

A review of the Uzbek translation of a narration scroll called Shahnameh Khamoushi

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Abstract

The Shahnameh of Khamoushi is one of the translations of the Shahnameh into Uzbek- Turkish language, which was done by Mullah Khamoush or Khamoushi in 1164, and its narration is different from the narration of other Turkish scrolls. In this study, the authors intend to compare the Shahnameh of Khamoushi with the Shahnameh of Ferdowsi and show whether it is a translation of the Shahnameh as it is known or not. then specify what structure and type of translation features this work. The result of the research shows that, contrary to the researchers' beliefs, this work is not a translation of Ferdowsi's Shahnameh, and its stories narratives are different from the Shahnameh in terms of short and long narratives, the names of the heroes and the type of events, etc. And even the narration of the satire is not in harmony with the previous narrations and it is considered a new narration. also for having some features like mentioning various stereotyped propositions in Persian, frequent use of Quranic verses and hadiths, References to Semitic prophets and sources, Use of Persian verses other than Shahnameh verses and etc, It seems that this work is a translation of one of the Shahnameh scrolls, which the translator used the free translation method, and in some parts of the stories, Quranic verses and hadiths or his own or others verses have been added to the text.

Keywords: *Narration Scroll, Shahnameh, Uzbek Turkish, Khamoushi*

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Extended Abstract

1. Introduction

Since the Shahnameh's popularity in transoxiana(Central Asia), this work or some parts of it has been translated many times into transoxiana languages, including Turkish, some of which have been lost and some still remain. The translation of the Shahnameh into Uzbek-Turkish prose by Khaoushi, According to Sharei Jawzjani, is the third translation of the Shahnameh, which, unlike the previous two works, has not been lost and also is more complete than them. And it has had many readers since two hundred years ago. This version of the Turkish Shahnameh is a version that was published in 1326 AH by the efforts of Mullah Seyyed Akbar and Mullah Morteza in the city of Tashkent, Republic of Uzbekistan, in the form of lithography at the Gholami printing house. The date of this translation is 1164. This translation is very valuable for researchers to knowing the Shahnameh scrolls background in Central Asia.

Research Question(s)

In this study, the authors intend to first compare the Shahnameh of Khaoushi with the Shahnameh of Ferdowsi and show whether it is a translation of the Shahnameh as it is known or not. And then specify what structure and type of translation features this work has.

2. Literature Review

The first translation of the Shahnameh is the translation of Qawam al-Din Fath bin Ali bin Muhammad Bondari Isfahani. In this work, he removed the poetic descriptions and only translated the historical events(Ayati, 2003, p. 10).

2.1. One of the Turkish translation is the translation of Shohod Din, who translated four thousand verses of the Shahnameh into Turkish poetry, and Mahdin translated it into prose in 1020 (Sharei Jawzjani, 2018, p.42).

2.1.1. According to Dr. Jamshid Giona Shovili, a prominent Georgian Iranologist, the Shahnameh was translated into Georgian in the 12th century AD.

2.1.2. Ali Effendi Tatar in 916 AH. 1510-11 A.D., translated the Shahnameh completely into Turkish and gave it as a gift to the Sultan of Egypt. Currently a copy of this translation is kept in the Institute of Oriental Studies and Manuscript Heritage of the Academy of Sciences of the Republic of Tajikistan (Ramaskovich, 2010; p. 35).

2.1.3. At the end of the 18th century, Nur Mohammad Bukhari also translated Ferdowsi's Shahnameh into Uzbek by order of Mohammad Amin Inaq, the Khan of Khiva, its copy is available at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

3. Methodology

This research was done in a descriptive and analytical way and based on library and documentary sources.

4. Results

Examining the Uzbek translation of the Shahnameh shows that this translation has an introduction was written like other introductions of the famous versions of the Shahnameh. This introduction consists of several parts: the reason for compilation of the Shahnameh, Ferdowsi's relationship with Sultan Mahmud's court, the reason for the rejection of the Shahnameh by the court, Ferdowsi's biography and satire. This work also has a Saqi-nameh, which written by Khamoushi. The text of the scroll starts from the time of Keyomarth until the time of Ardashir of Sassanid. for two reasons this satire is different from other satires: one is the order of the verses, which is not in harmony with the previous narrations, and it is considered a new narration. The second is to mention the names of the Rashedin Caliphs and saying Ferdowsi is not a Shiea. Ferdowsi in this satire tells to Soltan Mahmud that he is not a Shiea and others have attributed such an accusation to him. As far as we have searched, the names of Rashedin caliphs not mentioned in other satires, and Ferdowsi is proud of being a Shiea. In this work, Khamoushi has translated the Shahnameh scroll into Turkish Uzbek prose, but in some stories, he has mentioned some verses in Persian, which we can not understand whether these were in the original scroll or Khamoushi written them himself. Contrary to this book's name and contrary to the opinion of researchers such as Sharei Jowzjani, this work is not a translation of the Shahnameh, but is a translation of a Shahnameh scroll and has the characteristics of a scroll such as: The use of formal statements that are mostly in Persian and not translated into Turkish Uzbek prose, the connection between Iranian and Islamic mythology, the abundant use of Quranic verses and hadiths, references to prophets and Semitic sources, the use of the Persian verses other than

of the Shahnameh verses, and differences between stories narration's with Shahnameh narration.

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