



LINGUOCULTURAL AND LINGUOPRAGMATIC PROPERTIES OF ENGLISH TRANSLATIONS OF ANTHROPONYMS AND TOPONYMS IN THE TEXT OF THE "BABURNAMA"

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When discussing the emergence and formation of linguoculturology as a scientific discipline, all researchers acknowledge that one of the founders of this theory is W. von Humboldt. In scholarly works, it is noted that the views of linguists such as D. Hymes emphasize the importance of the ideas of other prominent linguists in the development of this field, including A.A. Potebnya, L. Weisgerber, H. Glinz, H. Holz, W.D. Whitney, J.W. Powell, F. Boas, E. Sapir, B.L. Whorf, G. Brutyan, A. Wierzbicka, and D. Hymes [Makhmudov N].

Linguoculturology, being closely connected with the relationship between language and culture, is realized through the identification of lexical units that are expressed through linguistic lexical unity. The classification of culture presented in a text through lexical units aims to convey cultural meaning to the reader in an understandable way. When reflecting such elements in translation, it is necessary to have a thorough understanding of the culture and customs of the given people.

While mentioning anthroponyms, the author of the Baburnama relies on a creative descriptive method. He does not simply refer to anthroponyms as pieces of information, but also provides vivid parallels with related toponyms, genealogical and historical aspects, social situations, and etymological characteristics. In addition, Babur adds either nicknames or titles of positions to names, possibly to distinguish among the names of his beks, emirs, viziers, military commanders, and individuals serving in his residence.

Babur left Samarkand due to the difficult political situation in Andijan. Having nowhere else to go, he set out for Khujand. Having abandoned the hope of returning to Andijan, he provides detailed information about the names of those beks and young men who remained with him and those who left him. In particular, this situation is reflected in the Baburnama as follows: *"Айрилғонлардин: беклардин Али Дарвешбек, Али Мазид қавчин, Муҳаммад Боқирбек, Шайх Абдулло эшикоға, Мирим Лоғарий, менинг била қолғонлар, ғурбат била меҳнатни ихтиёр қилғонлар, яхши-ёмон, тахминан, икки юздин кўпрак, уч юздин озроқ бўлғай эди. Беклардин Қосим қавчин бек, Вайс Лоғарий бек, Иброҳим соруи минглиғбек, Шири тағойи, Сайди Қаробек; ичкилардин Миршоҳ қавчин, Сайид Қосим эшикоға жалойир, Қосим ажаб, Муҳаммад Дўст, Али Дўст тағойи, Муҳаммад Али мубашир, Худойберди туғчи мўғул, Ёрак тағойи, Султонқули Бобоқули, Пир Вайс, Шайх Вайс, Ёрали Билол, Қосим мирохўр, Ҳайдар рикобдор. Манга бисёр душвор келди, беихтиёр ғалаба йиғладим"* (Baburnama. 2002; 64) As is well known, this circumstance caused Babur great anxiety. Remembering those who remained with him with gratitude, he also speaks negatively of those who separated from him. Perhaps the sorrow he felt over those who left him is artistically expressed in the phrase: *"Manga bisyor dushvor keldi, beixtiyor g'alaba yig'ladim"*. We can be certain that this represents one of the tragic situations in Babur's life. At the same



time, the reader understands that the text presents opinions regarding **anthroponyms of two categories of individuals**. If Babur expresses dissatisfaction with the category that disappoints him, then toward *"those who voluntarily endure hardship with sorrow"* warm feelings arise in his heart. It is noticeable that Babur, while mentioning the name of each **bek or ordinary soldier**, also adds their **titles and nicknames**. Adding a nickname or official title to a person's name is characteristic of the peoples of the **East** and serves as a distinctive feature of **Eastern culture**. The text of the *"Baburnama"* reflects the linguistic characteristics of our nation. As a rule, the naming of individuals among **Uzbeks** is directly connected with the customs and living conditions of the given region. Below we will present an overview of the methods used by translators when reflecting these aspects in translation.

In the original text, the name **"Ali Darveshbek"** is translated in the following forms: Ali Derwish Beg (L-E), Ali-darwesh Beg (A.B.), Ali Darwesh Beg (V.T.); **"Ali Mazid Qavchin"**: Ali Mazid Kuchin (L-E), Ali-mazid Quchin (A.B.), Ali Mazid Qauchin (V.T.); **"Muhammad Boqirbek"**: Muhammed Bakir Beg (L-E), Muhammad Baqir Beg (A.B.), Muhammad Baqir Beg (V.T.); **"Shaykh Abdullo Eshikoqa"**:

Sheikh Abdallah the chamberlain (L-E), Shaikh Abdu'l-lah, Lord of the Gate (A.B.), Shaykh Abdullah Eshik-aqa (V.T.); **"Mirim Loghariy"**: Miram Laghari (L-E), Mirim Laghari (A.B.), Mirim Laghari (V.T.); **"Qosim miroxur"**:

Kasim, Master of the Horse (L-E), Qasim Mir Akhwur (Chief Equerry) (A.B.), Qasim Mir Akhwur (Chief Equerry) (V.T.); **"Haydar rikobdor"**:

Hyder Rikabdar (the Equerry) (L-E), Haidar Rikabdar (stirrup-holder) (A.B.), Haidar Rikabdar (stirrup-holder) (V.T.).

For example, let us consider the **comparative analysis of the name "Shaykh Abdullo Eshikoqa"**. In the translation by **Leyden-Erskine**, it is rendered as *"Sheikh Abdallah the chamberlain"*. In this translation, the words *"Shaykh Abdulla"* are interpreted through **transliteration** as *"Sheikh Abdallah"* while the word **"eshikoqa"** is interpreted as a **court position**, referring to a person responsible for maintaining order in the ruler's palace. At the same time, a detailed explanation is given through the term **"the chamberlain"**, which may mean: One of the titles of courtiers and officials and the person holding this title; A treasurer in a military unit — an official responsible for issuing and receiving money.

In the translation by **A.Beveridge**, it is rendered as *"Shaikh Abdu'l-lah, Lord of the Gate."* The personal name **"Shaykh Abdullah"** is translated literally as *"Shaikh Abdu'l-lah"* separately, while the word **"eshikoqa"** is translated separately as *"Lord of the Gate."* As a result of such translation, the impression may arise that **two different individuals** are being referred to instead of one.

In the translation by **W.Thackston**, the rendering is achieved through **transliteration**: *"Shaykh Abdullah Eshik-aqa."* Here, **"Shaykh Abdullah"** is rendered as *"Shaykh Abdullah,"* while the word **"eshikoqa"** is transliterated in the form **"Eshik-aqa"**.

The name of another of Babur's beks, *"Sultonquli Boboquli"* is rendered in the translation by Leyden-Erskine as *"Sultan Kuli"* with the element *"Boboquli"* omitted. As a result, the linguocultural property of the source text is not preserved in the translated text. Consequently, the full name of the person remains unclear. In A. Beveridge's translation, *"Sultonquli Boboquli"* is rendered as *"Baba Ali's (son) Baba Quli"*. In this case, the name given in the original text becomes the name of a completely different person. Thus, the pragmatic aspects of the original



text are also not reflected in this translation. In W.Thackston's translation, the name appears as "Baba-Quli's Sultan-Quli". Although this interpretation is relatively closer to the original text, it still does not fully correspond to it.

The name of another court official, *"Sayyid Qosim Eshikoqa Jalayir"* is rendered in the Leyden-Erskine translation as *"Syed Kasim, the Chamberlain, a Jelair"*. As we can see, in this translation, the positions belonging to one individual are divided into three separate parts. In A. Beveridge's translation, this name is rendered as *"Sayyid Qasim Jalair, Lord of the Gate"* where the title belonging to one person is divided into two parts. In addition, the order of professional titles attached to the name has been changed. W. Thackston, using the method of transliteration in the form *"Sayyid Qasim Eshik-aqa Jalayir"*, reconstructs it in a way that corresponds more closely to the original text.

The text of the Baburnama is a work that preserves such linguistic features in their full completeness. Therefore, its translation requires from the translator not only knowledge of Old Turkic and Uzbek languages, but also a deep understanding of the customs, way of life, and toponymy of the Uzbek people.

In the text of the Baburnama we find the following passage: *"Samarkandning qal'asining ichida yana bir qadimiy imorattur, Masjidi Laqlaqa derlar. Ul gumbazning o'rtasida yerga tepsalar tamom gumbazdin laq-laqa, un kelur, g'arib amredur, hech kim muning sirrini bilmas"* (Baburnama, 2002, p. 60).

In providing information about one of the toponyms-necronyms, *"Masjidi Laqlaqa"*, the author explains why this mosque bears this name. The reader who encounters this classification receives detailed information about how the name of the mosque originated. In this regard, Sh. Uljaeva also expresses her opinion on this matter. At the same time, linguocultural properties are also reflected in this fragment.

In the original text, the author provides the classification of the necronym as *"Ul gumbazning o'rtasida yerga tepsalar tamom gumbazdin laq-laqa un kelur"*. In the Leyden-Erskine translation, however, this is rendered as: *"if someone kicks the ground in the mosque, it echoes"*. According to the author's classification, the meaning in the original text implies that if someone strikes the center of the dome, a loud echoing sound is produced throughout the dome. In the translation, however, this meaning is presented in a generalized form, and the precision of the translation is lost. This indicates that the translation is delivered to the reader in a pragmatic manner, although somewhat inconsistently.

The translator renders the toponym *"Masjidi Laqlaqa"* in the form *"the Laklaka (or Echoing) mosque"*. Here, along with the transliteration of the toponym, the translator also provides its translation. However, this translation cannot fully represent the original toponym. Consequently, the linguocultural phenomenon mentioned above also remains unreproduced in the translation, since the word *"Laqlaqa"* itself belongs to the vocabulary of many Turkic peoples and reflects elements of their national culture. In A. Beveridge's translation, the name is rendered similarly to the translation by Leyden-Erskine, but she also indicates the exact location in a way that is understandable to the reader. The toponym *"Masjidi Laqlaqa"* appears as *"Masjid-i-laqlaqa (Mosque of the Echo)"*, where the name is transliterated while also providing the translated form *"Echo Mosque"*. This approach is intended to make the meaning easier for the reader to understand. Nevertheless, the translator was still unable to convey the



linguocultural features of the original text in full pragmatic correspondence with the author's classification.

The scholar and translation theorist M. Umarhodjaev, reflecting on the linguocognitive, communicative-pragmatic, and linguocultural aspects of translation, emphasizes that translation should be pragmatic from the standpoint of clarity for the reader. [M.Umarhodjaev]

W. Thackston chooses the same translation method as Leyden–Erskine and A. Beveridge. However, in order to convey the toponym to the reader in a different way while preserving both its form and content, he renders the toponym "Laqlaqa Masjidi" through transliteration as "Laqlaqa Mosque" while also presenting an alternative version of the mosque's name. In translating the etymology of the toponym, the translator seeks ways to make the meaning as understandable as possible for the reader and attempts to find an exact equivalent of the word "laqlaqa" in the target language. However, no matter how much effort W. Thackston makes, he cannot fully achieve a pragmatic equivalence that would accurately convey this linguocultural phenomenon.

Nevertheless, although in comparison with the other translators W.Thackston does not transmit the word "laqlaqa" with complete accuracy despite having studied it extensively he succeeds in classifying and conveying its meaning to the reader by using the method of descriptive translation. As Z. Khudoyberganova notes, "when comparing linguistic units or translating them from one language to another, it is necessary to pay attention to the cultural characteristics of that period, particularly to the oral creativity of the people". [Z.Khudayberganova] Indeed, the specific cultural features and oral traditions of the people of that period are also reflected in the naming of this mosque.

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