

ISSUES OF TRANSLATION OF TOPONYMS IN "BABURNOMA"

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ABSTRACT:

The article gives information about anthroponyms and toponyms in "Boburnoma". It appears in the first pages of the work. If the toponyms are structured according to the location of the geographical regions that Babur conquered, studied, and lived, the system of anthroponyms is somewhat more complex. The names of historical figures are structured according to classes and categories, such as relatives, cousins, officials, friends, rivals. This system itself also has internal divisions according to ethnicity, gender, region, political and domestic relations.

Keywords: a system of anthroponyms, help of parenthesis, Leiden-Erskine's translation, A. Beverage's work, linguocultural features, the assignment of antroponyms.

INTRODUCTION:

The science, literature, and art of Central Asia always attracted the world. Scientific and literary works of our great ancestors were learned and translated into many languages of the world many times. As our president, Islam Karimov said "Our great ancestors — Imam Bukhari, At-Termizi, Naqshband, Ahmad Yassavi, Al-Khorezmi, Beruni, Ibn Sina (Avicenna), Amu Timur (Tamerlane), Ulughbek, Babur (the first Mogul Emperor of India) and many others — have greatly contributed to the development of our national culture. They became the national pride of our people but these men and then outstanding

contribution to the development of world civilization is also known today in the whole world. Historical experience and traditions should become the values on which new generations are brought up. Our culture has become a center of attraction for the whole of mankind: Samarkand, Bukhara, and Khiva are places of pilgrimage not only for scientists and connoisseurs of art but for all people who are interested in history and cultural values.

Babur begins by describing the geography of Fergana and giving some background history. He then recounts his part in the internecine conflicts between the Timurids (descendants of Temür/Tamerlane) over Khurasan, Transoxiana, and Fergana and their loss to the Uzbeks under Shaybani. Initially, a puppet of others, used for Timurid legitimacy, Babur gradually became a real leader. His fluctuating fortunes saw him take and lose Samarkand twice; eventually, he was forced into a kind of "guerilla" existence in the mountains. In 1504 he left Transoxiana with a few hundred companions, acquired the discontented followers of a regional leader in Badakhshan, and took Kabul. From there he began carving out a domain for himself, in a process combining pillage and state-building.

The story breaks in 1508, with a large lacuna in our manuscripts; it resumes in 1519 when we find Babur solidly established in Kabul and campaigning in and around what is now Pakistan. Matchlocks (not mentioned at all previously) are now in regular use, though restricted to the elite. A more personal change is Babur's fondness for riotous parties and the use of both alcohol and the narcotic ma'jun,

contrasting with a teetotal youth. After another lacuna the work finishes with the years 1525 to 1529, covering the battle of Panipat, the conquest of Delhi, and the defeat of a Rajput coalition at the battle of Khanua (in which battles artillery played a key role). India was only a consolation prize for Babur, however — he always compares it unfavorably with Kabul and his beloved Samarkand.

Though Thackston claims it is "the first real autobiography in Islamic literature", the Baburnama contains little personal reflection. Babur is frank and open but tends to describe actions rather than motivations. The Baburnama does, however, extend far beyond the military and political history summarized above. Babur includes descriptions of many of the places he visits and is interested in flora and fauna and techniques of hunting, fishing, and agriculture; there are also set-piece geographical overviews of Fergana, Transoxiana, and the area around Kabul, as well as a twenty-page description of Hindustan. And on a few occasions, he describes events at a distance, outside his own direct experience (for example battles between the Persians and the Uzbeks).

A notable feature of the Baburnama is the sheer number of names that appear in it: Babur writes extensively about people, including personal followers he wants to honor as well as more prominent figures. The death of each Timurid sultan, for example, is followed by an obituary covering not just their battles and the events of their reign but their wives, concubines, and children, their leading followers, and the scholars and artists whom they patronized (or just ruled over). Poets and poetry are particularly highly respected: Babur quotes his own and others' verses, and among his youthful exploits he is as proud of a poetic exchange with Mulla Banna'i as of a successful surprise attack that took Samarkand.

This edition of the Baburnama has an attractive selection of color plates and black and white halftones, mostly from paintings of Babur's time. Thackston's introduction provides some useful background history and context, as well as describing the history of the manuscripts and Western interest in the Baburnama. And his translation is readable and accessible, with notes on linguistic and textual issues and explanations of background information conveniently located in the margins.

Anthroponyms and toponyms in "Boburnoma" appear in the first pages of the work. If the toponyms are structured according to the location of the geographical regions that Babur conquered, studied, and lived, the system of anthroponyms is somewhat more complex. The names of historical figures are structured according to classes and categories, such as relatives, cousins, officials, friends, rivals. This system itself also has internal divisions according to ethnicity, gender, region, political and domestic relations. Babur not only enumerated the names of the people but also included the nicknames that came with their names. Another feature of the place descriptions is that the author not only emphasizes the geographical, geological, and natural advantages of the region, but also it includes the history of the place, the country, mountains, pastures, fortresses, and the fate of famous people. Such a perfect image is one of the factors that make the work interesting and well-structured, in addition to this it gives additional information to the reader of "Baburnoma".

In his work, Babur elaborates on the description of the Kesh region. He notes that the Kesh is Shahrīsabz (Green City): «Яна Кеш вилоятидур. Самарқанднинг жанубидадур, тўққуз йиғоч йўлдур. Самарқанд била Кеш орасида бир тоғ тушубтур, Итмак добони дерлар, сангтарошлиқ қилур тошларни

тамом бу тоғдин элтарлар. Баҳорлар саҳроси ва шаҳри ва боми ва томи хўб сабз бўлур учун Шаҳрисабз ҳам дерлар» [Бобурнома 2002; 61]. In addition to the geographical location of the Kesh and Samarkand regions, the picture tells the story of its nature, charming hills, and gardens. As these places are the birthplace of Amir Temur, they carefully describe the geographical location, economic situation, relief, and natural landscapes of both cities - Samarkand and Kesh, as well as these regions. With the help of the comparative analysis of the author of "Baburnoma", readers can easily get the reason why he left Samarkand, the birthplace of Amir Temur, and chose Samarkand as his capital, which is a very important issue for the history of Central Asia. The names of the cities also touch on the history of the city. L. Karimova writes about the importance of place names and personal names in the work of art and history, in particular, linguistics: "Words and combinations of place names are different from other words and combinations in the lexicon of the Uzbek language. This can be seen in connection with certain historical events in the formation of toponyms, the activities of certain historical figures, the influence of the laws of nature, and sometimes random events of human activity.

The assignment of antroponyms is reflected in the translated texts as follows:

In Leiden-Erskine's translation maybe like this: «Another province is Kesh, to the south of Samarkand, at the distance of nine farsangs. Between the cities of Kesh and Samarkand lies a hill, called Amak Daban, from which all the stones brought to the city are quarried. In the spring, the plains, the town of Kesh, the walls and terraces of the houses, are all green and cheerful, whence it is named Shahr-i-sabz (the Green City)» (Leyden-Erskine.Vol.I.; 85)

(Яна бир вилоят Кешдир, Самарқанднинг жанубида, тўққиз йиғоч йўлдир. Самарқанд ва Кеш орасида бир баландлик бордир, Амак Дабан дейилур, ҳамма тошлар шаҳарга ...Баҳорда текисликлар Кеш шаҳри уйларнинг пешайвони ва деворлари ҳаммаёқ яшил ва хушманзара бўлади, шунинг учун ҳам Шаҳрисабз (яшил шаҳар) дир).

When translating toponyms, we sometimes see that they are based on the nature, origin, and certain historical events of the place and the translator reconstructs the anthroponyms one by one following the originality. Sometimes with comments, sometimes in transliteration. For instance, the word «**Итмак довони**» transliterates as «**Амак Daban**» (Амак Дабан). In the origin version of the text: «саҳроси ва шаҳри ва боми ва томи» translates as «the plains, the town of Kesh, the walls and terraces of the houses» (текисликлар, Кеш шаҳри, уйларнинг пешайвони ва деворлари). Instead of the word «**Саҳроси**» he used «**plains**» (текисликлар), and «**тоғ**» he used «**hill**» (баландлик). However, the words mountain and altitude differ sharply in meaning. The main aim of the translator is to translate toponyms according to the geographical concepts specific to these people, toponymic terms, in general, the origin of the culture and history of the nation. Meanwhile, the translator uses the transliteration method to reconstruct the names of Shahr-i-sabz, the city, and the pass. He transliterates the name "**Кеш**" as "**Kesh**", "**Самарқанд**" as "**Samarkand**", "**Шаҳрисабз**" as "**Shahr-i-sabz**" and gives definition (**Green City**) with the help of parenthesis. At this point, the translator takes into account national characteristics, linguocultural aspects. As a result, he offers clarity and an alternative translation option.

A. Beverage's work is translated like this: «Kesh is another district of Samarkand, 9 yighach by road to the south of the town. A range called the Aitmak Pass (Daban izoh) lies between Samarkand and Kesh; from this are taken all the stones for building. Kesh is called also Shahr-i-sabz (Green-town) because its barren waste (sahr) and roofs and walls become beautifully green in spring» [A.Beveridge; 83]

(Кеш Самарқанднинг яна бир шаҳридир жанубидан тўққиз йиғоч йўлдир. Самарқанд ва Кеш ўртасида бир тизма «Аитмак довон» (Дабан) бордир, бино қуриш учун ҳамма тошлар бундан келтирилади. Кеш Шаҳрисабз (Яшил шаҳар) деб ҳам айтилади чунки баҳорда унинг хосилсиз ерлари (сахр) ва томлари ва деворлари чиройли яшил бўлади.

The translator pays attention to the linguocultural features when translating geographical place names. Because certain anthroponyms have no English equivalents. For this reason, the translator followed the way of transliteration and did the right thing. In particular, the word «Кеш» is given as "Kesh", «Самарқанд» as "Samarkand", «Шаҳрисабз» as "Shahr-i-sabz" (Green-town). In naming "Shahrisabz" A. Beverage also follows the Leiden-Erskin method. He transliterated it as "Shahr-i-sabz" (Green-town). With the help of parentheses (Green-town) is a descriptive comment in the form of "green city". "Итмак довони" is translated as "Aitmak Pass", to be more concrete, "Aitmak" by transliteration, and the word "довон" is translated as "Pass". The word "pass" is also explained below the text. The following sentence in the original the phrase «сахроси ва шаҳри ва боми ва томи» translated as "barren waste (sahr) and roofs and walls". The word "city" is omitted in the text of the translation. The images associated with the appearance of the name Shahrisabz are also widely interpreted in the

translated text. As a result, the translator manages to make the text understandable to the reader and reconstruct the pragmatic features of the original text.

In W. Thackston's translation: «Another is the district of Kish, which is nine leagues to the south of Samarkand. Between Samarkand and Kish is Itmak Dabani, a mountain that is the source of all the stone used by the stone carvers in the area. Since the countryside, city, roofs, and walls all turn beautifully green in the spring, the town is also called Shahrisabz (Green city)» [W.Thackston; 87]

The original text as follows: (Кеш яна бир вилоятдир, Самарқанднинг жанубидан тўққиз йиғоч йўлдир. Самарқанд ва Киш орасида Итмак Дабани бордир, тоғдан сангтарошлар фойдаланадиган барча тошларни манбаси шу майдондадир. Баҳорда шаҳар ташқарисидан буён, шаҳар, томлар ва деворлар ҳамма ёғи чиройли яшил рангда бўлур, шаҳар Шаҳрисабз (Яшил шаҳар) деб ҳам аталади).

The translator restores the toponyms in the translation using the transliteration method. In particular, "Итмак довони" will be restored by a transliteration in the form of "Itmak Dabani". The name "Кеш" is transliterated as "Kish", "Самарқанд" as "Samarkand", "Шаҳрисабз" as "Shahrisabz (Green city)" and is given in brackets as "Green city". As can be seen, the translation restores the linguoculturological aspects of the original. The phrase «Сахроси ва шаҳри ва боми ва томи» is translated as "the countryside, the city, the roofs, and the walls" (шаҳар ташқариси, шаҳари, томлар ва деворлар). It is important to note that W. Thackston has been adequately reconstructed in the translation of toponyms in comparison with the above two translations.

In the process of comparing the translated texts, it became clear that there were similarities and differences in the work of

all three translators. If we take the word “Kesh” in the translation of toponyms is done differently in the translation options. Indeed, the details of the events described in the original, the reproduction of anthroponyms and toponyms in the translated text, require artistic skill on the part of the translator. As translator K. Juraev writes: “In translation, the method of transliteration is mostly used in the transfer of geographical and ethnographic words. Here it is also necessary to take into account how popular the word is, what the reader in another language is trying to convey to the reader. However, at this point, they may go beyond their original vocabulary and become an international word”.

Indeed, we often encounter the method of transliteration in the translations of toponyms, but the linguoculturological features of the translations also have a unique image.

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