

Interpretation and Translation Problems of Nonverbal Greeting Ethics in Baburnama

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ABSTRACT

This article analyzes the Baburids period, the etiquette of greetings, the secrets of communication and the skillful expression of interactions, the eloquent expression of the rules of behavior and its expression in translation.

Keywords: Greeting, etiquette, mutual understanding, symbol of honor, rules of etiquette, bowing, based on certain principles, folk wisdom.

INTRODUCTION

It is known that Baburnama as one of Zahīr-ud-Dīn Muhammad Bābur's lyrics is the most beautiful examples of speech in the history of Uzbek literature. "Baburnama" was written in a very fluent and beautiful language. Babur preferred to write in a popular way, and in his letter to his son Humayun, Humayun called on him to read the letter to someone several times, after making sure that it was fluent and that the intended meaning of the words was accurately reflected. As the misspelling of words is the idea that is being said obscures, torments the reader. Babur was a brilliant representative of Uzbek military literature.

MATERIALS AND METHODS

The historian and poet Muhammad Salih writes about this: “When Mawlana Babur Mirza delivered a speech with soft words “...Яна мен дегандек, бу хатларингни битибсен ва ўқумайсен, не учунким, агар ўқур хаёл қилсанг эди, ўқуёлмас эдинг. Ўқуёлмагандан сўнг албатта тағйир бўлур эдинг. Хатингни худ ташвиш била ўқуса бўладур, вале асру муғлақдур. Насри муаммони ҳеч киши кўрган эмас. Имлонг ёмон эмас. Агарчи хили рост эмас, илтифотни то била битибсен. Қулунжни ё билан битибсен. Хатингни ҳар тавр қилиб ўқуса бўладур, вале бу муғлақ алфозингдин мақсад тамом лафҳум бўлмайдур. Ғолибо хат битирда қоҳиллигинг ҳам ушбу жиҳаттиндур. Такаллуф қилмай дейсан, ул жиҳатдин муғлақ бўладур. Бундин нари бетакаллуф ва равшан ва пок алфоз била бити; ҳам сенга ташвиш озроқ бўлур ва ҳам ўқиғувчиға” (Sobirova 2019). In particular, Zahiriddin Muhammad Babur’s “Baburnama” skillfully expresses the culture of speech, the secrets of communication, etiquette of greetings and interactions, and reading them, you can be sure of how charming Babur was. For example, Baburnama emphasizes that the headgear is a symbol of honor, especially if it is not meant to be worn in public. It was written in the book: “During the war, Piribek and his four or five Turkmen brothers took their tablecloths and came to us for a hundred euros. That is, during the battle, taking off the hat, i.e. the turban, was a sign of defeat, signifying that someone had gone to the service of the victorious side. When he arrived, the khan also came and besieged Aksin. As mentioned, I remembered that the khan was my mother’s brother, and because it was so close, I went to the khan in the garden planted by Haydarbek outside Shohruhiya. The khan was sitting in a large chordara (four-door) house in the middle of the garden. When I entered the house, I bowed three times. The khan also bowed and stood up. When they saw him and bowed down to him, they took him to their side and showed him a lot of compassion and kindness” (Babur 2019).

This extract was interpreted into German translation:

Mit solchen Gedanken begab ich mich zu Sultan Mahmud Khan. Ich fand ihn in einem Garten, den Haydar Beg außerhalb von Schahrukhiya hatte anlegen lassen. Sultan Mahmud Khan hat ein großes Zelt. Das Zelt hatte Ausgänge in alle Richtungen und war in mitten des Gartens aufgestellt. Als ich das Zelt betrat, kniete ich sogleich dreimal vor ihm nieder. Der Khan erhob sich und verbeugte sich auch. Ich hatte ihn begrüßt und trat mit gebeugten Knien wieder zurück. Er bot mir den Platz an seiner Seite an und brachte mir ein hohes Maß an Wohlwollen und Huld entgegen. (Babur 2002)

From the above passage it is clear that, according to the specific rules of etiquette of that time, it is surprising that the circumstances after going to the ruler or, conversely, after coming before him are based on certain principles. During the reign of the Timurids, most of the rulers created a special garden for themselves, where they received representatives of the local population and foreign guests. During these receptions, it became customary for anyone who came to the ruler to address them with a certain humility. This situation in the work is also significant which incorporates the rules of greeting and farewell in the following passage: “Hoja Yahya came to Sultan Ali Mirza and tried to establish an alliance and solidarity. Agreeing to meet, I went with my army from Sughd, two or three sharia lower than Samarkand. From there came Sultan Ali Mirza’s army. Four or five people from afar, Sultan Ali Mirza, and four or five people from the other side, I crossed the distance of Kohaksuvi, met him on horseback, asked him, and they went that way, and I came that way.” At that time I was sitting on a bed with a picture of the Timurid sultans. When Hamza Sultan and Mahdi Sultan and Mamak Sultan came, I got up to bow to these sultans, got out of bed, and met the sultans. I made the sultans sit on my right hand (Babur 2016).

This extract was translated in German below:

Drei oder vier Monate lang belagerten wir so von drei Seiten Samarqand, als Khodja Yahya als Gesandter des Sultan Ali Mirza eintraf. Er machte mir Vorschläge für ein Bündnis. Gemäß diesen Vorschlägen vereinbarten wir ein Treffen. Ich zog mit meinem Heer an einen Ort zwei bis drei Scherri unterhalb von der Stadt Sugd. In the other Seite des Flusses Kuhak kam Sultan Ali Mirza mit seinem Heer. Begleitet von vier oder fünf Männern, begaben wir uns in die Mitte des Flusses und trafen aufeinander. Wir begrüßten einander zu Pferde und erkundigten uns gegenseitig nach dem jeweiligen Befinden. Danach gingen wir auseinander, jeder auf seine Seite. (Babur 2016: 60)

It should also be noted that differences in regional and age characteristics can be observed in the behavior of Uzbeks of that period during the greeting. Historical sources emphasize the importance of humility and sincerity in greeting the interlocutor. Some historical sources provide information on how to greet and not to greet, how to behave during greetings, and etiquette. In particular, it is mostly recommended that the one greets with others, a younger person greets an older person, a person who greets should always have an open and happy face, and greet with a voice, not with a gesture or gesture.

Now, let's focus on these etiquette norms in Baburnama: As a rule and custom, he fell off the horse at a distance. When he came, he bowed three times, and when he returned, he bowed three times, and once when he asked for a present and gave a present. Jahangir also bowed to Mirza and Khan Mirza in the same way. The old fat man had walked on his own for years and had not read a sermon in his name from the sultanate. Twenty-five, twenty-six times he bowed on top of me, walking back and forth in front of me. He was exhausted and collapsing. His reign and reign, which he had done for so many years, were completely out of his nose. After seeing the gift, I ordered him to sit down, and he sat down. A couple of old men sat down and told words and stories from time to time (Babur 2016).

In German translation:

Wie es der Brauch und die Verordnung verlangten, stieg er in einiger Entfernung von mir vom Pferd und kam langsam auf mich zu. Zur Begrüßung kniete er dreimal nieder und auf dieselbe Weise entfernte er sich. Während er sich nach meinem Wohl-befinden erkundigte, überreichte er mir seine Geschenke und kniete auf Neue vor mir nieder. Auf gleiche Weise kniete er vor Jehangir Mirza und Mirza Khan nieder.

On this Art and Weise book of these fette, alte Männchen zirka fünfundzwanzig- oder sechsundzwanzigmal vor mir nieder. Er hatte viele Jahre lang gemacht, was er wollte, und war derjenige, der alle Auszeichnungen der königlichen Macht innehatte, außer in seinem Namen die Khutba zu ver-lesen. Er war so müde, dass er vor Erschöpfung wankte. Die Jahre, in this is als Beg und Sultan regiert hatte, waren wie im Flug vergangen.

Nach der Begrüßung und Übergabe der Geschenke befahl ich Khusrau Schah, sich zu setzen. Wir blieben ein bis zwei Gari sitzen und unterhielten uns. (Babur 2016)

In the above passage, the middle Ages had to be interpreted in a German translation for a number of theories related to Central Asia and Islam.

Another example:

Muzaffar Mirza exaggerated, we saw him on horseback. This variety was also seen with Ibn Husayn Mirza. We came to the door of Mirza Badiuzzaman. The crowd was so crowded that in a traffic jam, some people's feet would not touch the ground for three or four steps. When some dreamed of returning for work, they would involuntarily take four or five steps back. We made it to the court house of Mirza Badiuzzaman. It was decided that I would bow when I entered the house. Badiuzzaman mirzo gets up, comes to the race and we see. When I entered the house, I made a bow and started walking towards him without stopping. Mirza Badiuzzaman got up slowly and walked slowly. Qosimbek was my benefactor, my honor was his honor, I pulled one from my belt, I woke up. Walking slowly, he was seen at the designated place. (p. 143)

In German translation:

Muzaffar Mirza brachte mir große Achtung entgegen, and wir begrüßten uns zu Pferde. Dasselbe wiederholte sich mit Ibn Huseyn Mirza. Vor dem Eingang zu Badi'az-Zaman Mirzas Zelt stands out from Pferden. Inzwischen hatte sich eine große Menge um uns herum versammelt. Es entstand ein Gedränge, so dass einige Leute, ohne mit ihren Füßen den Boden zu berühren, drei oder vier Schritte vorge-schoben wurden, während diejenigen, die zu ihren Geschäften eilen wollten, in Richtung vier oder fünf Schritte zurückgedrängt wurden.

Wir betreten das Verwaltungszelt von Badi'az-Zaman Mirza. Vorher war vereinbart worden, dass ich das Zelt betrete und einmal niederkniete, und Badi'az-Zaman Mirza erhebt sich von seinem Platz und geht bis zum Rand einer Anhöhe vor, damit wir uns dort begrüßen können. Deshalb kniete ich, sobald ich eingetroffen war, nieder und ging dann auf den Mirza zu. Er selbst erhob sich aber nur lässig und kam langsam auf mich zu. In this Augenblick zog mich Qasim Beg, der mir voll-ständig ergeben war und meine Ehre wie seine eigene schätz-te, am Gürtel. Ich verstand sogleich, was er damit meinte, und verlangsamte meine Schritte so, dass wir gleichzeitig an dem vorbestimmten Platz ankamen und uns begrüßten. (240) (Baburnama 2016)

The Baburnama states:

... Again, as I said, you have finished and will not read these letters, why, if you had dreamed of reading, you would not have been able to read. You would definitely change if you didn't read it. Your letter can be read with concern, it is vague. No one has seen the prose problem. Your handwriting is not bad. Although it's not true, you're done with compliments. You're done with your slave. Your message can be read in any way, value is the goal of this vagueness I can't understand. That's the decent thing to do, and it should end there aspect. If you say no, it will be dull. There will be less worry to you, and so will the reader. (Sabirova 2019)

It is known that Zahiriddin Muhammad Babur was a prominent representative of the Uzbek military literature. The historian and

poet Muhammad Salih writes (Sabirova, 2019): Uzbek thinkers used the terms “speech,” “language,” “word” in the sense of speech. The most common one is “word.” Depending on the situation, language, words, and speech were used instead:

My great-grandfather also came to us from Tashkent, traveling three or four miles (about 27-32 km). The great khan sat in one place, pitching large tents. The little khan was coming from the opposite direction. As he approached, the khan turned around with his left hand and came down to the khan. They reached the ground and bowed nine times. As the great khan and the younger khan approached, they stood up and embraced for a long time. When he returned, the little khan bowed nine times. He bent over and over again as he pulled the trigger. Then they came and sat down.

(Baburnama 2016)

Unfortunately, such an important aspect of greeting in the work is not included in the translation of H. Dalov. Thus, Zahiriddin Muhammad Babur told the Eastern thinkers to study the language in depth, to master its lexical richness and grammar, to learn logical speech, to pay equal attention to the internal and external appearance (form and content) of speech, to create fluent and expressive speech. The word *Alloma* (scholar) is commendable, first, as a cultured person who studied the science of oratory, expressed exemplary opinions about the power of speech, and adhered to these rules of oratory.

In particular, during the Timurids, great attention was paid to the formation of the culture of speech in the upbringing of children. Zahiriddin Muhammad Babur’s letter to his son Humayun, in which he strongly criticized Humayun’s negligence in writing the letter, his use of vulgar and lavish expressions, and gave advice on how to write the letter, is a clear proof of our opinion. The great thinker of the East, Zahiriddin Muhammad Babur, writes about the importance of lexicology, grammar and logic in speaking correctly, drawing logical conclusions, and composing meaningful and beautiful speech: “How to learn, how to express, ask and answer notes.

According to the Baburnama, Babur always thought about the education of his children and encouraged them to read and study. He wrote the treatise Mubayyin in verse to teach Humayun and Komron religious matters. Babur's letters to Humayun and Komron also address this issue. For example, in a letter to Komron, he said: There was no joy in this aspect, and it was a joy to remember. I hope that you will grow up to be perfect and perfect in terms of total abilities and potential. Apparently, Babur considered it his fatherly and royal duty to choose books for his children to grow up religious and knowledgeable, to write books for them to study, to encourage them to read and write, to correct spelling and essay errors, to write correctly, simply and fluently.

We know that Babur was a great historical figure who, in addition to being a fine-tongued artist, spent part of his life in wandering, fighting, and, by fate, “remained in his own country and reigned in other lands.” Accordingly, the main theme of the poet's lyrics is homeland, nostalgia for homeland; the leading idea is a hymn of patriotism, justice, sincere love, devotion. His cruel mistress, who did not strive for a lifetime, stole his pleasure and rest, inflicted endless pain on his heart, “turned yellow in the face of a flower,” “begged him to fall on his feet like a leaf,” “complained of his fate” – Vatan (Homecountry); blood flowing in his veins, breath coming out of his throat – nostalgia. Every moment of the writer's life he was burning with love for his homeland.

In the literary process of the world, “Baburnama” is a unique historical document and an important heritage. It describes in detail the political situation in Central Asia, Afghanistan and North India in the late 15th and early 16th centuries. It is important to develop pragmatic, lingua-cultural features of the translation of the text “Baburnama” and the principles of translation of classical works. Research such as the scientific substantiation of the contributions of Babur and the Baburids to world literature and history, the study of translations of the text “Baburnama” are noteworthy.

CONCLUSION

In conclusion, it should be noted that the words and phrases used in the “Baburnama” are now of great educational value as an example of folk wisdom. These didactic materials, together with the proverbs, sayings and wise sayings that have been created and are being created now, constitute a precious treasure of our spiritual wealth. In general, the rules of greeting, proverbs, sayings and aphorisms used in “Baburnama” help to raise the consciousness of people, especially young people, and teach them to be honest, truthful, hardworking, courageous, brave and resilient, promote the best human qualities.

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