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Criteria and Principles of Translation of Anthroponyms and Toponyms in the Text «Baburnama»

Muminova Mukhtasar Odiljonkizi

*Researcher of Namangan Institute of Engineering and Technology, Senior teacher of the National
University of Uzbekistan*

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Abstract: This article gives information about toponyms and anthroponyms, as well as their criteria and principles in translation. In addition, the article includes information about translation, translation of anthroponyms, and toponyms in modern English. Different kinds of translators and scientists such as Vermers Albert Peter, Fedorov Andrei, Edwin Charles, and translator Vanderauvera Ria's ideas were given. Examples, which were taken from «Baburnama», were analyzed and compared. Three versions of their translation were looked through.

Keywords: translation theory, pragmatics, linguoculturological interpretation, anthroponyms, method of figurative expression, transliteration, translator, receptor.

INTRODUCTION

In translation practice, there is a tradition of finding and reconstructing toponyms and anthroponyms from the language which is being translated to another one. This has also been the subject of ideas in European translation studies. Vermers Albert Peter points out: «When translating names of people, it is possible to translate them even if they do not fully understand their lexical meaning. If a translator needs the translation of it, it is required to know what it means in that language. I think it is good that people's names shouldn't be translated into foreign

languages»¹. This involves following important rules of translation theory, such as pragmatics of originality, adequacy, and linguoculturological interpretation.

The author of «Baburnama» notes anthroponyms, relying on the method of figurative expression. It does not simply mention anthroponyms as information, but creatively parallels relevant names of the place, genetic-historical aspects, social situations, and as well as etymological features. Babur also adds nicknames or titles to his beys, amirs, ministers, armies, and in this case, anthroponyms served to distinguish them from one another.

Indeed, «There is an idea in translation that if an element is important for understanding a text, it is necessary to find grammatical equivalents. According to A.V. Fedorov's idea, the purpose of translation is not to repeat the grammatical form. The purpose of translation is to express an idea in general. If grammatical forms have their stylistic role in the original text (more frequent use of words or sentences), translations will have to recreate these features using analog means»². In the process of

¹Vermers Albert Peter. Proper Names in Translation. – Debreccen 2001, – P.10.

²Fedorov Andrei. Osnovy Obshchej Teorii Perevoda. – Saint-Petersburg: Philological faculty SPbSU – Moscow: Philologia Tri, 2002. – P.234

translating anthroponyms, it is important to translate the name and it should be its real meaning. Because, when translating anthroponyms in the text of the «Baburnama» by English translators, we have learned that the translation of Anette Beveridge was more successful than others. But even the translations of all the names do not give the exact meaning of the anthroponyms in the original text. Although translators reconstructed anthroponyms through the method of transcription and transliteration, we see that they have not migrated as they are pronounced in the original language. In the process of analyzing the translations, we also became convinced that by bypassing these names from language to language, the anthroponym in the original text became a completely different person.

The following translation methods should be used in the translation of anthroponyms and toponyms:

1. Transliteration, to me more concrete the transliteration of anthroponyms and toponyms in English letters;
2. Word by word, that is, to express it literally through translation;
3. Descriptive translation, i.e revealing the content of the meaning expressed by anthroponyms and toponyms;
4. Translations were also translated by giving translations of anthroponyms and toponyms through comments.

When determining the criteria for the restoration of anthroponyms, we must take into account that names can give certain information about their object. It should also be noted that as a linguistic unit they name individuals and distinguishes individuals from each other.

Another aspect of the poetic originality in the «Baburnama» is demonstrated in the fact that geographical place, terms, names, and personal names are expressed concisely and precisely in widespread words. at the same time. Such a realistic and concise method of depiction testifies to the highness and originality of Babur's skill. In the «Baburnama» the names of places and people are not

simply mentioned, but the images associated with them are described thoroughly. The clear indication of the geographical coordinates of different regions, latitudes, and cities will further increase the scientific value of the «Baburnama».

MAIN PART (DISCUSSION)

Let's analyze the sentence which is taken from «Baburnama»: «...менинг ганимим Шайбоқхондек пуртажриба ва кўп иш кўрган ва улуг ёшлиқ киши эди» (Baburnama. 2002; 80). In particular, Babur emphasizes that the enemy is more experienced than himself, even older. Below we discuss how anthroponyms in this text are reflected pragmatically in the translated text.

In Leiden-Erskine translation it depicts in this way: «...I had opposed to me an enemy like Sheibani Khan, a man full of talents, of deep experience, and in the meridian of life» (Мен курашишимга тўғри келган душман Шайбоқхондек ўта қобилиятли, кўп тажрибали ва ҳаётнинг кўпини кўрган киши эди (М.М)). It is important to give an alternative version of each word or combination used in the original in the translated text and to reflect the pragmatic features of the original. The translation of the anthroponym «Шайбоқхон» in the original text is translated as «Sheibani Khan» with the help of transliteration form. In the translation of this anthroponym, the author is divided into two parts and given as «Sheibani Khan». If we analyze the fact that the word khan is added to Babur, assuming that Shaybani is a khan, we can say that the translator also separated Shaybani to show to the recipient that his name was khan to show that he was a “khan” (prince). The author not only mentions Shaybakhan's name but also shows how powerful he was. The word «улуг ёшли» is translated as «meridian of life» (ёши улуг), in this case, we can say that the translator used alternative that is somewhat inconsistent with the pragmatic features of the original text. The word combination «пуртажриба ва кўп иш кўрган» translates as «a man full of talents, of deep experience» (ўта қобилиятли, кўп тажрибали киши). As a result, it is slightly exaggerated that Shaybanikhan was stronger and more experienced than Babur. That is, the general description of

Shaibanikhan is highly privatized. Although the translator understood the content of the text, he could not fully feel the subtlety of Bobur's style of narration.

In A. Beveridge translation it translates like this: «*I had as my opponent, such a man as Shaibaq Khan, of mature age and an eye-witness of many affairs*» (А.Беве́риж. 1922; 134) (*Шайбонийхондек менинг душманим камта ёшли ва кўп ишларнинг гувоҳи бўлган*). The translation of the anthroponym «Шайбоқхон» in the original text is translated by a transliteration in the form «*Shaibaq Khan*». In the translation of this anthroponym, the author has divided the word «Шайбоқхон» into two parts, like Leiden-Erskin, and is given as «*Shaibaq Khan*». Here, the translator used the Leiden-Erskin method, but they differed in pronunciation. The text of the translation does not indicate that Sheibanikhan was more experienced than Babur, and the pragmatic nature of the original is not reflected. In reconstructing comparative images, the interpreter focuses on their meaning and content. For example, the phrase «*кўп иш кўрган*» is given in the form «*an eye-witness of many affairs*» (*кўп ишларнинг гувоҳи бўлган*) and it is close to the original text. The phrase «*Улуғ ёшлиқ*» is translated as «*mature age*» (*камта ёшли*), which results in a grammatical transformation in the text. Another feature of A. Beveridge's translation is seen in the simplification of the original text.

In W. Texton's translation gives in this way: «*...my opponent was a seasoned and elderly person like Wormwood Khan*» («...менинг *ганимим Шайбоқхондек кўп тажрибали ва улуғ ёшли киши эди*). The translator translated the text simply and clearly. But in the anthroponym translation, unlike both translators, the anthroponym «Шайбоқхон»³ (He was born in Bukhara. Son of Shah Budog Sultan. His grandfather Abulhairkhan named him Shokhbakht) in the original text is translated to «*Wormwood Khan*»⁴. From this translation, it can be

understood that Babur's battles with Shaibanikhan seem to have been translated by embodying the author's relationship with Shaibanikhan. In the translation process, we can see that the translation was done in the form of adjective+subject. In Willer Texton's translation, the word khan is also written separately. The ability of Shaibanikhan is given in this way: «*нуртажриба ва кўп иш кўрган*» - «*seasoned*» (*кўп тажрибали*). The translator wants to give the word «*кўп иш кўрган*» with the help of the «*seasoned*» (*кўп тажрибали*). Although Babur narrated the text briefly and clearly, the translator shortened it. The word «*кўп иш кўрган*» in the original text is not translated. This «*улуғ ёшли*» compound is translated in Leiden-Erskin's translation, while A. Beveridge translates it as «*камта ёшли*» and W. Texton as «*улуғ ёшли*» according to the original. This ensured that the translated text was clear and concise.

It can be seen from the examples that in the analyzed translation texts we can see that words are exaggerated, expressed two words by one word, or adding words in reverse. While in anthroponym translations, both translators did the translation in two different pronunciations using the transliteration method, we are sure that Willer Texton did the word-for-word translation and did not ignore the details of events in the anthroponym translations. In addition, the generalization and modulation methods used in them further increased the translation value. The pragmatic translation of anthroponyms plays an important role in this. The main focus is on the restoration of alternative variants of anthroponyms in translated languages. According to Nayda's opinion: «*Pragmatics, unlike semantics and syntax, is concerned with the behavior of characters and their relationship. This meaning is becoming important because the main meaning of any message in an interaction must be clear to the receptor. So, for any analysis of meaning, people must react to the characters*»⁵.

Sometimes if you cannot find an alternative to words and phrases, you have to use synonymous words

³ Encyclopedia of Zakhiriddin Mukhammad Babur–Tashkent, «Shark» 2014 – P. 566

⁴ <https://dictionary.cambridge.org/ru> an unpleasant person who does not deserve respect; (хурматга нолайиқ, ёқимсиз инсон)

⁵ Edwin Charles. Contemporary Translation Theory Gentzler, Ph.D. – Vanderbilt University, 1990. – P.63

instead. As a result, sentences cannot be understandable for the recipient. Such problems often arise when specific words are faced in the original text. Many attempts are being made to solve this problem: to find the original meaning of the original word in the context and to give it an alternative or to give it through transliteration, such as interpretation. Foreign translator Vanderauvera Ria writes about this: «Translation is like text processing. Because it is a special case that shows a slight difference from the source text. It requires to vary considerably from text to text, but to retain the exact meaning and content»⁶. The ideas of translator Vanderauvera Ria also helped for translating anthroponyms. Indeed, the translation of anthroponyms should move from text to text must not differ significantly from the original text. Only then will the anthroponyms be given by the author of the work retain their form and content.

CONCLUSION

From the above analysis, in the process of a comprehensive analysis of anthroponymic translations based on the general methodology of translation theory and practice, we decided to define the following translation criteria of anthroponymic translations:

1. To pay attention to the lexical meanings of anthroponyms;
2. To make a general impression on the recipient, to express the words clearly that it can be understandable to the recipient;
3. To have own structure and content of the anthroponyms and take them into account in translation;
4. Anthroponyms are usually given simply and are accompanied by nicknames to make them understandable to the recipient, which is done in translations in slang, word by word, figurative expression, and other ways;
5. Anthroponyms can act as a specific part of speech and interact with other parts of speech, mainly being the owner of the sentence, which should be done in translations.

When we compare the three translated texts, it becomes clear that the use of different interpretations and comments to adapt them to the receptor sometimes brings success to the translator, but sometimes impedes the adequacy of the text. In some words, the omission of phrases also reduces the chances of a prescription. It weakens the pragmatism of the original text.

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