

Problems Of Reflecting The National And Linguistic-Methodological Characteristics Of “Boburnoma” In The German Translation: An Analysis Of Helmut Dalov's Translation

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Annotation: This article dedicates the complexities Helmut Dalov faced in translating *Boburnoma*, written by Zahiriddin Muhammad Babur, into German. The work's national characteristics and rich linguistic features present substantial challenges in translation. We analyze Dalov's methods in dealing with culturally embedded concepts, linguistic structures, and multilingual elements within *Boburnoma*, focusing on the impact of his approach on the text's readability and fidelity to the original. The findings highlight the strategies Dalov employed to maintain the spirit of Babur's work while adapting it for a German-speaking audience, illustrating the nuanced balance required in translating culturally significant literature.

Key words: Linguistic-methodological features, cultural adaptation, Chagatai Turkish, Persian and Arabic influences, historical literature, translation fidelity, readability and accessibility, multilingual elements, central Asian culture, literary translation

Introduction

The *Boburnoma*, an autobiographical work by Zahiriddin Muhammad Babur, offers insights into the social, political, and cultural life of 16th-century Central Asia. Written in Chagatai Turkish, it reflects the national character and cultural essence of its time, posing challenges for translation into languages like German. This study investigates the difficulties Helmut Dalov faced in preserving these national and linguistic-methodological features in his German translation, exploring the balance he sought between cultural fidelity and readability for a contemporary audience.

Methods

A textual analysis of Dalov's German translation of *Boburnoma* was conducted to identify specific instances where national and linguistic-methodological elements required nuanced translation. Sections containing culturally significant terms, historical references, and idiomatic expressions were compared to the original text. This approach, combined with an examination of translation theory on culturally rich texts, provided insights into Dalov's strategies and decisions.

Results

Dalov encountered challenges with culturally embedded terms and customs unique to Babur's world. He often used a mix of transliteration and footnotes to convey Central Asian social structures, traditions, and historical references to German readers.

The Chagatai language's syntax and the frequent use of Persian and Arabic phrases required adaptation. Dalov simplified complex sentence structures for readability and, in many instances, paraphrased idiomatic expressions to avoid alienating the reader while retaining some of the original's poetic quality.

The integration of Persian and Arabic into *Boburnoma* reflects the cultural setting of Babur's time. Dalov selectively retained these elements, often with accompanying explanations, to preserve the multilingual nature of the text and maintain an authentic sense of Babur's linguistic world.

Dalov's method reflects a hybrid approach, alternating between literal translation and contextual adaptation. His use of paraphrasing for dense cultural references and simplified syntax aimed to maintain readability without compromising the historical and cultural integrity of *Boburnoma*.

Discussion

Dalov's translation illustrates the complexities of translating historically and culturally significant texts. His hybrid approach-balancing literal translations with explanatory notes and adaptations-allowed him to bridge the cultural gap between Babur's world and a German-speaking audience. This approach

showcases how translators can use a combination of transliteration, simplification, and contextual support to navigate cultural and linguistic differences. Dalov's choices provide valuable insights into translation practices for texts with strong national and linguistic ties, as they allow readers to engage with the original's cultural essence without compromising accessibility.[10]

Conclusion

Helmut Dalov's German translation of *Boburnoma* demonstrates the intricate balance required to translate culturally rich, linguistically complex works. By carefully considering national and linguistic features, Dalov preserved the unique character of *Boburnoma* while making it accessible to German readers. His approach serves as an example for translators working with similar historical texts, emphasizing the importance of cultural sensitivity and adaptability in literary translation.

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