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## COMPERATIVE AND TEXTOLOGICAL ANALYSIS OF TRANSLATIONS OF "HUMOYUNNAMA"

**Key words:** *literary heritage, the historical spirit of epoch, historical-archaic words.*

**Annotation:** *The comparison of translations of «Humoyunnama» into French and Uzbek and with the original has been held for the first time in this article. The adequacy of the translations, made in different epochs has been analyzed. The translation of "Humoyunnoma" is undoubtedly a huge contribution to the cultural treasury of humanity, like the original text. The "Humayunnoma" is an example of beautiful art prose.*

«Humoyunnama» (1) of Gulbadanbegim is a historical and memoirs literary work. Comparative analysis of the life and activity in Z.M. Bobur's "Boburnama" (2) and "Humoyunnama", comparative analysis of the problems of his time, translation of these works into world languages, in particular, the French translation with the Uzbek translation, their scientific value, the study of the work itself, as well as the study of the French-Uzbek literary-cultural relations, has a very important scientific significance.

Gulbadan, who was born in a family of thirteenth, has the longest life expectancy (80 years) among the children of Boburshah. She first lived in the palace of Baburshah and later lived in the palace of Humoyun (1530-1556) and Akbarshoh (1556-1603), and witnessed a complex relationship in a medieval period. As for the writing of "Humoyunnama", the work was written on the order of Akbarshoh, grandson of Boburshah. This work, dedicated to the history of the reign of the great-grandson of Bobur Humoyun, was written in Persian and was named as "Ahvoli Humoyun podshoh" and later became known as "Humoyunnama".

According to our scientists, "Humoyunnama", which reflected the history of Maverannahr, the Middle East, Kabul, India after Z.M. Bobur's reign, appeared as a continuation of the "Boburnama", which became famous for its extensive diversity of the Middle Ages history (4). This work was first translated into the Urdu language by the Indian scholar Rashid Akhtar in 1870 (1, p. 26). And in Europe, the first full English text of «Humoyunnama» was made by orientalist Anetta Bevierj. The translation of the work has been published together with the Persian version.

The originally translation into Uzbek by Azimjanova was first published in 1959; later this translation was republished in 1998 at the "Manaviyat" publishing house. P. Pifarretti and Jean Lui Bakke Grammon (7) (headline, commentary and commentary, apps note is author's.) translated the Humoyunnama into French in 1996. The basis of our textual analysis was the two original Uzbek translations of the work, and a French translation. As for the text of Uzbek translation of the work it was written observing to all description order of the events in the original text, it began with the words "There was an order write what you know about his majesty Firdous abode Paradise heaven you were convicted of ... (1, p. 29) and it ended with" After Lord Almighty had blind him, ... Humoyunnama"

of Gulbadanbegim breaks with the story about Hindol's being killed and Komron's being blind. Its last pages are still missing. We do not have accurate information about "Humoyunnama"'s coverage of the period and its end. In the translations notes it is said that historians of that time also did not say anything about this period (1). In the French translation, the main text of the work begins exactly with the above-mentioned information. The Translator commenting on the disintegration of the line where Comron Mirza's blinding eyes, (7, p. 162), he points to his responsibility to reflect the events till Humayun's death. Thus, as a result of a profound scientific creative search, the whole text of the "Humoyunnama", which is based on various historical sources has been presented to readers.

The translation text covers chapter IX in accordance with the description of the work and each chapter is named specifically. Gulbadan begins "At the beginning of this work I write the events (which happened) during my grandfather his majesty Bobur's reign, and French translator names the 1<sup>st</sup> chapter "Mon père, ce héros" (Babur), This is a part of the story of Gulbadan's story about his father's memory.

We read the author's comment on the date of the birth of the Humoyun in the French translation: "On trouva le chronogramme de la naissance de Monseigneur qui naquit au Paradis dans Sultan Humayun Khan et dans chah-i firuz-qadr (roi de victorieuse puissance)" (7, p. 32). The French translator translates using transliteration and translation method and achieved the full adequacy of the translation. And in the Uzbek translation the Persian definition was written in Arabic and no explanation was given to it (1, p. 33), and consequently the meaning of the sentence to the Uzbek reader became incomprehensible. In our opinion, Gulbadan wrote this book from her memories when she was old. Therefore, in description of events the sequence of the years has not been preserved. An example of this can be said in describing the events of 913 first and then the events of 910. After the description of Kabul's being occupied, suddenly she tells about India's being taken over by his father that is the event of the Hijri 925th year. The author's motive for such behavior is that, according to our opinion, the 15-year's history of the events is reflected in the "Voqenama" that his father had written. Taking into consideration this, the author did not give much attention to this era. Gulbadanbegim gives a high appreciation of "Boburnama".

As she tries to convey his reader to "Boburnama" for specific events, she goes on just reminding the events without paying much attention to them. The author believes that "although these words were mentioned in the «Story of my King Grandfather" (Z.M. Babur (author's note -UN), they were utterly blessed and in respect of his words I've written briefly." (1, p. 29).

The name of the II chapter is "My brother the king of India" and it describes the events of AD 1530-1539 years. The III chapter titled "Losses and Crisis" (1539-1540), and contains pages 69-89 (7, p. 20), including the statement of historical events taken from books "Firishta", "Abu-l-Fazl" and "Haydar Mirza". And in the Uzbek translation this year is given on just seven pages (7, p. 58-65).

The events of 1540-1544 are reflected in Chapter IV, "The Escape, pursue, and the change of the Ruler". The events of 1540 are enriched with information taken from Abu-l-Fazl (7, p. 91-93). Chapter V in French translation is named "Deux frères, deux cousins et quatre années d'interrègne", the translator describes the events using Abu al-Fazl's memoirs and he depicts the events of beginning the end of 1540 AD when Humoyun leaves Tangi Ob and till the events when he reoccupies Herat; The translator considers that Abu al-Fazl's memoirs would supplement with more complete description of the story. There is no such information in the Uzbek translation. In the French

translation Chapter VI is named as "Reoccupation of Bobur's Empire" and covers the events of 1544-1554 AD.

Writing about the death of Mirzo Hindol, Gulbadanbegim says: "Mirzo attacked twice coming out from the trench and was martyred in that movement" (7, p. 101). In French: "Le mirza sortit par deux fois de la tranchée et attaqua. C'est lors de ces actions qu'il devint un martyr" (7, p. 155), Translator gives additional information that Hindol died at the age of 33 in November 1551 and later was buried in Kabul near his father (7, p. 232). There are no such information in Uzbek. After the description of these events, the French translator has also quoted the findings from Firishta (7, p. 156-157). The end of the Uzbek translation ended with the words "The Lord Almighty being blind..." and the translator comments on the text here being broken (7, p. 103). The French translator also said "Après l'aveuglement, Monseigneur l'Empereur ..." after giving this information he notes that: "le manuscrits'arrête à cet endroit" (text is broken here). That is, the story ends with the events of 1552 AD. Breaks with the story about Hindol's being killed and Komron's being blind.

Chapter VII of the French translation is named "Re-capture of the throne of Delhi and the death of Humayun" and covers events of 1554-1556. The description of these events is given in the following chronological order. The name of the chapter VIII is "Comments and Opinions" (7, p. 167-179). In this chapter Z.M. Bobur's letter of congratulation to Humoyun on the birth of a son. Besides, information about Humoyun is given from historical sources containing information about Humoyun such as "Tarih-i Rashidi", "Abu-l-Fazl" and "Firishta". Finally, Chapter IX, *Histoire Parallèle: les sur, dinasti en rivale* (7, p. 180-216), is called the temporary history of the Raqib dynasty, French translator tells about the last fifteen years of the Emperor's rule in North India based on the Firishta.

**Conclusion.** 1. French orientalist deeply felt the scientific literary significance of "Humoyunnama" in conjunction with the scientific researching process, combined with the creative process. 2. The scientific research of the translators has further enhanced the sensitivity and aesthetic value of the classic literary translation into French. The translators sought to rebuild Humoyun's personal, historical, social and political identity, and in some ways they achieved it. 3. The French and Uzbek translations of the work are based on a single source, but very different perspective. 4. The Uzbek translation language has been deliberately simplified to help the reader understand, and translated into French in more scientific language style. 5. It is necessary to create critical text, editing and commenting on foreign language translations. 6. Each of the classic works and unique written sources are separate scientific sources. Thus, scientific research on this subject will be continued on a regular basis.

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