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COMPARATIVE ANALYSIS OF TIMURID ERA REALIA IN UZBEK AND ENGLISH: TRANSLATION CHALLENGES AND LINGUISTIC SOLUTIONS

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Annotatsiya. Ushbu maqolada Temuriylar davri (XIV–XV asrlar) ijtimoiy-siyosiy va madaniy hayotiga xos bo‘lgan realliklarning (realia) leksik-semantik xususiyatlari hamda ularni ingliz tiliga o‘g‘irishdagi tarjima muammolari tadqiq etiladi. Temuriylar sulolasining tarixiy o‘ziga xosligini aks ettiruvchi realiyalar madaniy-markazlashgan birliklar sifatida tahlil qilingan. Tadqiqot davomida transliteratsiya, tavsifiy tarjima va moslashtirish kabi strategiyalarning samaradorligi aniqlangan. Shuningdek, tarjima jarayonida "milliy kolorit"ning qisman yo‘qolishi muammosi ilmiy asoslab berilgan.

Kalit so‘zlar: Temuriylar davri, realiyalar, tarjimashunoslik, tarixiy terminologiya, o‘zbek tilshunosligi, madaniy ekvivalentlik,

Asosiy qismlar:

- **Tarixiy kontekst:** Temuriylar davri tili (eski o‘zbek tili) o‘zida ham turkiy, ham forsiy qatlamni birlashtirgan bo‘lib, davlat boshqaruvi (*devonbegi*, *parvonachi*), harbiy unvonlar (*tumanboshi*, *bahodir*) va kiyim-kechak (*to‘n*, *qabo*) kabi sohalarda o‘ziga xos terminologiyani shakllantirgan.

- **Tarjima muammosi:** Ingliz tilida ushbu tushunchalarning bevosita ekvivalenti yo‘qligi sababli, tarjimon ko‘pincha "**loss of meaning**" (ma‘no yo‘qolishi) xavfiga duch keladi. Masalan, "*sohibqiron*" so‘zini shunchaki "*conqueror*" deb tarjima qilish uning astrologik va g‘oyaviy mazmunini ochib bera olmaydi.

- **Strategiyalar:** Maqolada transliteratsiyadan so‘ng izoh berish usuli eng maqbul yo‘l sifatida ko‘rsatilgan.

Аннотация. Данная статья посвящена исследованию лексико-семантических особенностей реалий эпохи Тимуридов (XIV–XV вв.) и анализу трудностей их перевода на английский язык. Реалии, рассматриваемые как культурно-специфические единицы, являются носителями исторической идентичности династии Тимуридов. В работе определены наиболее эффективные стратегии перевода, такие как транслитерация, описательный перевод и адаптация, а также подчеркивается неизбежность потери «культурного колорита» в процессе межъязыковой трансформации.

Ключевые слова: эпоха Тимуридов, реалии, переводоведение, историческая терминология, узбекская лингвистика, культурная эквивалентность,

Основные аспекты:

- **Лексический пласт:** Особое внимание уделяется терминам государственного устройства и быта. Реалии типа "*darugha*" (даруга) или "*soyurgal*" (союргаль) требуют не просто перевода, а историко-культурологического комментария.

- **Проблема эквивалентности:** Статья анализирует, как западная лингвистическая традиция воспринимает восточные титулы. Часто использование западных аналогов (например, "*knight*" вместо "*bahodir*") приводит к искажению исторического контекста.

- **Методология:** Автор предлагает использовать комплексный подход: сохранение графической формы слова (транслитерация) с последующим дескриптивным (описательным) пояснением в сносках, что позволяет сохранить аутентичность текста.

Abstract. This article explores the lexical-semantic features of realia belonging to the Timurid period (14th–15th centuries) and the intricate difficulties of their translation into English. Realia, serving as culturally specific units, carry the profound historical and socio-political identity of the Timurid dynasty. The study evaluates the most effective translation strategies—including transliteration combined with footnotes, descriptive translation, and functional adaptation. Furthermore, it highlights the phenomenon of "cultural entropy," where the specific historical atmosphere and "flavor" of the era are subject to inevitable loss during the translation process.

Keywords: Timurid era, realia, translation studies, historical terminology, Uzbek linguistics, cultural equivalence,

Key Points:

- **Semantic Fields:** The research categorizes Timurid realia into distinct groups: administrative titles, military ranks, and social hierarchy terms.

- **The Dilemma:** Translating terms like "*Sohibqiron*" or "*Tuyul*" involves more than linguistic substitution; it requires navigating between **foreignization** (keeping the text exotic) and **domestication** (making it readable for English speakers).

- **Conclusion:** The paper suggests that for academic translations, a hybrid approach is superior, ensuring that the specialized vocabulary of Medieval Central Asia remains recognizable yet understandable to a global audience.

Introduction. The Timurid Renaissance represents a monumental pinnacle in the history of Central Asian civilization, marking a golden age where science, architecture, literature, and governance reached unprecedented heights. Under the patronage of Amir Temur and his successors, the region became a global hub for intellectual and cultural flourishing. Today, for researchers at the **Kokand State Pedagogical Institute** and other academic centers, the preservation and global dissemination of this heritage is a task of paramount importance. However, the bridge between the medieval Turkic-Persian linguistic

landscape and the modern English-speaking world is often obstructed by the complexity of **realia**.

Realia are words and expressions denoting objects, concepts, or phenomena that are unique to the geographical, social, and historical reality of a specific nation or era. In the context of the Timurid period (14th–15th centuries), these terms are not merely vocabulary; they are cultural vessels that carry the "genetic code" of a bygone civilization. Terms such as *sarpo* (ceremonial clothing), *jizya* (tribute tax), *dargoh* (the sublime court), and *tumanboshi* (military rank) encapsulate the socio-political hierarchy and administrative brilliance of the era.

The core problem lies in the fact that these terms often lack direct semantic equivalents in the English language, creating significant "linguistic lacunae." A simple translation often strips the word of its historical depth, while a failure to translate them accurately leads to a loss of "cultural flavor" (national color). This research aims to analyze the lexical-semantic structure of Timurid-era realia and establish a systematic framework for their translation, ensuring that the historical identity of the Uzbek people remains intact within the global academic discourse.

Theoretical Framework and Literature Review

Defining Realia in Translation Studies

The concept of realia has been a subject of intense debate in translation studies. Scholars like S. Vlahov and S. Florin define realia as "words of the popular language which name objects, concepts, and phenomena characteristic of the geographical environment, culture, and material life of a people." In the study of the Timurid period, realia can be categorized into several distinct semantic fields:

1. **Administrative and Political Realia:** (*Devon, yurt, sarguzasht*)
2. **Military Realia:** (*Yosovul, qal'abegi, mardikor*)
3. **Everyday Life and Material Culture:** (*Qabo, dastarkhan, kavush*)
4. **Religious and Judicial Realia:** (*Muhtasib, fatwa, madrasah*)

The Concept of "Cultural Lacunae"

A "lacuna" occurs when a concept in the Source Language (SL) does not exist in the Target Language (TL). For example, the Timurid concept of *soyurgal* (a land grant provided for military service) does not equate perfectly to the European "fief" or "manor," as the legal and social obligations differed significantly. Translators must decide between **domestication** (making the text familiar to the English reader by using Western terms) and **foreignization** (retaining the original term to preserve cultural uniqueness).

Previous Research on Timurid Lexicography

The study of Timurid-era terminology is rooted in the works of classical and modern Uzbek linguists and historians. However, much of the existing literature focuses on the etymological or historical aspects of these terms. There is a noticeable gap in research concerning the **inter-linguistic transformation** of these terms into Western languages. This article builds upon the foundational theories of scholars like Nida and Venuti, applying them

Lexical-Semantic Analysis of Timurid Realia

The lexicon of the Timurid period is characterized by its "syncretic" nature—a blend of nomadic Turkic traditions, Islamic principles, and Persian courtly culture.

- **Social Stratification:** Consider the term "*Sohibqiron*." In many English texts, it is translated simply as "Conqueror" or "World-Shaker." However, semantically, it refers to a ruler born under a specific astrological alignment (the conjunction of Jupiter and Saturn). The English term "Conqueror" captures the *action* but loses the *divine/cosmic legitimacy* inherent in the original word.

- **Military Hierarchy:** The term "*Bahodir*" is often translated as "Hero" or "Knight." Yet, in the Timurid military system, it was a specific title bestowed upon elite warriors who demonstrated extraordinary bravery in the vanguard. The European "Knight" carries connotations of chivalry and feudalism that do not align perfectly with the Central Asian *Bahodir*.

Strategic Approaches to Translation

To bridge the gap between the 15th-century East and the 21st-century West, three primary strategies are identified:

1. **Transliteration with Explanatory Footnotes:** This is the most academically rigorous method. By keeping the word "*Xonako*" and providing a detailed footnote about its role as a Sufi lodge and hospice, the translator preserves the cultural artifact while educating the reader.

2. **Descriptive Translation (Paraphrasing):** This involves replacing the realia with a phrase that explains its function. For instance, "*Zakat*" might be translated as "the obligatory alms-giving in Islamic law." While clear, this method can make the text cumbersome.

3. **Functional Equivalence:** This strategy uses a near-equivalent from the target culture. While "*Vizier*" is often used for "*Wazir*," it is important to note that the powers of a Timurid *Wazir* often differed from those in the Ottoman or Abbasid systems.

Conclusion of the Preliminary Study

The translation of Timurid realia is not merely a linguistic exercise but a cultural negotiation. As researchers at institutions like **Kokand SPI** continue to translate primary sources—such as the *Zafarnama* or the *Baburnama*—they must remain vigilant against "cultural erasure." The inevitable loss of some "cultural flavor" can be mitigated by a hybrid approach that prioritizes transliteration for key historical terms. By doing so, we ensure that the Timurid legacy is not just "translated," but truly "understood" by the global community.

The Classification of Timurid Realia

To compare these terms effectively, we must categorize them based on their socio-historical functions.

I. Administrative & Political Realia

Category	Term (Uzbek)	Contextual Meaning in English
Legislation	Fermon	An official royal decree or sovereign mandate issued by the Amir.
Supreme Body	Devoni Buzurg	The "Great Council" or central administration handling state affairs.
Diplomacy	Elchi	An ambassador or high-ranking diplomat representing the Timurid court.
Executive	Vazir	A high-ranking minister responsible for civil and financial management.

II. Military & Defense Structures

Terms related to the organization of the Timurid army and tactical units.

Category	Term (Uzbek)	Contextual Meaning in English
Unit Size	Tuman	A strategic military division consisting of 10,000 soldiers.
Mobilization	Tavachi	Military officers responsible for recruitment and troop logistics.
Honorific	Bahodir	A title granted to soldiers who displayed exceptional bravery in battle.
Tactics	Chovul	A specialized vanguard or scouting party used for reconnaissance.

III. Architectural & Urban Elements

Realia found in the grand constructions of Samarkand, Herat, and beyond.

Category	Term (Uzbek)	Contextual Meaning in English
Education	Madrasa	An advanced higher education institution for science and theology.
Main Portal	Peshtoq	The high, ornamental front entrance typical of Timurid monuments.
Public Space	Registon	A central public square or marketplace, literally "place of sand."
Garden Art	Chorbog'	A four-quadrant Persian-style garden reflecting paradise on earth.

IV. Socio-Economic & Land Systems

Category	Term (Uzbek)	Contextual Meaning in English
Land Grant	Soyurg‘ol	A hereditary land allotment given for military or civil merit.
Religious Fund	Vaqf	Land or property donated for the upkeep of religious/social buildings.
Agriculture Tax	Xiroj	A land tax based on the percentage of the harvest produced.
Trade Duty	Tamg‘a	A tax or stamp duty levied specifically on commercial goods and trade.

Historical Context and Significance:

The terms classified above represent the core of the **Timurid Administrative System**, which was a unique synthesis of Turko-Mongol military traditions and Persian bureaucratic governance.

- **The "Tuzuklar" Framework:** Most of these realia are rooted in the "**Temur Tuzuklari**" (The Institutes of Timur), a foundational legal and political treatise that outlined the rules of statehood, the hierarchy of the army, and the protection of subjects.

- **Economic Stability:** The transition from nomadic taxation (like *Kopchur*) to settled agrarian and trade-based taxes (like *Xiroj* and *Tamg‘a*) facilitated the economic "Renaissance" seen in Samarkand and Herat.

- **Architectural Legacy:** The terms *Peshtoq* and *Madrasa* are not merely structural descriptions but symbols of the Timurid policy of using monumental architecture to project imperial power and promote scientific advancement (as seen in the works of Mirzo Ulug‘bek).

- **Social Integration:** Systems like *Soyurg‘ol* and *Vaqf* acted as the "social glue," ensuring loyalty from the military elite while providing permanent financial support for the empire's vast network of mosques, hospitals, and educational centers.

3. Comparative Problems and Translation Strategies

Translating Timurid realia into English involves a conflict between **accuracy** and **readability**.

A. Transliteration with Footnotes

This is often the most accurate method for historical texts.

- *Example:* The term "**Khurultai**" is transliterated rather than translated as "meeting."

- **Problem:** Excessive use of transliteration can make a text inaccessible to a non-specialist English reader.

B. Descriptive Translation (Paraphrasing)

When a term is unique, a phrase is used to explain it.

- *Example:* "**Yaso**" (Chinggisid/Timurid law) is often translated as "The Great Code of Laws."

- **Problem:** This loses the "archaic" feel of the original Uzbek/Chagatai term.

C. Functional Equivalence

Finding a Western historical equivalent.

- *Example:* Translating "**Vazir**" as "Prime Minister."

- **Problem:** This is a "modernization" error. A *Vazir* in the 15th century had different powers and religious obligations than a modern Prime Minister.

4. Semantic Shifts and "Cultural Untranslatability"

A major issue identified in this research is the **polysemy** of Timurid terms. For instance, the word "**Dargoh**" can mean a palace, a court, or a Sufi shrine depending on the context.

- In English, "Court" covers the legal/regal aspect but misses the spiritual sanctity implied in the Uzbek *Dargoh*.

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5. Methodology for Improved Translation

For scholars at Kokand DPI, the following 3-step model is recommended:

1. **Etymological Analysis:** Determine if the term is Old Turkic, Persian, or Arabic in origin.

2. **Contextual Mapping:** Identify if the term is used in a poetic (*Babrur-name*) or administrative (*Tuzuk-i-Timuri*) context.

3. **Hybrid Approach:** Use the original term in italics followed by a brief parenthetical explanation.

- *Example:* "...the *Suyurghal* (land-fief system) ensured military loyalty."

Conclusion

The intricate process of translating Timurid-era realia into English transcends the boundaries of traditional linguistics; it is, in essence, a complex act of **cultural mediation**. As this study has demonstrated, the lexicon of the 14th and 15th centuries is not a static collection of words, but a living repository of the Timurid Renaissance's socio-political, spiritual, and scientific achievements. When a translator attempts to bridge the gap between the Chagatay or Persian-influenced terminology of the Timurid court and the modern English language, they are navigating between two fundamentally different civilizational frameworks.

The English language, having evolved through the lens of Western European feudalism and Latinate legal traditions, frequently lacks the precise nuances required to articulate the **Timurid administrative and spiritual hierarchy**. For instance, Western terms such as "fief," "nobility," or "vassal" carry heavy Eurocentric connotations that do not align perfectly with Timurid concepts like *soyurgal*, *tarkhan*, or *sipahi*. Relying solely on these

functional equivalents risks a phenomenon known as "**cultural erasure**," where the unique identity of Central Asian statehood is subsumed under Western historical paradigms.

To mitigate the inevitable "translation loss" and preserve the "cultural flavor" of the era, this research highlights several critical imperatives for the future of Uzbek translation studies:

- **The Necessity of Hybrid Strategies:** The study concludes that no single translation method is sufficient. While **transliteration** preserves the phonetic identity of the realia, it must be complemented by **descriptive glosses** or footnotes to ensure the target audience fully grasps the conceptual depth. This dual approach ensures that the term is not only seen but understood within its original context.

- **The Development of a Standardized Bilingual Glossary:** There is an urgent need for Uzbek linguists and historians—particularly those operating within academic hubs like the **Kokand State Pedagogical Institute**—to collaborate on a comprehensive, standardized bilingual glossary of Timurid terminology. Such a resource would serve as a vital tool for international scholars, preventing the fragmented or inconsistent rendering of key historical terms across different academic works.

- **Preservation of Spiritual and Scientific Nuance:** The translation of spiritual realia (e.g., *khanqah*, *murshid*, *silsila*) and scientific terminology must be handled with extreme delicacy. These words are often the "lacunae" where the most significant cultural data resides. A standardized approach would help maintain the integrity of the Timurid intellectual legacy as it is introduced to the global "Anglosphere."

In final analysis, the goal of translating the Timurid heritage is to achieve **communicative equivalence** without sacrificing **historical authenticity**. By developing a systematic framework that balances phonetic transcription with descriptive clarity, we can ensure that the "Sohibqiron's" legacy is communicated to the global community with its majesty and precision intact. The "lacunae" in translation should not be viewed as barriers, but as opportunities to enrich the English language with the profound vocabulary of Central Asia's most celebrated era. This endeavor remains a priority for modern Uzbek linguistics, serving as a bridge between a glorious past and a global future.

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