Translators of Famous Masterpiece “Boburnoma” Into the World Languages

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Abstract: this article tells about the translations of masterpiece “Boburnoma” into different languages such as English, Russian…, conducted scientific research and the first publications in English and in Russian.

Keywords: edition, translation, appearance, monument, folklore masterpiece.

Introduction. “Boburnoma” is a very famous, valuable book written by the Uzbek classic writer, poet and the great military leader Z. M. Bobur. It’s a historical, geographical and rare novel. It is very rich with its own traditions, customs and other meaningful characteristics. That’s why we can see the cultural words, phrases, set expressions. During his short life, Zahiriddin Muhammad Babur left a great literary and scientific heritage. His famous masterpiece “Baburname” has a special meaning. When we read Baburname, the real goal of human life is to do good deeds, raise worthy children, make a good name, form values, rely on the spirit of ancestors, become true heirs of the heritage of mankind. It is not an exaggeration that Baburname is described as an encyclopedic work.

Literature review. The name of the author "Baburnama" has already become famous and immortalized in the world. Thanks to our independence, Z. M. Babur returned to his homeland and to the people for centuries with all his status. His historical, scientific and literary heritage has become the spiritual heritage of our people. Uzbek scientists who worked on Boburnoma studied it historical, literally, geographically, translation and etymologically [1; 2; 3]. “Boburnoma” was translated into more than thirty languages of the world. Therefore there are some arguments about the translation development of the work. Our aim is to study and compare the cultural properties of proverbs in “Boburnoma” and reveal its adequate translation. “Boburnoma” was translated by European scientists of oriental studies, such as: D. Vitsen, J. Leyden, W. Erskine, R. M. Caldecott, S.L. Poole, E. Holden, M. Elfinston, J. J. Lui, B. Grammon, and G. M. Eliot. V. Moreland, P. Kurtei, F. G. Talbot, A. Denison, A.S. Beveridge, H. Beveridge, H. Lamb, A. M. Shimmel. Russian scientists: N. I. Ilminskiy, N. N. Pantusov, V. V. Viyatkin, N. I. Vasedovskiy, V. V. Bartold, A. N. Samailovich, M. Salye, A. A. Semyenov, A. Y. Yakubovskiy, I.V. Stebleva and Afghan scientists: Ahmad Ali Kohzod, Abdulhay Habibiy, Gulchin Maoniy, Indian scientists: Zokir Husayin, Nurul Khasan, Muni La’l, S. A. Sharmi, R. P. Tripatxi, P. Saran, Muhibul Khasan and others. During 1826–1985 “Boburnoma” was translated four times into English (1826, 1905, 1921, 1922) three times into French (1878, 1980, 1985) and only once into German. Among them there are such novels “Boburnoma”, which was written by Flora Ann Stealing (Paris, 1940), “Bobur” by Fernand Grenardning (Paris, 1930), “Bobur – the Tiger” by Harold Lamb (New York, 1980) by Vamber Gaskin. Russian and West European scientists such as Veselovskiy, Ilminskiy, Erskine, Eduard Holden, and Elfinston appreciated “Boburnoma”. Javaharlal Neru wrote in his book “Discovering India” about Bobur and Bobur’s generation’s influence on development of India and the world’s civilization. John Leyden and William Erskine made the first translation of “Boburnoma” in 1826. Annete Susannah Beveridge and Henry Beveridge translated it in 1921. The last and adequate version of translation of
“Boburnoma” was made by the gifted translator and the author of “The Great Mughal Empire” Anna Maria Shimmel’s postgraduate Wheeler Thackston in 1996. Three translations were completed and now we can learn their versions through comparative analysis of original text with target texts. “According to Wh. Thackston’s point of view, S. Beveridge’s translation is the equivalent of students’ work, all the words of “Baburname” are closely the same in dictionary, she tried to match Turkish (Uzbek) and English words in it. Professor Wh. Thackston published “Baburname”’s English translation in 1996. It was the third completed variant of the work, however this publication enriched the investigations of life, creativity and times of Babur.

Discussion and result. After the Independence of our Republic “Boburnoma” was translated into Russian by the Uzbek scientists: Z. Mashrabov, O. Yunusov, S. Hasanov, A. Qayumov. Our main idea is to identify the most adequate translation variant of his memoirs “Boburnoma” and the way of translation of phraseological units among several translations into English. Phrases and phraseological units in English translations in “Boburnoma” were expressed differently, for instance, passed away, took a flight into another world, went from this world, departed from this filthy world, went to God’s mercy, went from this mortal world, toppled into the ravine, gave up the ghost. We can find phraseological unit in “Boburnoma” in the following extract: Bu ўтар дунё учун мундок ёмон ишлар қилди. Мундок бисёр маъмур вилоят ва мунча қалин яроклик навкар била бир мокиён била ҳам тутушмади. Бу тарихда зикри келгусидур [4] Bobur characterized the king of Badakhshan Sulton Mahmud Mirzo and felt very sorry for him and his deeds. Here he highlighted his feeling with the help of phraseological unit. This extract sounds in Russian as: Ради (благ) сей бренной жизни он совершил столько дурных дел! Владея таким множеством благоустроенных областей и столь большим количеством хорошо снаряженных нукеров, он (ни разу) не схватился даже с курицей [5]. If we compare the meaning of Russian translation version with the original text it is closer to word for word translation than a transformational translation. In this extract “не схватился даже с курицей” is a phraseological unit. We were interested how English translators gave this phraseological unit into English in their translation. Let’s search phraseological unit “бир мокиён била ҳам тутушмадибир мокиён била ҳам тутушмади” in different translations done by John Leyden-William Erskine (1826), Susannah Beveridge (1921) and the last in modern English made by Wheeler Thackston (1996).[6]The well-known orientalist M. Sale worked on the translation of "Boburnoma" for more than ten years, deeply studied the language of the work, tried to give the correct transcription of many terms, phrases and names. This translation opened up new opportunities for the popularization of "Boburnoma", the spread of its fame and the expansion of the scope of research on the work. But, despite all the painstaking work, there are inaccuracies and errors in this translation. For example, a number of names and names were given erroneously - "Kutlug'begim" became "Katakbegim", some words, such as "bukalamun", "torment" became incomprehensible. prof. N. Komilov notes that "there are still many ambiguities in Salier's translation" and writes that "the verses are given in prose translation and it is not indicated in what language they are written." This point is emphasized in another article. Other experts also noticed flaws in the Russian translation. Among other things, N. Dekhkanov writes: “There are many inconsistencies in giving geographical names: instead of “Тарозкент”, “О’трор” is given, many historical cities are given distortedly in Russian: Fanokat-Finaket, etc.” Continuing his opinion, the author once again writes: “Such errors spoil the image of an “academic” publication, distort the language and content of the work ... if necessary, it must be retranslated to better comply with the Russian language. "In addition to the above errors, there are a number of other shortcomings. For example, in the 1993 edition, in a footnote on p. as "Bag-i Shimal". In the 1993 edition, there is information about the earthquake in Kandahar on page 166. In the explanation given to him (p. 387), instead of "Kandahar" he is called "Agra" and s. k. The 1958 edition commented "Babur's handwriting": "It must be some kind of secret letter" (p. 455) says In the 1993 edition, the same explanation was given to this concept (in this edition it was changed to "Babur's Alphabet"). "khatti baburi" was discovered in 1958, and therefore it was not included in the 1958 edition, but we believe that the repetition of the same old information in the commentary in the edition published 35 years later is the result of neglect.
many publications are divided into three parts: Movaraunnahr, Kabul and Hindustan. It is known that in November 1525 Zahiruddin Bab ur sent an army for the fifth time to "Hindostan" and conquered it in April 1526. Therefore, it is logical to start the "Hindostan" part with the events of 1525-26, and almost all publications, including the "Critical Text", followed this path. However, both in the Russian edition of 1958 and in the edition of 1993 it is not clear whether the chapter "Hindostan" begins with the events of 1506-1507. Despite its shortcomings, the Russian translation of "Boburnoma" is basically done at a good level and is of great importance for a comprehensive study of "Boburnoma" and its popularization. The well-known orientalist M. Sale worked on the translation of "Boburnoma" for more than ten years, deeply studied the language of the work, tried to give the correct transcription of many terms, phrases and names. This translation opened up new opportunities for the popularization of "Boburnoma", the spread of its fame and the expansion of the scope of research on the work. But, despite all the painstaking work, there are inaccuracies and errors in this translation. For example, a number of names and names were given erroneously - "Kutlug'begim" became "Katakbegim", some words, such as "bukalamun", "torment" became incomprehensible. prof. N. Komilov notes that "there are still many ambiguities in Salier's translation" and writes that "the verses are given in prose translation and it is not indicated in what language they are written." This point is emphasized in another article. Other experts also noticed flaws in the Russian translation. Among other things, N. Dekkhanov writes¹: "There are many inconsistencies in giving geographical names: instead of "Tarakzent", "O'tror" is given, many historical cities are given distortedly in Russian: Fanokat-Finaket, etc." Continuing his opinion, the author once again writes: "Such errors spoil the image of an "academic" publication, distort the language and content of the work ... if necessary, it must be retranslated to better comply with the Russian language. "In addition to the above errors, there are a number of other shortcomings. For example, in the 1993 edition, in a footnote on p. as "Bag-i Shimal". In the 1993 edition, there is information about the earthquake in Kandahar on page 166. In the explanation given to him (p. 387), instead of "Kandahar" he is called "Agra" and s. k. The 1958 edition commented "Babur's handwriting": "It must be some kind of secret letter" (p. 455) says In the 1993 edition, the same explanation was given to this concept (in this edition it was changed to "Babur's Alphabet"). "khatti baburi" was discovered in 1958, and therefore it was not included in the 1958 edition, but we believe that the repetition of the same old information in the commentary in the edition published 35 years later is the result of neglect. many publications are divided into three parts: Movaraunnahr, Kabul and Hindustan. It is known that in November 1525 Zahiruddin Bab ur sent an army for the fifth time to "Hindostan" and conquered it in April 1526. Therefore, it is logical to start the "Hindostan" part with the events of 1525-26, and almost all publications, including the "Critical Text", followed this path. However, both in the Russian edition of 1958 and in the edition of 1993 it is not clear whether the chapter "Hindostan" begins with the events of 1506-1507. Despite its shortcomings, the Russian translation of "Boburnoma" is basically done at a good level and is of great importance for a comprehensive study of "Boburnoma" and its popularization.

Conclusion. In conclusion it must be pointed out that it is not easy to keep the originality in translations of such a great historical and autobiographical masterpiece as "Boburnoma". However, all the above mentioned gifted translators made a huge effort to keep and convey the originality of the work. No matter how much the translation studies investigate the national-cultural features of phraseological units in the book "Baburname", we can see that there are still many issues that have not been addressed to the translations of literature. It is an inevitable that even a specialist interpreter should think about the phraseological units in translation of classical work.

¹ Н.Декконов “Бобурнома”нинг русча таржимаси.туплам: “Бобур ва ўзбек миллий маданияти тараккиётининг айрым масалалари.76 -б.
Used literatures:


