

Translation of Names, Titles and Geographical Names in «Z.Babur-Nama» Translated by Willer Taxton

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Abstract: This article examines the results of research by foreign scientists who have studied the life and work of Zahiriddin Z.Babur, in particular the translations of Willer Taxton. Examples of translations of names, titles and geographical names presented in Babur-name are also provided.

Key concepts: translation, research, manuscripts, creativity, results, title.

Nowadays, when interest in documentary works has increased, Z.Babur's memoirs attract the close attention of not only scientific specialists, but also wide readership circles around the world. In this regard, the work on the preparation of the critical text of Babur-name, according to which the existing translations should be revised, is becoming increasingly urgent. This article attempts to explore the problems of translation from Old Uzbek into English and others. The notes, as we now have them, supposed to have been left by Babur, can easily be divided into three completely equal parts, all of which retain the chronological order typical for their time according to the year of the Hijiri calendar. As the story moves into a strictly chronological structure, Babur takes a leap back in time, where he represents personalities and their predecessors, sometimes in two or three generations. He also interrupts the narration from time to time to bring up to date what he calls the «recent history of the location». The translator added notes to mark the customs, manners and history of events in Babur's story and present them to the main reader. The first part, which deals with the early years of Babur's life from the time when he was proclaimed ruler of Khojent in 899 (1494) at the age of 12 until he left Transoxiana in 908 (1503), was well worked out, rewritten and published by Babur. The historical material has been inserted in its appropriate place, and the identities have been established. The narration is going great, and the prose is well thought out. The second part, Kabul from 910 (1504) to 926 (1520), was also published more or less to the same extent as the first part. It also contains two large gaps in the text, one right from the beginning of 914 (May 1508) to the beginning of 925 (January 1519), and the other right from the beginning of 926 (December 1519) to the end of 931 (October 1525). The third part, from the beginning of 932 to the end of the text, as it breaks off in the middle of the sentence at the beginning of 936 (September 1529), is still in the form of a rough sketch. Huge parts look as if Babur copied them directly from the diary with the intention of returning to publishing and annotating-an opportunity he never got. The Hyderabad manuscript provides most of the annual inscriptions, and those that are missing are supplemented by the Persian translation. Although thematic subheadings were simple in Persian historical works in Babur's time, he did not use them; he inserted all the subheadings into this translation in order to organize, thus, facilitate the reading of a continuous text. The leaf numbers of the Hyderabad manuscript are enclosed in square brackets in this translation; the «b» after the leaf number refers to the page of the leaves. The dates in the original texts are given, of course, in Hijiri years and months. In translation, all Hijiri dates are interpreted by the corresponding Western (i.e. Julian) dates in square brackets. The full corresponding Julian year is given (i.e. 1526-27 for A.H. 932) if the exact part of the year is known (i.e. in which case 1526 could be cited). Western dates have been calculated through the most reliable translation tables and computer programs, but as usual in these translations, the days of the week do not always coincide, for example, Babur narrates «Wednesday, 13 Zul-Ka'da» in 932. That date is translated to August 21, 1526, but according to the tables, in 1526, August 21 fell on Tuesday, not

Wednesday. There seems to be no way to reconcile these contradictions, and the days of the week were therefore left as Babur wrote them on the assumption that he knew better than a modern recalculation table what day of the week actually was. Babur captured much of the history of his period that cannot be found in other sources. Khandamir, the author of «Habib-us siyar» and Muhammad Haidar Mirza Douglat, the author of «Tarikh-i Rashidi», were reliable contemporary historians and personally knew Z.Babur (Muhammad Haidar Mirza was also Babur's first cousin on his mother's side) both authors used Babur's memoirs as the primary source for their stories, as after they interpreted similar material as Babur, they confirmed his data. Many beautifully designed Babur-names were published, which were published by the Mughals between the late 16th and 17th century. Despite the fact that some of these manuscripts contain exceptionally excellent examples of Mughal book paintings, their disadvantage is that they depict the figures of modern Mughals in modern Indian works and thus reflect the designs of subsequent generations of Babur to a greater extent than Babur himself. V. Thaxton, decided to use those illustrations that relate as closely as possible to Babur's time, those objects that Babur could have possessed - in some cases he really did. The landscapes speak for themselves, slightly changed.

Names and titles appearing in Babur-nama.

For the reader, the biggest difficulty lies not in the language, as E.M. Forster notes in «Babur-nama», but in the «attack» of unknown names of people and places. They haunt from beginning to end. Sometimes twenty new names and titles appear on one page, which are never repeated. Not only the Turkic descendants of Tamerlane and the Mongol descendants of Genghis Khan appear among the people, but also the entire royal family, and mostly in motion; long lists of their titles are also attached here. Along with historians of that period, Babur does present his calculations with a large number of names. On the one hand, he dreamed of capturing his friends and subordinates, as well as enemies, who demonstrated distinctive bravery and skill in battle or in the performance of military service in another field. On the other hand, there was a tendency in Muslim historiography to confirm all historical facts with all known names of people, inclusive, regardless of their significance for history. The seemingly less important of the heroes-messengers, guards, grooms - are often called by their first names, even if they appear no more than once. As for the main characters, little can be done here to draw a line between their unsuccessfully similar names, for example, Babur's father's brothers, Sultan Ahmad Mirza and Sultan Mahmud Mirza and his mother's brothers Sultan Ahmad Khan and Sultan Mahmud Khan, but geneological maps are attached to ease some confusion in the names of Mirz (from Mirza) bekov, and a short note here on general titles may help the reader. The Timurids, descendants of Amir Temur, all bore the title of Mirza, an abbreviated form from «Amirzada» – «descendant of Amir», according to the Turkic custom, the title followed the name. Timurid women bore the title «Begim» - «my lady». Although Babur is Babur Mirza, his father is Umar Sheikh Mirza, his aunt is Panda Sultan Begim. The independent rulers of the house of Timur, in addition to their traditional title of «Mirza», added «Padishah». Babur, for example, officially changed his title from «Mirza» to «Padishah». The descendants of Genghis Khan bear the title «Khan», following their names, like Babur's uncle, Sultan Mahmud Khan, and his grandfather, Yunus Khan. Genghisid women bear the title «Khanum», like Babur's mother Kutlug Nigar Khanum. In India, where Z.Babur clashed with the Afghan nobility of the Delhi Sultanate, they also bore the traditional title of «Khan» although they are not Genghisids on any side. Uzbek rulers bore the title of «Khan», like Muhammad Khan Sheibani. Uzbek princes wore «Sultanas» with their names, such as Timur Sultan and Madi Sultan. The Turkic rank-and-file military nobility bore the title of «Bek» «overlord» («lord»). Tajiks (Persians) who studied in Muslim educational institutions of higher education, many of whom held important positions in the bureaucracy, have the title «Mavlana» (from Arabic «mister» often shortened to «mullah» before their names. Sayyids (descendants of the Prophet Muhammad) may have the title «Amir», sometimes shortened to «Mir» before their names instead of Sayyid. In this translation, diacritical notes are irrelevant for those who do not know Persian and are not needed by those who do without it when spelling. Only the umlaut for

Turkic words has been preserved (“o” and “y” (o’)) as in German, “a” instead of “ä” in the word “cat” is contrasted with “ä” as “o” in “cot” and “i” as Russian “и” and close to “io” in the “nation”. The letter “q” (k,) is pronounced as “k”, but the tip of the articulation is far back in the larynx.

Geography of Babur-nama

Babur-name translators explain in detail in the text, footnotes or the research part many geographical names, names of plants and animals. Thus, V. Thaxton alone gave more than 4,000 explanations and comments on individual words and concepts, and identified the authors of all the poetic passages introduced into the work. Geographically, most of the areas that formed Babur’s world-modern Uzbekistan, Tajikistan, Afghanistan, northern Pakistan and India are unfamiliar even to specialists. Lists of flowers, fruits, handwriting, hats. The Arabic manuscript, for all its absolutely cannot be copied, there are more unfamiliar words in it (especially the names of places), it is more likely that the copier will distort it beyond recognition. This is especially true for such a work «Babur-name», copied in India, but dealing with remote places in Central Asia with strange-sounding names that the copier has never heard of. It is not surprising that Kazan usually turns into a much more familiar Kazan, and Pskov and Beshkent are confused. The second reason is much more likely for India - that this place no longer exists. It is impossible to find places that are too small and insignificant to be included in medieval geographical works, and have since changed their names or ceased to exist, whereas the topology of Central Asia and Afghanistan clearly confirmed. It has been a constant occurrence over the past five centuries that the rivers of India have changed their currents and washed away an innumerable number of villages, including, it seems, some of those mentioned by Z.Babur. A marksman and horseman who loves swimming, martial arts, music and poetry, Babur left an incredibly detailed account of his life without the slightest insight into his thoughts, his strategy, and his relationships with commanders and subordinates. This prince was endowed with various virtues and endowed with countless good qualities, the greatest of which were bravery and humanity. Known to history mainly as the founder of the «Great Mongols» of India, Z.Babur was a man about whom it was said that «Nothing in his life was non-Indian, except perhaps leaving it». In fact, Z.Babur found everything on the peninsula, a Timurid prince accustomed to the society of Maveranahr, the beautiful landscape, and the climate of Kabul, he approved of almost everything he saw in India, and longed to return to his beloved Kabul, a journey he made only posthumously. Interest in Babur's remarkable creations, especially his book «Babur-name», is increasing year by year all over the world. A vivid proof of this is the numerous studies of the information given by Babur in Babur-name on the geography of India, Afghanistan and Central Asia, as well as the publication of a number of works devoted to the study of his biography, the study of the era of Z.Babur, his literary heritage. Many famous scientists of the world have given the most flattering characteristics about the meaning of «Babur-name» and its role in the cultural history of the peoples of the East. Their attention is focused on the value of the information given in Babur-name on history, ethnography and geography. The opinions of scientists in assessing the significance of «Babur-name» for the history of the peoples of the East are unanimous. They believe that the information given by Z.Babur is higher in importance than any historical source of that time, and that in terms of content, language and style, and manner of presentation, «Babur-name» occupies a special place.

We hope that this is the Babur-name edition, translated into English in the USA. Thaxton, with some of its abbreviations, with all the shortcomings that take place, will continue to serve everyone who is interested in the historical and literary heritage of Z.Babur, who represents one of the brightest pages of the memoir genre of literature of the peoples of the East.

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