

ISSN: 2545-0573

THE TRANSLATION PROBLEMS OF LINGUOCULTURAL PECULIARITIES OF “BABURNAME”

Dildora Khoshimova

Doctor of science on philology, NamIET

ARTICLE INFO.

Key words:

Peculiarities, Translation Problems.

abstract

This article is about the problems of translation of terminology on anthropology and toponomy and economy in text of «Baburname» and the issues on comparative terminology improvement were considered successfully, a number of suggestions and recommendations on the principles of reflexion of the classical literature patterns in translation texts were worked out.

<http://www.gospodarkainnowacje.pl/> © 2022 LWAB.

The analysis of Uzbek-English classical words was presented on the basis of analyzed materials. To solve the translation issues with pragmatic correspondence of classic literature models and exploring the author's skill was served as a scientific and theoretical source. The scientific article can be used for translation theory and practice, and curricular, text-books, manuals for learners as a linguocultural basis of translation, in preparing manuals, in organizing special courses and used in seminars as material and educational aid.

It was proved that the experience of alternative rendering of Uzbek classic prose by English Baburists. Descriptive means of translation was identified on the basis of adequate peculiarities of lexical, semantic, syntactic-stylistic, pragmatic and linguocultural aspects.

The author's describing skills of human's socio-spiritual image and the tendency of describing of character comparison, its philosophic problems are identified. Pragmatic accuracy and inaccuracy of the originals of artistic, archaic and rialia translations are based on comparative analysis;

The reflection of expressive means related to economy, astronomy and mathematical metric units via method of transliteration in translation was proved on the base of translation methodology. The translation of expressive means from Uzbek into English via descriptive, transformational, calque, and alternative ways of translation was defined; the quantitative priority was marked in translation and its statistics was worked out.

If the place names were systematized according to Babur's way where he was, what he studied, and the territories he had conquered according to their geographical positions, in the case of proper names system it consisted of many layers and they were complicated. The names of historical people, his kings, relatives, officials, friends, opponents were systematized according to the layers and categories.

This system itself, depending on the relations, had some internal subdivisions including national, gender, territorial, political and social ones. Babur did not only mentioned the names of people, but he also took into consideration their nicknames and pennames accompanying these names. One more feature related to the description of places is that the author did not only just stress geographical, geological and natural preference and importance of the area he described but also he underlined the points of the history of the countries, lands, mountains, meadows, fortresses and other places connecting it with the fate of famous people. Such thorough description along with informing the reader widely, it is considered to be the factors which made the work interesting and readable.

For example, the description of Karshi region is of a special importance in the text of «Baburname». Babur thought of Karshi's nature and geography and etymology of that particular name. That is: «Яна Қарши вилоятидурким, Насаф ва Нахшаб ҳам дерлар, Қарши мўғулча оттур, гўрхонани мўғул тили била «қарши» дерлар. Ғолибо, бу от Чингизхон тасаллутидин сўнг бўлғондур. Камоброк ердур, баҳори хўб бўлур, экини ва қовуни яхши бўлур. Самарқандтин жануб саридур, бир нима ғарбка мойил, ўн секкиз йиғоч йўлдур. Бағриқаро йўсунлуқ қушкина бўлурким, қилқуйруқ дерлар, Қарши вилоятида беҳад ва бениҳоят бўлур учун ул навоҳида мурғаки қарши дерлар» [2,61]. It was found out that in this description Babur described four parallel features related to Karshi. Firstly, the nature of karshi, secondly, a horrible period (Chingizkhan's invasion) related to the history of this region, thirdly, belonging of the the word «Karshi» from etymological point of view, fourthly, he gave the exact name of the region in another (Arabic) language (Naqshab) in distinct system and successiveness. Or by underlining «бағриқаро йўсунлуқ қушкина бўлурким, қилқуйруқ дерлар, Қарши вилоятида беҳад ва бениҳоят бўлур учун ул навоҳида мурғаки қарши дерлар» жумласидаги бағриқаро қушинг Қарши шаҳрида кўп бўлиши унинг «мурғаки қарши» he paid attention to the zoological features of the region. He described in detail the geogtaphical position, climate of Karshi, the degree of soil's fertility, which melons and gourds (especially melon) are good to grow.

In general, in translation practice there was a tradition of reproducing geographical terms, place names, proper names used in the works by finding their equivalents in translation language. Creation ideas concerning it have been expressed in European translation studies. In it following the important rules of translation theories such as pragmatics of the original, adequacy, and linguocultural interpretation were taken into consideration.

The author of «Baburname» is based on a comparative description method when underlining the proper names. Proper names not only just mentioned as information, but place names, genetic-historical aspects, social states and their etymological features were equally presented. Also, to make difference Babur, along with the names of his beks, amirs, wazirs and their assistants, military leaders and people who serve in his residence, used either their nicknames or their positions.

These aspects were proved from analysis point of view on the basis of comparison of translations done by Leyden-Erskine [2], A.Beveridge [4] and W.Thackston [5] in the dissertation.

Babur had three intentions to use rhymed prose: firstly, for continuing Turkic prose traditions and to a certain extent to enrich it with new aspects, secondly, for using the ideas to be high from artistic point of view, in order to provide the reader to accept it with interest, thirdly, for obtaining the exactness in description of event and phenomena peculiar to real events, images, characters and portraits. Subsequently, exactly on the basis of this rhymed prose we vividly understand the author's world view, spiritual state, and attitude towards political and social realities. At last, rhymed prose enables us to envisage the image of the author of «Baburname» in full.

References:

1. Заҳириддин Муҳаммад Бобур. “Бобурнома”. – Тошкент, Шарқ, 2002
2. Leiden J., W. Erskine. Memoirs of Zehired-religion Muhammad Babur, Emperor of Hindustan.– Edinburgh, 1826. - P.422
3. Beveridge A.S., The Bābur-nāma in English, Translated from the Original Turki Text of Zahiru Muhammad Muhammad Babur Padshah Ghazi by Annette, Susannah Beveridge. 2 Vols, - London, 1922; Repr, in one Volume, - London, 1969; - New Delhi, 1970; - Lahore, 1975. - P.134
4. The Baburnama. Memoirs of Babur, Prince and Emperor, Translated, Edited, and, Annotated by Wheeler M., Thackston. - New York & Oxford, 1996. - P.122
5. Холбеков М. Узбекско-французские литературные взаимосвязи (в аспекте перевода, критики и восприятия). Автореф. дисс. ... канд. филол. наук. – Ташкент, 1991.