boburnoma" published in high polygraphic quality by the publishing house "Sandro Teti Editore", one of the leading publishers specializing in historical scientific and popular literature in Italy, begins with the introduction of our countryman and the foreword by the historian, famous Italian scientist and writer Franco Cardini (pages 3-9). Then in translation (main text) Section I - Events of Ferghana (pp. 13-132), II - Events of Kabul (pp. 135-280), Section III - Events of India (pp. 283-449) Glossary (442-445- page) and translation features are included in the author's note - afterword (pages 446-447). The first page of the work features a portrait of Babur drawn by the People's Artist of Uzbekistan Malik Nabiyeu [https://yuz.uz/uz/news/boburnoma-italyan-tilida].

A large group of qualified translators, editors and designers led by the head of this publishing house, Sandro Teti, was involved in the process of publishing the work in Italian. Rector of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, professor Shuhrat Sirojiddinov and famous Italian Turkologist, professor Federico De Renzi participated in the preparation of the book as scientific and literary editors.

This Italian translation of "Boburnoma" is based on the English edition made by the American orientalist VM Thaxton, and according to the translator of the work, it is distinguished by the fact that it retains all the features of Babur Mirza's memoirs as much as possible. Although A. Beveridge's English translation of "Boburnoma" served as the basis for many foreign language editions, W. Thaxton's translation differs from it in terms of perfection. Therefore, the Italian translation is based on the perfect English translation of "Boburnoma" created for the third time by Professor Villiers Thaxton in 1996, exactly 75 years after S. Beveridge's translation.

When you get acquainted with the Italian translation of "Boburnoma", you will see that the translator has given comments and additional information to some words and terms in necessary places, and at the same time, he has used 96 artistic miniatures from the Boburi period.

The conclusion is that researching the translations of major literary-historical sources such as "Boburnoma" into world languages, creating special and perfect dictionaries for complex terms and words in the work is one of the great tasks facing our translators and lexicographers.

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