

# “BABURNOMA” IN THE VIEW OF BRITISH SCIENTISTS OF ORIENTAL STUDIES

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**Abstract:** A translation is a type of literary creation in which a text is recreated from one language to another. Thus, translation is the most important form of intercultural and interethnic communication. Depending on the nature of the original and the reconstructed text it can be divided into literary translation, scientific translation and other types. Based on the style of the original, it can be interpreted, translated, or commented on. As the requirements for the quality of translation have been renewed, its creative character, the art of reproduction, has not changed. The scope and development of translation depends on the level of enlightenment of each nation and, in turn, has an effective impact on the social thinking of the nation. The one who aims to translate correctly tends to translate more shyly, and the one who aims to translate beautifully tends to be more authoritative. Only a correct and beautiful translation can be a perfect and ideal work of art, and the creation of such a translation is a true art. This art requires the translator to be able to translate beautifully in the context of accurate translation and to master the art of accurate translation in the context of beautiful translation. It is obvious that, due to globalization everything in the world is changing rapidly, that's why growth is observed in all spheres of life, likewise in translation studies, which is one of the most interesting and important parts of linguistics. So we also want to share our opinions about the great Uzbek writers and their historical works. As you know, "Baburnoma" by Zahiriddin Muhammad Babur has been studied by Uzbek and foreign scholars very much in different point of views. This great historical work was translated into many other languages in the 16th century, and entered Europe in the 18th century, it is a work that has not been sufficiently studied from the point of view of linguistics, and in order to explore it we have made some research on this book. The aim of this article is to showcase our national cultural heritage to the whole world, and the attitude of world scientists to the work of "Baburnoma", to what extent they have studied it, problems in translating it into other foreign languages.

**Keywords:** Translation of "Baburnoma", Translation Methods, Phraseological Combinations, Cultural Characteristics, Foreign Scholars, The Mughal Empire, Emperor of Hindustan, Temurids

## 1. Introduction

It is a difficult problem to accurately translate the national expressions of our language, which have acquired a deep meaning, such as kindness, affection, and dignity into other languages.

Literary heritage of the nation, proverbs expressing national and cultural characteristics, phraseological combinations is a process that requires high skill from the translator. Today, as translation studies is being formed as a separate field, translating the rare works of the Uzbek people directly from the native language into a foreign language is one of our scientific achievements.

Although "Baburnoma" has been studied by Uzbek and foreign scholars in different directions

("Baburnoma" was translated into other languages in the 16th century, and entered Europe in the 18th century), it is a work that has not been sufficiently studied from the point of view of linguistics.

Despite the fact that almost five centuries have passed since Zahiriddin Muhammad Babur's work "Baburnoma" was written, it still does not lose its relevance. A researcher conducting research in any field will definitely refer to this memoir. Literary scholars, geographers, and historians are considered to be the most researched fields. Translations and comparative analyses were made from the original and manuscripts of this work into different languages of the world. Including, in this article, we would like to introduce you British scientists who have made great achievements in English translation and research, and their analysis of the work "Boburnoma".

## **2. Translation Studies of "Baburnoma"**

"Baburnama" was first translated into Persian by Abdurahimkhan ibn Bayramkhan in 1589, and was later translated into the same language three more times. Published three times in English, twice in German, French and Turkish, and once in Hindi, Urdu, Japanese, Uyghur and Polish. "Baburnoma" was first studied by English translators. However, this work was not studied in the literature of the Uzbek and Turkic peoples until the twentieth century. Uzbek scholars studied Babur's work as a historical, literary, geographical, translation and lexical source. A number of noteworthy studies have been carried out on the translation of "Baburnama" into foreign languages. [15]

### **2.1. Scholars Who Pioneered Research of "Baburnoma" in the West**

Jon Leyden and Vilyam Erskine, who translated "Baburnoma" into English, began their work without knowing each other. V. Erskine began translation from a Persian copy of Abdurahimkhan in 1811 and finished it in 1817. However, Erskine was in no hurry to publish the translation, and in the meantime he heard that Dr. J. Leiden had translated "Baburnoma" into English, and hastened to familiarize himself with the translation. J. Leiden died prematurely, leaving the translation unfinished. Erskine writes a letter to London to obtain the Leiden translation and compare it with his own, and Erskine is surprised to discover that Leiden's translation is very different from his own: alas, Leiden translated it from the original! Erskine compares translations in detail and corrects those areas that do not fit into the context, one by one while working. In the meantime, he asked Elphinston for the original Turkish version of "Baburnoma" and decided to compare it all. Since Leiden had recently learned Turkish, there were inaccuracies in many parts of the translation. This is why Erskine carefully compares the Turkish and Persian versions. Finally, V. Erskine says: "I have completed the work by comparing the rest of "Baburnoma" with the Turkish original, the Persian translation and the copies that I received from Mr. Metcalfe through Elphinstone." He said that Metcalfe's copy is the most reliable source. "My knowledge of Turkish was not enough to translate "Baburnoma"," the translator wrote, "and with the help of my faithful friend Mullah Firuz, I was able to read the Turkish text and compare it with the translation." I think the translation was flawless.

As a result of the research conducted by scientists on the work "Baburnoma", they came to the conclusion that studying the meaning and essence of various paremies and phraseological combinations in the work and fully reflecting them in the translation as in the original is one of the urgent issues not only in the field of linguistics, but also in the field of translation studies. Based on this point of view, scientists aimed at the following three factors in studying the work:

- 1) J. Leyden of paremias and phraseological combinations in "Baburnoma", Determinin g

the progress achieved in the translations of V. Erskine, A. S. Beveridge, V. Texton; used in deriving from the original.

2) To determine whether a certain phraseological unit of meaning in "Baburnoma" is represented by several other alternatives. [1. 13]

It is known that the period of the Timurids has a special place in the history of the peoples of Central Asia. During the period of Timurids, science was risen to a high level in various aspects of human culture, and geniuses such as Al Beruni, Al Khorazmi, Ibn Sina, Mirza Ulugbek, scholars such as Qazizada Rumi, Ali Kushchi appeared on the pages of the history of this period. Historians such as, Sharafiddin Ali Yazdi, Mirkhond, Khondamir, famous poets such as Lutfi, Sakkoki, Atoi, Jomi and Navoi, artists such as Behzad, Mahmud Muzahib, Sultanali Mashhadi, Darvesh Muhammad Taqi had developed [6].

Z. B. Babur was also born and brought up in the land of such thinkers. In the language of European scientists, Z. M. Babur, who grew up from the land of Central Asia, created the "Baburnoma" century throughout his life. The work made a great contribution to the development of world literature. [12] "Baburnoma" was an important factor in the birth of countless works of foreign scientists. [11]

## **2.2. The Reasons Behind the Researches of "Baburnoma"**

It is known to scholars that "Baburnoma" has been translated into English several times by European translators, historians, and orientalists.

In fact, European scholars remember Babur well through three aspects:

- 1) Sacrificing his life to Babur's eldest son Humayun;
- 2) Construction of "Ajodhya" mosque in India;
- 3) Writing of "Baburnoma". [13]

These three aspects made the work known and famous in the world. The work "Baburnoma" is considered an important source after Beruni's work "India", which covers the history of India.

## **2.3. Early Attempts of Translation Editions**

As for the English translations of "Baburnoma", it has been translated several times and has gone through the history of translations. Babur's use of the folk saying "Zikri numero hakimon umri sanyi guftand" (Memorization with knowledge is a second life) in his work is proof that his legacy is being studied. If we look at the translations of "Baburnoma" into English, we can see that, historian and translator William Erskine, who lived in 1773-1856 began translating it into English and finished it in 1810. However, he did not hurry to publish it, preferring to compare it with John Leyden's translation, which appeared at the same time. [9]

J. Leyden died without being able to complete the translation of "Baburnoma". After his death, the translation of "Baburnoma" reached William Erskine through Walter Scott. He studied the translation thoroughly, restored the omitted information, recognized John Leyden as his mentor, and in 1826 wrote "Baburnoma" in his memory as "Memories of Zehir-Ed-Din Muhammed Babur", Emperor of Hindustan" written by himself, in the Jagatai Turki, and translated partly by the late John Leyden, partly by William Erskine, printed by James Ballantyne and Co. Edinburgh. London 1826.

Both orientalists actually knew the old Uzbek language well. The translation by V. Erskine was translated from Persian, and the translation by J. Leyden from the old Uzbek language (according to some sources, the Chagatai language).

In 1909, F. Talbot published the English translation of "Baburnoma". Based on this translation,

several publications have appeared.

In 1845, an abridged version of John Leyden's "Leyden-Erskine" translation was published by M. Caldecott. In 1879, the oriental scholar F. Talbot published the second version of this abridged edition.

In 1921, L. U. King published the second edition of "Baburnoma", which filled it with important scientific information. In this publication, the interrupted years of "Baburnoma" (the work begins with the events of Asar Babur's accession to the throne at the age of 12 and until his death at the age of 47, 1494-1530 years in Movaraunnahr, Khorasan and India are truthfully described, but 15-16 annual events were dropped) were restored from other sources. [4]

#### **2.4. Deeply-grounded Publishment**

The second translation was written by Annette Susanna Beveridge, who, with the help of her husband Henry Beveridge, a leading orientalist, began to study her sources in depth from 1899 until she wrote a book of translators. He published regularly articles and brochures in the J. R. A. S (Journal Royal Asiatic Society) and the I. O. Indian Office (Indian Court) and in 1921 in general. These facts show how responsible the translator was in his work, how much work he did to ensure the scientific accuracy of the translation.

Annette Suzanne Beveridge, a well-known British ethnologist, was born on December 13, 1842 in Sturbridge, England. Her interest in history led her to sail to India on a British ship in October 1872. There, women fought for the right to education. In particular, they managed to open a separate women's school called Mahila Vidyalaya. This school operated for many years and was later merged with Bethune College for Women.

Later, Annette Suzanne married the orientalist Henry Beveridge, an employee of the British Embassy in India.

Mrs. Beveridge, who is interested in Indian culture and manuscript monuments, studies them and writes works. A. S. Beveridge published the work "Baburnoma" of Babur, the founder of the Babur state, using Persian and Turkish sources based on a comparative analysis, in the form of four books in 1912-1922. [5]

She also translated the biography of Babur ruler Humayun - "Humayunnama" from Persian to English. This book was written by his sister, Gulbadan Begum, whom Beveridge affectionately called "Princess Rosebud".

Annette Suzanne Beveridge died on March 29, 1929, aged 86, in London. Descendants of the Beveridges now live in Shottermill, England.

Mrs. Beveridge has done extensive research on the English language "Baburnoma". In particular, she performed comparative analyzes of manuscript copies of the work in different countries. At the same time, she managed to partially study the Bukhara copy of "Baburnoma", which is considered the most perfect.

A. S. Beveridge writes about the Bukhara manuscript: "I had to work hard to clarify the ideas about the Hyderabad manuscript. Determining the age of the Bukhara manuscript is not difficult. The information I have leaves no doubt that it was copied in 1709. There is information about this from Mr. Senkovsky".

Mrs. A. S. Beveridge compiles their table based on the study of existing manuscript copies of "Baburnoma". According to his thoughts, the manuscript copied by King Babur has been lost. A. Beveridge Baburshah himself sent the manuscript "Waqayi" to the grandson of Khoja Kalon Khoja Yahya in Samarkand in 1529, but it is still kept in the family of Khoja Kalon assumes that

it is necessary. The author of the famous "History of Rashidi" Muhammad Haydar says that there is a possibility that the copy sent to Duglat is kept in Kashgar. Later, Temur Polat, who came to Bukhara with the Russian ambassador, bought the manuscript, which is called the Bukhara copy. Mrs. Beveridge also cites this:

"I'm Timur-Pulad son of Mirza Rajah son of Pay-chin, bought this hook Babur-nama after coming to Bukhara with /the/ Russian Florio Ben Beneveni, enjoy of the Padshah, whose army is numerous as the stars... May it he well received! Amen! O Lord of both Worlds".

Translation: "When I came to Bukhara with Temur Polat, Mirzo Rajab Poychin's son, Florio Beg Beneveni, the Russian, whose soldiers are as countless as the stars... I bought the Tsar's "Baburnoma". Give thanks to the lord of the two worlds. Amen!"

Temur Polat opened the book and asked the seller about Babur's life and history. During the conversation, he came to the confusing conclusion that the work is "Bukhara Babumoma". [6]

### **2.5. Manuscripts of "Baburnoma" Available Currently**

Annette Susan Beveridge made a separate table about the manuscript that was bought by Temur Polat from Bukhara in 1714 and is considered a Bukhara copy. A. S. Beveridge, who believes that six manuscripts are lost or not yet found, lists the following copies of "Baburnoma":

- 1) Manuscript stored in the National Library of Edinburgh (Scotland) (Adv. 18.3.18);
- 2) manuscript kept in the British Museum (Add. No. 26324);
- 3) Indian Society Indian Office manuscript (No. 178);
- 4) Manuscript of the Asiatic Society of Bengal (No. 121);
- 5) a copy of the Lindeniana Library in Manchester;
- 6) Hyderabad Copy;
- 7) manuscript of the library of St. Petersburg State University (No. 0.683);
- 8) manuscript (No. 685) in the St. Petersburg College of Foreign Affairs (now the St. Petersburg Department of the Institute of Oriental Studies of the FA of Russia);
- 9) Manuscript in the St. Petersburg Asian Museum (No. 590);
- 10) Senkovsky's manuscript (currently in the St. Petersburg department of the Russian FA Institute of Oriental Studies) (No. 117). [3]

Annette Beveridge, in the process of re-examining the existing manuscripts, comes to the conclusion that it is most important to determine the closest text to the original version of the "Baburnoma". These are: Elphinstone, Hyderabad and Georg Jacob Kerr copies. This is the reason why the Japanese scholar, Professor Eiji Mano, used the Elphinstone and Hyderabad copies as the main source for creating a "critical text".

Although Mrs. Beveridge distrusted the Elphinstone manuscript, the significance of this manuscript is that it confirms that the interest in "Baburnoma" first began in Babur Mirza's land. In 1905, Kerr's copy was published in facsimile form by Mrs. A. S. Beveridge. The results of a comparative study of the Kerr and Hyderabad copies show that the Kerr copy does not lag behind the Hyderabad copy in terms of its linguistic features and size. It is not known when and by whom this manuscript was copied. Although the text of this copy is complete, it is known that there are missing places and some defects when compared to the Kazan print. In general, both manuscripts are not without some defects.

The advantage of the London copy is that Mrs. A. S. Beveridge attached a facsimile of the manuscript. At the end of the work, the perfect index of names of people, place names, tribe and clan names and a ten-page preface in English increased the scientific value of the publication.

However, giving the indicators in Arabic script without transliteration made it much more difficult to put the names correctly. [4]

Based on these two existing copies, in 1948-1949 "Baburnoma" was converted from the Arabic alphabet to the Cyrillic alphabet by the textual scholars Porso Shamsiyev and Sadiq Mirzayev and published in the form of two books. The foreword was written by Y. Gulomov and R. Nabiyeu. It provides brief information about the study and translations of "Baburnoma". This publication is significant in that it includes personal names in the new Uzbek alphabet, an index of geographical names, a glossary, a short explanation and translations. [9]

From Ms. Beveridge's research and comparative analysis, it is known that, along with the London and Kerr copies, the copy stored in the branch of the Institute of Oriental Studies in St. Petersburg under the number "D-685", which we call the Bukhara copy, is the most important and the closest source to the original copy of "Baburnoma".

According to N. Otajanov, the English translators tried to preserve the unique artistic character of the work. All the words are the same as in the dictionary original, Turkish (Uzbek) and English words have been tried to match exactly.

### **3. Result**

The result of the manuscript indicates that this work was mainly studied from the 15th century. From the 16th century, as mentioned above, it was translated into several languages. "Baburnoma" is first introduced through Persian copies. Many European scientists conducted scientific research. Witsen was the first among European orientalists to be interested in "Baburnoma" and translated some parts of it into Dutch. British orientalists played a big role in making "Baburnoma" famous in the world. In 1826 J. Leyden and V. Erskin carried out a complete publication in the world, not only in Europe. In 1921, the English orientalist A. Beveridge independently re-translated from the original. Only in England, translations of the "Baburnoma" were published nine times is known that the details of some years (1504-1504, 1509-1518, 1520-1524) are not found in the manuscript texts of "Baburnoma", and English scholars have restored the places of this interruption based on other historical sources. In the study of Babur's work and literary heritage, scientists from various fields historians, philologists, geographers and others have achieved great results. In science a special field, which can be called Baburology, has emerged. Babur from European sociologists to study the activities of Witsen, John Leyden, W. Erskine, R. M. Calenot, Pave de Courteuil, Denison Ross, Mrs. A. Beveridge, Len Pool, E. Holden, V.H. Moremend and others, Afghan and Indian scientists it is possible to highlight the researches that have been carried out from Uzbek scientists H. Yakubov, V. Zohidov, S. Azimjonova, S. Aliev, A. Qayumov, S. Jamolov, H. Hasanov, I. Hakkulov, H. Qudratullaev and others served effectively. Researches about Babur were published, dictionaries of Babur's works were compiled, Babur his works were repeatedly published. Also, scientists from countries like Pakistan, Afghanistan, India, Turkey, and Japan are also very helpful in translating and researching the work. [14]

### **4. Discussion**

Researchers and translators of "Baburnoma" such as J. Leyden, Valter Skot, William Erskine, Talbot, M. Caldecott, V. Texton, A. S Beveridge contributed to the development of Babur studies in Europe with the historical-ethnographic, bibliographic and linguistic description of Babur heritage. made a worthy contribution. In addition, it is appropriate to acknowledge the above sources in order to collect, publish and properly evaluate the rich heritage of Zahiriddin

Muhammad Babur in science, literature and art. For example, this is what Elphinstone Babur, one of the Western historians, said about this work writes: "These memoirs describe in detail the life of the great Turkish king, his personal feelings are free from any exaggeration and veil. The style is simple and brave, as well as lively and imaginative. of his contemporaries' biographies, their faces, customs, actions are crystal clear describes. In this respect, it ("Baburnoma") is the only truly historical image in Asia is an example..."[8]

While studying the life and works of Zahiriddin Muhammad Babur, famous foreign scholars are convinced that our compatriot was a great king, a great poet, an enlightened person, and a spiritually perfect person. This increases the respect for Babur's personality and heritage. After all, in order to understand the contribution of our great compatriot Babur to the world science and state administration and to adopt his exemplary aspects, it is necessary for scientists and writers to publish the above-mentioned articles and books. Studying the work of the great king and poet is still important today.

## 5. Conclusion

In translation studies, it is important to study polysemantic words, synonyms, phraseological combinations and their alternatives used in the language in order to achieve translation. In this regard, it will be appropriate if we start our opinion from studying the translations of the works left by our ancestors, which embody the national-cultural features, the restoration of our ancient values, national identity. Masterpieces like "Baburnoma" are full of source and information for linguists to investigate. We should analyze these works and show our culture, our nation to the people of the world, in order to do this, we must be masters of our specialty. It demands a lot of knowledge and power to study our ancestors' works, anyway we are going to learn them and make the world interested in our country. "Baburnama" is important not only historically and ethnographically, but also as an example of Uzbek memoir literature. The fact that this work has been translated into many foreign languages such as English, French and German proves that it is a rare work.

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