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THE ROAR OF TIGER IN THE FARTHEST COUNTRY AUSTRIA

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ABSTRACT

The article reveals the craft of writer Fritz Wurtle's novel 'Babur-The Tiger', in depicting the character as well as spiritual demeanour matters of a twelve-year-old Padishah Babur (king).

KEYWORDS

International Fund Expedition, Babur-The Tiger, foreign journeys.

INTRODUCTION

Being founded in 1992 and working on honorable mission, Babur International Fund Expedition, due to its several brought to our land Austrian scholar as well as writer Fritz Wurtle's novel 'Babur, der Tiger.' It proved the true identity of idea 'excellent work and a mass of joy.'

It can be said that Zakhriddin Mukhammad Babur's literary-scientific heritage i.e. "Baburnama' novel attracted both East and West interest equally. So far

the world's all well-enlightened baburistics scholars have depicted Babur's literary capability well enough. Moreover, in Uzbek literature, Babur's extreme intelligence, ability and personal attributes were also created in novels, stories along with poems. Fritz Wurtler's novel 'Babur – The Tiger' was translated from German into English by Yunglish Eagamova and named as 'Prince of Andijan.' Since the novel was dedicated to Babur's childhood and his young ages, it has become a great deal of favour among Uzbek readers.

The genre of novel is marked as adventure-story. Due to influence of 'Baburnama' novel upon Fritz Wurtle's novel 'Babur-The Tiger', it can be also inferred the story tends to demonstrate historical-biographic character in somewhat degree.

Ancient Turkistan, particularly, occurrence of some historical events in the vicinity of Ferghana valley in XVI century played as an initial part of plot in the story. On developing part of the plot, Babur gradually has reached to hero level by his physical and intellectual ability drawing the attention of reader. Fritz Wurtle could find the foundations of Babur's childhood character from following sources: 'Kind ...brave and business man' (J. Nehru), 'The bravest I have ever seen' (E. Holden), 'Only Babur can conquer Samarkand with his two hundred men against a five hundred men of Shayboniykhan.' (N.I. Veselovski) and 'able to any crucial life difficulties, integrated the willingness and patience in himself...when necessary able to forgive and punish' (Pavet de Courtille). While revealing the foundations of above-mentioned quotes, he hasn't portrayed it with mere statements but in association with strong dramatic collisions including characteristic conflicts and psychological situations.

Being thirsty to everything, Zakhridin, in the words of Shayboniykhan inspite of being 'a child padishah, he was keen to experience any heroic actions and show his intelligence in practice. Fritz Wurtle has emphasized from the mouth of hero in a part of story this

characteristic nature being inherited by his great ancestor king Amir Temur (Tamerlane the Great). While the battle plan was being sketched to conquer Akhzi castle which had been occupied by traitor castle man, on the other hand the leaders of army prefer to leave a young padishah Babur behind so as to keep him safe. Yet Zakhridin states: 'There is blood of Tamerlane the Great in my veins... Akhzi will be ours tomorrow! I'll lead the army, I vow with the holy sword of Allah and you will be my followers!'

Judging by its story telling nature, events and plot of the novel occur instantly. To disclose the inner conflicts and new challenges of Zakhridin's character, the writer has chosen the plot full of intriguing and steep changing circumstances.

The tendency to humour has also contributed general cheerful spirit and sincerity to the story. Particularly, it can be seen in the characters like Zakhridin and his teacher Meerzo Houllloh, Sapkeelvoy and slaughterer.

In the beginning part of the story, reader comes across Zakhridin's leading innocent, playful and mischievous childhood life. That time Omar sheikh was still alive. On Barokukh upper valley, in the shadow of symbol of 'kindness-compassion' tree, 'The spring of knowledge' so-called Meerzo Houllloh teaches the prince Babur. When enemy is coming toward his land, yet, according to the opinion of Zakhridin, his place should be in the battlefield. He is being forced to learn to write bizarre

Persian alphabet letter. In order to concentrate his student's thought, Meerzo Houllloh gives him task to compose a sentence regarding Temur's star (North star) and his life path. Instead of accomplishing the task, his teacher outrages of his imagination fighting in the battlefield with Shayboniykhan. To complain of his student's obedience he sets out to journey back to Andijan. He tells Zakhridin to get on the one side of saddle on camel in sarcastic way to keep the balance during the journey. But with his passionate, burning desire and thoughts about military actions how he could contain himself on this narrow saddle of the camel!

Without Zakhridin on one side of camel Meerzo Houllloh loses his balance and swings down. Moreover, the worst of all, the ink hanging over falls down right on his teacher's body. Feeling hurt from accident, Zakhridin tries to keep the handle not to wake up his teacher and take him quietly to the city. After all, he faces his teacher's frowned expression:

"You, naughty, -cried covered with ink, as always vigilantly settling down to earth, you thought I was asleep? I saw and know everything, you'll get punished on your ankle with lash, - he said to the guilty one and added: - Do you have any inconvenience with it?" (page 21)

Here, Zakhridin could say 'no', yet he knew his punishment is inescapable. Because Omar sheikh, who

is equal to all in Ferghana, was his will to punish the disobedient. In this case, Zakhridin's childhood character couldn't be exposed, and the character itself could be colourless and trivial. It's natural to children to be mischievous and artful. Zakhridin was not exception, the reply given toward his teacher's rebuke brings smile on reader's lips.

' – Of course, no, The spring of knowledge, - mumbled Zakhridin, after the accident I brought you to the city carefully, not even disturbing you just like a bird cares its eggs.' (page 21)

Zakhridin goes through his transgression being a mute and with great patience just like real princes as it should be and deserves the appraisal of observers. When his teacher finished beating him second time and was going to beat third, a rider arrived announcing him as a king of Ferghana. 'Justice can't be avoided otherwise it's not called as justice. Be patient a little.' – said his teacher and beat him third time.

In this section of the plot, situation dramatically changes, unexpectedly his life overturns and it can't be called neither happiness nor unhappiness. Meerzo Houllloh was demonstratively punishing before the public his student with two beats of lash and after rider's arrival with the rest.

After he became a Padishah, to the next morning he orders his underlings to pull down his tent and he calls his teacher to his presence. When it's known to

everyone, especially, stringing the nerves of reader, what might further happen with his teacher. When he arrives, Zakhriddin hands him in so-called Temur's star and life path note-book and says:

“The light of Justice, what are you surprised at?, Since I became a Padishah I understood totally the gist of all your words. I am too glad and thankful that you have told me. My dear teacher, there'll be war and I have to unleash my military power. If I couldn't finish elementary school task, how could I finish the war successfully?” (page 51)

Fritz Wurtle has made an interesting circumstance that can mark all Zakhriddin's life principle on the beginning of his reign. In his silhouette, steep and dynamic change was masterfully depicted. Zakhriddin adding to his speech says to his teacher to dwell with him together. There must be symbol loaded to the hero's speech implicitly by Fritz Wurtler. His teacher was the symbol of 'Kindness and compassion' teaching in the shadow of the tree, 'Light of Justice' and 'The spring of knowledge'. All these meant that the owner of those characters would live with him from then on.

The writer diligently approached to fact sources. He found the way of delivering to his young readers by enriching literary work with historical realism as well as literary fantasy. Moreover, knowing the fact the king Omar sheikh wouldn't go up to his dove inn to his pleasure while the enemy was coming down to him, he

speculated this excerpt and directed the plot of going up to dove inn, in order to send message to his son about the sudden loom of enemy.

Taking part of another personage named Qosimbek to the plot makes it more interesting. Coming from Akhsi castle, 'Biyno- Basir'- Qosimbek states that there must be hand of traitors in his father's death as he did check it himself releasing a white dove under his shirt. There were last words before his father's death on paper: ‘...if any of you are going to build a house that can bear any natural disasters, that person should lay bricks in right order, mortar shouldn't be done for the tears of people. Please, do remember in our Holy Book. Allah never created the earth and heaven for trifle things, you, my son, you are my offspring and inherent, you are young as well as brave, be always smart and thoughtful. If anyone serves you not being double-faced, secure him, keep along yourself and be obedient. Because it secures your life and your people.”

“Zakhriddin bent his head down. He was proud and brave boy. He didn't utter a word when he was beaten, he put up with beating but now his lips were quivering and tears trickling.” (page 47)

One can feel worry while leafing through these pages as its intricate historical events and conflicts were depicted lively and at the same time, dialectic distinction is also found particular proving the mastery

of writer. The situation in Akhsi castle i.e. loyalty and treachery, deceit and subterfuge scenes deepen the conflict immensely. The writer exposes young Padishah's character bravery and artfulness for the battle of Akhsi castle. Being inspired of their young Padishah, the army undoubtedly throw themselves into battle and won. The traitors were unmercifully punished. The loyal ones got released from dungeon. His first co-combats called him 'Tiger- Babur.'

It was not the main goal set before Fritz Wurtle to show only bravery of Babur. In the scenes, one can see the result of war, feel of lost, witness to numerous difficulties of people: cut by edge of swords, squashed head bones, twitching headless bodies, hands covered with blood, injured and burnt parts of flesh from fireballs, the battlefield full with aching sound of blood covered people...

Here, reader might remember the words quoted by Omar sheikh: "I like peace, because peaceful country is abundant and happy country."

There's also sign of symbolism in the ending part of story. The story ends with free Andijan city from enemy and the building of symbol of love tower ordered by Babur.

Everybody tried to lay a stone to the foundation of the building, even a lost figures Shayboniykhan and bedridden Qosimbek. Because it was not just building, but the building of love and mercy!

The famous Russian literary critic V.G. Belinski stated once: 'Books must be written for children and young people, yet it must be the books both useful and authentic, it shouldn't be dedicated only for them, but also for all ages of readers.'

One can infer that Fritz Wurtle could write both 'useful' and 'authentic' story for all levels of readers. The character "Babur Tiger" created by him can serve a young generation stepping toward independent life like Temur's star being truthful and right path.

We, Uzbek readers, show our sincere gratitude to Sir Fritz Wurtle who established unforgettable memory from words gazing with honor as well as admiration to our ancestor Babur Meerzo.

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