

**ЭКОНОМИКА И НАУКА В СОВРЕМЕННОМ МИРЕ.
РАЗВИТИЕ НОВЫХ ВОЗМОЖНОСТЕЙ**
**LINGUOCULTURAL FEATURES OF TRANSLATIONS OF TOPONYMS IN
“BABURNOMA”**

Muminova Mukhtasar Odiljon kizi

PhD. associate professor

“Alfraganus University”

Annotation. The memoirs of Zakhiriddin Muhammad Babur are a unique text not only within the literature written in a Turkic language. It is a long prose text most probably written in a cultivated but at the same time colloquial language. The text deals with many types of information and sometimes reveals even the emotions of the author. The author himself is bilingual in Chagatai Turkic and Persian and educated in the Islamic sense of his time and his homeland. Thus, the text is a premium source to learn many things about the Chagatai language of this period. Another aspect of the poetic originality in the Boburnoma is that geographical location, terms, names, and personal names are expressed through pictorial means, as well as in popular expressions.

If you read and got information about Baburnoma you can easily realize that the names of places and people are not simply mentioned, but the images associated with them are described comparatively. The clear indication of the geographical coordinates of different regions, latitudes, and cities helped to increase the scientific value of the Baburnoma. According to scientists, thousands of geographical names such as country, city, village, castle, steppe, mountain, pass, river, bridge, lake, spring, garden, pasture, meadow, and other places were mentioned in Baburnoma. Hundreds of geographical names have been interpreted historically and lexically. It is no coincidence that the Japanese scientist Eiji Mano, who created the scientific critical text of the work, called it a “treasure collection of information”. He became one of the most famous historians in the world with his masterpiece “Boburnoma”. Zahiriddin Muhammad Babur was a geographer, ethnographer, and linguist, in giving places, reliefs, cities and other addresses through visual means. Here, we should note that the comparative representation of the names of places and people has made a significant contribution to the global value of the work. Because Baburshox, no matter where he was, no matter where he went, not only looked at this place for military-strategic purposes but also did not forget that they are a cultural and scientific object. “Baburnama” offers a lot of information on political and social history, gender relations, material culture and techniques, social behavior, kinship (mainly of the Timurids, but also of others), languages, religions, literature, medicine, warfare and military organization, demography, geography, minerals, animals and plants, agriculture, handicraft, trade, roads, irrigation, settlement and fortifications of different size and type, cuisine, sports, poetry, music many others – and this not only for Western Turkistan but also for what is today Afghanistan, Pakistan and India.

The place and the names of the people in the “Boburnoma” appear on the first pages of the work. Another feature of the place descriptions is that the author not only emphasizes the geographical, geological and natural advantages of the region, but also he mentions the history of the place, the country, mountains, and fortresses. Such a perfect image can give extensive information to the reader of “Boburnoma”, which is one of the factors that make the work interesting. Babur elaborates on the description of Kesh province. He notes that the Kesh is Shahrisabz (Green City):

“Kesh is another district of Samarkand, 9 yighach by road to the south of the town. A range called the Aitmak Pass (Daban) lies between Samarkand and Kesh; from this are taken all the stones for building. Kesh is called also Shahri-sabz (Green-town) because its barren waste (sahr), roofs, and walls become beautifully green in spring. As

it was Timur Beg's birth-place, he tried hard to make it his capital. He erected noble buildings in it".¹

In addition to the geographical location of the Kesh and Samarkand regions, the picture tells the story of its nature, charming hills and gardens. These places are the birthplace of Amir Temur, that is why he fully describes its geographical location, economic situation, relief and natural landscapes of both cities.

By reading "Baburnoma" readers can easily get information about Samarkand and Kesh, why they choose Samarkand as a capital not Shakhrisabz, which is the birthplace of Amir Temur. It also points out the history of the city's naming. L. Karimova writes about place names and the importance of personal names in works of art and history, in particular, in linguistics: "Words and combinations of place names are different from other words and combinations in the Uzbek lexicon. This is due to certain historical events in the formation of toponyms, the activities of some historical figures, the influence of the laws of nature, and sometimes-random events of human activity"².

In the translation of A. Beveridge pays attention to the linguocultural features in the translation of geographical place names. Because some geographical place names have no English equivalents. For this reason, the translator followed the way of transliteration. He transliterates the name "Кеш" as "Kesh", "Самарканд" as "Samarkand", "Шахрисабз" 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.

Samarkand has good tumans. One is Soghd with its dependencies. It is head Yar-yilaq, its foot Bukhara, there may be not one single yighach of earth without its village and its cultivated lands. So famous is it that the saying attributed to Timur Beg, I have a garden 30 yighach long, must have been spoken of Soghd. Another tumdn is Shavdar (var. Shadwar), an excellent one adjoining the town-suburbs. On one side it has the range (**Aitmak Daban**), lying between **Samarkand** and **Shahr-isabz**, on the skirts of which are many of its villages. On the other side is the Kohik Water (i.e. the Dar-i-gham canal). There it lies! an excellent tuman with fine air, full of beauty, abounding in waters, its good things cheap. Observers of Egypt and Syria have not pointed out its match.³

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"⁴.

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

The list of used literature:

1. Beveridge A.S., The Bābur-nāma in English (Memoirs of Babur), Translated from the Original Turki Text of Zahiru'ddin Muhammad Babur Padshah Ghazi by Annette, Susannah

¹ The Babur-nama in English. Memoirs of Babur. Annette Susannah Beveridge. 1922, P 83

² Study of toponyms in Uzbek language. L. Karimova– Tashkent: Science, 1982. – p.27.

³ The Babur-nama in English. Memoirs of Babur. Annette Susannah Beveridge. 1922, P 84

⁴ K.Juraev. The art of translation. – Tashkent: Science, 1982. – p. 51.

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Beveridge. 2 Vols, – London, 1922; Repr, in one Volume, – London, 1969; – New Delhi, 1970; – Lahore, 1975

2. Karimova L. Study of toponyms in Uzbek language. – Tashkent: Science, 1982.

3. Juraev K. The art of translation. – Tashkent: Science, 1982



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