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SYMMETRY IN BEHAVIOR OF THE HISTORICAL FIGURES (ON MATERIALS OF THE CONTENT ANALYSIS OF «BABURNAMA»)

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Abstract. The article includes analyze descriptions of symmetry and asymmetry of behavior of historic figures in «Babur-nama» and the assumption of an opportunity of researching of some personal features of the author on the basis of such descriptions. The analysis proves that, firstly, Babur as the personality with specific features of interpersonal knowledge peculiar to him sharply reacts to a situation of observance and violation of the rules of symmetry, secondly, The special valuable and significant attitude of Babur towards symmetry comes to light both in his descriptions of historic figures, and in memories of these or those events which have happened directly to him.

Keywords: «Baburnama»; historical figures; behavior; psychological profile; symmetry; asymmetry; interpersonal perception; content analysis.

Creative process as the highest form of manifestation of mental activity, despite old interest of science in it, conceals in itself a lot more secrets. However obvious is a fact that in each creation the mental world of the creator to some extent is reflected. The history of science knows many examples of the appeal to products of creative activity as to a source of information on the identity of the people creating them [4–6; 10].

According to some information in the historical researches the content analysis is used already more than half a century [6]. Despite quite wide experience of the psychological analysis of historical literature for the purpose of identification of elements of a psychological portrait of their authors still the most valuable samples of medieval east literature remain away from such approach to their studying. One of such works is «Baburnama» of the great poet and the governor Zahir-ud-din Mohammad Babur (1483–1530).

As specialists it is recognized that on wealth and a variety of material, on language and style «Baburnama» costs above any historical chronicle constituted by court chroniclers of that time [3, p. 5]. Therefore it isn't surprising that at various times this work drew the most fixed attention of scientists from the whole world. Naturally, the historical events described in «Baburnama» attract great interest of historians, language of the work is a subject of researches of linguists, information of geographical, biological, ethnological, culturological content, is undoubtedly, valuable to the respective areas of knowledge. Except directly history of the fatherland, «Baburnama» helps to study history of the Central Asian suit [7], architectural and engineering solution in urban planning [12], origin of elements of art of cinematography [1], medieval astronomical knowledge [11], genesis and development of portrait painting in art of the people of the Central Asian region [2], even features of formation





of the Uzbek construction terms [9]. Meanwhile, as is well-known in «Baburnama» there are a lot of fragments where Babur describes appearance, personal qualities and behavioural features of historic figures that, in our opinion, does this work interesting also from the point of view of the psychological analysis.

It is unconditional, difficult to consider a question of psychology of historic figures only according to Babur as it would be naive to believe that in subjectivity of perception for the powers that be there are any exceptions. However relying on methodological regulations on understanding of the personality as together the connected set of internal conditions through which all external impacts refract [8, p. 308], it is possible to assume more surely that the psychological analysis of the personified Babur's memoirs will help to understand his inner world more deeply. As specialists note, «With the first to the last Notes page of Babur are imbued with the identity of her author» [3, p. 7].

Addressing Babur-nama as the conductor has nobody to Babur's identity it should be noted that any psychological work of domestic or foreign authors in this direction is unknown to us. For carrying out the content analysis we have used the first full publication «Baburnama» in translation into Russian (translator M. Salye) published in 1958 under S. A. Azimdzhanova's edition on the basis of the most authoritative Hyderabad manuscript of notes (the manuscript is published by the facsimile the orientalist A. Beveridge in 1905 in London).

Studying of portraits Omar of Sheikh of a mirza (the aristocratic title of medieval Turkic states), Sultan Ahmed of a mirza, Sultan Mahmoud of a mirza, Baysunkar of a mirza, the Sultan Hussein of a mirza, and also their emirs has allowed to reveal indicators of a percentage contribution of separate groups of properties to the total amount of the characteristics used for the description of portraits

of these statesmen. In process of decrease of a percentage contribution the main groups of properties and percent of their contribution (among individual and psychological qualities for demonstration and discussion the first eight groups of the properties forming the main part of portraits of figures are chosen) are listed below.

Individual and psychological features (the initial size – 100 % the total of judgments of individual and psychological qualities acts): 1) education level, mental capacities and abilities to creative activity (e.g., was aware in science of music, it was well competent, etc.) – 14,0 %; 2) religious beliefs and beliefs (e.g., didn't pass prayers, the mirza was reproached with heresy, etc.) – 10,8 %; 3) tendency to entertainments and amusements (he was a person dissolute, was present at all wine parties, etc.) – 10,2 %; 4) ability to management and acceptance of fair solutions (e.g., the order and management at him were very good, justice him reached the highest degree, etc.) – 9,2 %; 5) ability to courageous actions and or manifestation of lack of will (e.g., concerning his courage there is no dispute, was cowardly, etc.) – 9,1 %; 6) features of the speech and communication with people (e.g., the silver-tongued person, he was a good interlocutor, etc.) – 8,4 %; 7) the generalized assessment of the personality (e.g., the person of exotic temper and behavior, the person matchless, etc.) – 8,2 %; 8) physical abilities and fighting skills (e.g., dexterous and quick, neatly fired arrows, etc.) – 7,1 %.

In general, results of this research have indicated some dominating tendencies in selectivity of social perception of the author. In the mentioned research our attention was also drawn what almost in all cases of the description of historic figures is carried out by Babur according to the uniform scheme – information on a family tree, after that anthropometrical features, appearance elements, further various behavioural and personal



characteristics is provided. Such accurate observance of the uniform scheme has suggested to us an idea of the special valuable attitude of Babur towards symmetry as to a basis of an order and beauty. For verification of such assumption we have analysed descriptions of historic figures in «Baburnama» from the point of view of attention of the author to symmetry and its violations again.

The analysis of portraits of the historic figures described in «Baburnama» really has revealed many fragments with the focused attention to symmetry and asymmetry in their behavior. So, in the first historical and characterologic description in which he presents the father Babur points to discrepancy of force of tightening of a belt of his obesity: «He wore a dressing gown very narrow and, pulling together a belt, gathered in a stomach inside; if, having pulled together a belt, he indulged, then ties often burst» [3, p. 17].

Describing customs of emirs of the father, he notes that Kambar Ali «Gathering for business, he showed great eagerness, but, having reached business, was cowardly» [3, p. 25], i.e. Babura revolts disproportion of the declared and practical readiness for a certain activity. Characterizing Sultan Ahmed to a mirza Babur, on the contrary, separately, points to his advantage to observe parallelism of business and the word [3, p. 29.]. In Hisrau's behavior of the shah – one of emirs Sultan Mahmoud of a mirza Babur notes symmetry of his tendency to save and spend: «He was the big grabber, but as well as got, spent too well» [3, p. 41]. On the other hand Babur pays attention to not compatibility of his observance of a post, commission of prayers and his depravity, perfidy and an ingratitude [3, p. 41]. Babur notes similar asymmetry of God-fearing and unworthy behavior in Sheybanikhan's portrait: «Though he got up from the dawn, didn't pass fivefold prayers and well knew science of reading the Koran, but said and made many similar silly, unreasona-

ble, senseless and impious words and acts» [3, p. 240].

In behavior of the Sultan Hussein of a mirza Babur doesn't ignore discrepancy of its habits to age standards: «Though on litas and on power it was the great sovereign, but he as if the boy, drove fighting rams, sent pigeons and even pitted roosters» [3, p. 191]. In other words Babur is revolted by asymmetry of behavior and the social and age status of the governor to which hazardous enthusiasm for cockfights and other similar types of activity is more useless.

In «Baburnama» fragments where Babur estimates some peculiar asymmetry in behavior of historic figures with a plus meet. For example, describing one of emirs Sultan Hussein of a mirza – Seyid Badra he notes that that was «scary strong person, but his movements were very graceful» [3, p. 201]. Here too It should be noted what Babur's surprise with rhythm of actions of the person with a big physical force, tells about presence at it of a certain social and perceptual stereotype. In our opinion, the similar note of Babur on what is very surprising can be confirmation of our assumption as well in Pekhlanvan Mahmoud's identity of feature of the pleasant interlocutor are combined with craft of the fighter [3, p. 212].

In general, it is necessary to notice a certain valuable attitude of Babur towards symmetry and asymmetry of behavior in descriptions of historic figures. We counted in «Baburnama» twenty six episodes where Babur in descriptions of historic figures uses introductory expression «Though it» which implies ascertaining of a certain asymmetry and discrepancy in their psychological shape. Meanwhile, in «Baburnama» there are also such episodes which directly show as far as to it was the situation of completeness, integrity, an order is significant. So, Babur begins the notes of «events of year of the nine hundred thirteenth» with such case: «We left Kabul to plunder Gildzhey. When we



stopped in Dikhe's Sari, brought us news that the set Makhmandov sat down at Mashta and at These – Cana, at one yigach from Dikh's Sari, and they know nothing about us. The bek which were with me and yigita considered that on Makhmandov it is necessary to make attack, but I told: «Unless it is possible! For what we left? Without having achieved the objectives, to rob the peasants and to return. It is a thing impossible» [3, p. 236].

If Babur unambiguously declares that inadmissibly derivation from earlier effective objective even under very convenient conditions, likely, is a sense to assume about typicalness to it rather high degree of feeling of symmetry. Perhaps, this feeling forces Babur to be indignant with the fact that it in crafts and work of Hindus isn't present about, there is no plan, in dwellings beauty because there is no order [3, p. 235].

In a word, reading the great book Babur-nam we can present not only geography and chronicle of events of life of Babur, but also to see some lines of his personality, one of which is shown in his attitude towards symmetry and asymmetry. But so far even small material given to become allows to draw two main conclusions:

1. Babur as the personality with specific features of interpersonal knowledge peculiar to him sharply reacts to a situation of observance and violation of the rules of symmetry.

2. The special valuable and significant attitude of Babur towards symmetry comes to light both in his descriptions of historic figures, and in memories of these or those events which have happened directly to him.

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