

## The Expression of Spatial Ethnographic Units in French in the “Baburnama”

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### ABSTRACT

*The concept of space is emphasized in philosophy as one of the main forms of existence, referring to the location, scope, and arrangement of objects and their structural points in the world. Space and time are inseparable forms of existence; space is the arrangement and extent of three-dimensional material objects, while time refers to the sequence of events and their continuity. These concepts are fundamental to the material world and are expressed both in real space and in time. The units that represent spatial ethnographic units in the work “Baburnama” – such as steppe, pass, garden, and mountains – were distinguished. Their differences and similarities in the French-language variant of the work were analyzed in detail.*

**Keywords:** Ethnographic units, spatial representation, geographical terms, cultural adaptation, linguistic accuracy, natural space

### INTRODUCTION

The concept of space in philosophy is emphasized as one of the fundamental forms of existence, representing the arrangement, scale, and scope of objects that make up the world and the structural points within them (Yusubov, Sayithodjaev, Mavliyanoff 2012: 98). According to N. I. Kondakov (1975), space and time are the fundamental inseparable forms of existence. Space is defined as the arrangement, degree, and time

of three-dimensional material objects, while time refers to the sequential changes of events and their continuity, existing in one dimension, being unique and non-repetitive. The scholar explains that space and time exist independently and uniquely in reality and in human consciousness, meaning they are intrinsic to the material world itself and are expressions of real space and time in existence. Through dialectical analysis, Kondakov proves that idealist teachings are incorrect, asserting that space and time are forms of subjective perception and products of consciousness. Dialectical materialism reveals the nature of space and time as distinct from matter and exposes the elemental nature of mechanical materialism, which describes space as an empty container, with material objects placed within it (1975: 486).

In French dictionaries, space is defined as follows: "A certain characteristic of an object that leads to it occupying a specific volume or area within a certain degree or range, i.e., its own required area or volume, the degree to which it is bounded by something or the distance between two things, a surface area, a designated space for a particular purpose, or a localized area where specific activities are carried out" (Larousse: 3).

In linguistics, the linguistic units that express the concept of space in existence are studied as part of the semantic field of locality, functioning as a means to determine the location (Qurbnova 2007: 4) of a particular object or as the spatial or locational reference (Ergasova 2011: 21) of an object or item.

#### LITERATURE REVIEW

"Baburnama" has been studied with great interest by European scholars (Samoylovich 1917; Blagova 1954; Blagova 1994: 404; Baburnama 1958; Blagova 1946; Conrad 1986; Gamble 1994; Yoneyama 1995; Sharma 1990: 154; Mano 1995: 630; Atanüyazow 2004; Husayn 2010; Bilveren 2015), among which the work of French Orientalist Jean-Paul Roux (2009: 422), *The History of the Great Mongols. Babur* is particularly notable. Additionally, the "Baburnama" has been researched by prominent Western scholars such as D. Witzgen, J. Leyden, W. Erskin, R. Caldecott, Jean Louis Baké-Grammon, G. Elliot, Pave de

Courtesy, A. S. Beveridge, H. Beveridge, M. V. Kuprelizoda, as well as Russian scholars like N. I. Ilminsky, V. V. Bartold, A. N. Samoylovich, M. Sale, A. A. Semyonov, A. Yu. Yakubovsky, and Afghan scholars such as Ahmad Ali Kuzod, Abdulhai Habibi, Gulchin Ma'ani, as well as Indian scholars like Zokir Hussain, Nurul Hassan, and Munni Laal.

The fact that the ethnographic units in the French translations of "Baburnama" have not been specifically studied from a linguocultural perspective highlights the relevance of this research.

#### METHODOLOGY

Currently, research conducted by our scholars reveals that local relations belong to various levels of language. These scholars have attempted to define the boundaries of the local field of linguistic tools related to this relation. Since local relations are expressed through various linguistic signs and tools, the determination of these boundaries and the study of the parameters expressing them is still ongoing.

The concept of locality is explained in the academic *Glossary of Linguistic Terms* by A. Khoziev as follows: Local relations (lot. *Localis* — related to place, location) — specifically, spatial relations (2002: 59).

Scholars, in their study of the concept of space in the "Baburnama", distinguish two types: a) space expressing geographical concepts, and b) toponyms (Kholmanova 2021: 246).

Geographical concepts denoting space have existed since the ancient Turkic language period, and most of them are found in the "Baburnama".

Terms like *Ulang* and *Kotal* are examples of such concepts. When researching the ethnographic characteristics of the spatial expressions in the work, we first classified them as follows:

Table 1. *The expression of spatial ethnographic units in French translation of the “Baburnama”*

	Types of Space	In the original	In the amended text	In translation by Pave de Courtey	In Jean Louis Bake-Grammont translation
1	Geographical Space	Samarqand, Qobul, Andijon, Shahrisabz	Samarqand, Qobul, Andijon, Shahrisabz	Samarkand, Kaboul, Endidjân, Chehr~i-Sebi	Samarcande, Kaboul, Andijan, Chahr-i Sabz
2	Natural Space	Domana, ko'tal, Havol, O'lang	Tog' etagi, dovon, g'or, maysazor	flanc de la montagne, le col, une grotte	flanc de la montagne, le col, une grotte
3	Social Space	Bozor, Hammom Karvonsaroy	Bozor, Hammom Karvonsaroy	Le bazar, le bain	Le bazar, Le bain
4	Religious Space	Masjid Madrasa	Masjid Madrasa	Le mosquée, La medreceh	Le mosquée, La médersa
5	Battlegrounds	Maydon, Qo'rg'on	Maydon	La place, la citadelle	La place, la citadelle

## RESULTS AND DISCUSSION

When studying spatial units, the “Baburnama” serves as an object of research in this context. Wherever Babur was, he carefully observed the unique characteristics of each place and sought to determine why certain places were named as they were. For example, he highlights that the grave of Hazrat Nuh’s father, Mehtar Lom, is located in the Alishang district. Some historical sources refer to Mehtar Lom as Lamak or Lamkon. This may be due to linguistic rules, where sometimes the sound "k" (kaf) is replaced with "gh" (ghain), and as a result, this region was named Lamghon (Babur 2018). Babur also makes an effort to scientifically explain the origins of place names such as Konibodom, Hodarvesh, Shahrisabz, Nasaf, Khwarezm, Kashmir, and many others. He clarifies the etymology of over 100 place names, including studying the toponymy of Afghanistan and determining the meanings of more than a

hundred names there. Among these, he provides information related to numerous tribes in the region, such as:

*U paytda Yor Husayn Daryoxon Kachakotda edi. Ko' hatdan olib borgan farmonlarini ro' kach qilib, Dilazok va Yusufzaydan bir guruh afg' onlarni va yana bir guruh Jat, Gujurni o' zi bilan hamroh va navkar qilib, ish-kuchi el talamoq, yo' l urmoq edi. Baqining xabarini eshitib, yo' lini to' sib, Baqi bilan borganlarni o' rab oldi. Baqini o' ldirib, xotinini oldi. ("Boburnoma" p. 125)*

In the translation by J. L. Bake-Grammon:

*Le fils de Darya Khan, Yar Husayn, se trouvait alors dans Katchkot, faisant valoir l'édit que lui avait accordé à Kohat. Il avait comme compagnons et hommes liges un parti d'Afghans Dalazak et Yusufzay, ainsi que quelques Jat et Gujur. Ils consacraient leur temps à dépouiller les gens et à battre les routes. Lorsqu'il entendit dire que Baqi allait passer, il lui barra la route, fit prisonniers ceux qui étaient avec lui, le mit à mort et prit sa femme. ("Le livre de Babur", p. 157)*

"Darya Khan's son, Yar Husayn, was then in Katchkot, claiming I credit that I had granted him in Kohat. He had as companions and leaguemen a party of Afghans Dalazak and Yusufzay, as well as some Jat and Gujur. They devoted their time to stripping people and beating the roads. When he heard that Baqi was about to pass, he blocked his way, took those who were with him prisoner, put him to death and took his wife."

"The notes of Pavel de Courtey are reflected in his dictionary dedicated to the work. In this, the scholar presents translations directly from the Ilminsky manuscript in its original form in the old Chagatay script. Jean Louis Bake-Grammon's translation, in contrast, presents the notes alongside the text as a separate section, making it easier for the reader to access information. In the passage above, we witness his references to ethnographic-related terms and their corresponding notes."

**Dalazak (2)**

*Tribu afghane, établie jusqu'à la fin du XVe siècle dans la région de Pechavar. Elle en fut peu à peu chassée par une migration des*

*groupes afghans khakhay (Yusufzay, Gugyani, Tarkalani, etc.) et Ghoriya Khayl (Mohmand, etc.), qui les repoussèrent au nord de la riviere de Kaboul et au-dela de l'Indus.*

“Afghan tribe, established until the end of the fifteenth century in the Pechavar region. She was gradually driven out by a migration of Afghan groups khakhay (Yusufzay, Gugyani, Tarkalani, etc.) and Ghoriya Khayl (Mohmand, etc.), who pushed them north of the Kabul river and beyond l'Indus.”

### **Gujur (3)**

*Tribus établies notamment entre Nilab, le Cachemire et le Bihre. Les Gujur, ou Gujar, ont donné leur nom a la province indienne du Gujarat. (Tribes established in particular between Nilab, Kashmir and Bihre. The Gujur, or Gujar, gave their name to the Indian province of Gujarat.)*

The work contains many place names related to ethnicity. Their etymology is extensively covered in the annotations of the work, and in many parts, it is observed that Babur himself provides analyses.

In our research, we applied a comparative analysis approach in examining the ethnogeographic units used in the *Baburnama*. This approach primarily involves a careful review and requires clearly expressing the linguistic features of ethnographic units. Otherwise, an imprecise translation can weaken the reader's understanding, leaving them without information about the place where the events occurred. Thus, this necessitates the translator providing every detail from the original text clearly, with explanations if necessary.

The process of working with the material was carried out as follows:

1. Using the full selection method, place names with ethnographic characteristics were selected as examples for analysis. They were divided into broad groups, including all the classifications mentioned above, i.e., geographical, natural, social, religious, and battlefield groups.
2. The selected ethnographic place names were further divided into more specific groups, and the translation method was determined.

3. To show this more clearly, two types of translations were analyzed: one where the original text was transliterated and another where a literal translation was used.

Geographical objects form a group that has stable variants when translated into any language. Therefore, no deviations were found in the translation of such units in the work. Generally, translating real toponyms presents a certain difficulty for the translator, as these elements are of significant artistic importance. However, translating geographical objects is sometimes relatively easier, and many translators use the transliteration method in such cases. Nevertheless, some difficulties are observed: for example, when translating small towns or villages, they are successfully rendered through transcription, and an explanation is also provided.

The etymological definition of the name of the city “Shahrisabz” is provided as follows in the work: *Bahorlari sahrosi va shahri va bomi va tomi xo' b sabz bo' lur uchun Shahrisabz ham derlar* (“Boburnoma”, p. 58). In the translation: *Comme, au printemps, la campagne, les murailles et les toits de la ville deviennent d'un beau vert, Kesh est aussi appelée Chahr-i Sabz* “*Ville Verte*” (“Le Livre de Babur”, p. 75).

Jean Louis Bake-Grammon emphasizes the name “Kesh” in order to provide the reader with a clearer understanding of Shahrisabz in French and translates “Chahr-i Sabz” literally as “*Ville Verte*” (Green City). The fact that Shahrisabz was the birthplace of Timur and was repeatedly attempted to be made the capital is fully expressed in the translated work as well. Its ethnogeographic description here offers the opportunity to imagine the lifestyle of Turkic peoples.

The geographic information in the “*Baburnama*” forms the basis for considering it as an initial geographic source. When Uzbek geographer H. Hasanova researches Babur's geographical legacy, she travels from Andijan to India, witnessing the places Babur passed through, the cities he founded, and the pilgrimage sites. Compiling the travel data, she writes a work about Babur's geographic legacy. In this manuscript, she creates a map of the cities and villages mentioned in the “*Baburnama*” and provides

explanations for some of the toponyms (Hasanov 1985: 120). Toponyms are also considered part of a country's "national language" (p. 120) and scholars have developed dictionaries related to them. The history of toponyms is as ancient as the language itself, serving as an encyclopedia that reflects the history and culture of the people. Geographic names are an important part of human culture, symbolizing the inevitable result of its development and representing humanity's first achievements. Moreover, place names are not merely terms related to geography; they carry deep social history and include national and cultural meanings that are cherished by the speakers of the mother tongue. In this sense, they form the basis of ethnogeographic unity. This is because toponyms are linked to the formation of the people as an ethnic group, as well as to the origins and history of tribes and clans.

Famous toponymist E. M. Murzaev expressed the necessity of studying geographic names in modern linguistics, emphasizing that they play an important role in establishing communication and life on the planet (Murzaev 1995: 302). In his view, without such names, all cities, streets, and the vehicles moving within them would be unable to function effectively. Geographic names serve to identify locations and places. Toponyms are often associated with specific ethnic groups, individuals, or sometimes influenced by geographic conditions. Studying geographic names in groups allows for the identification of their characteristics. In this process, the ethnogeographic feature of the names holds particular importance. Additionally, in the work, toponyms related to settlements are explained, while oronyms refer to natural places, and the inclusion of necronyms (names related to death) is significant in explaining the etymology of places connected to death and their ethnographic features.

Ethnographic toponyms help preserve the national spirit of the work, while also serving to reveal the culture and traditions of a particular people. Specifically, the toponyms in the work are seen to include ethnic information. For example: *Yana bir Isfaradur, ko' hpoyada voqi bo' lubtur. Oqar suvlari, safolik bog' chalari bor. Marg' inonning g' arbi-janubidadur.*

*Marg' inon bila Isfara orasi to' qquz yig' och yo' ldur. Musmir daraxtisi bisyordur, vale bogchalarida aksar bodom daraxtidur. Eli tamom sort va forisiyguydur. Isfaraning bir shar' isida janub sori pushtalarninr orasida bir parcha tosh tushubdur, 'Sangi oyina' derlar, uzunlug' i taxminan o' n qari bo' lgay, balandligi ba' zi yeri kishi buyi, pastliri ba' zi yeri kishining belicha bo' lg' ay, oyinadek har nima mun' akis bo' lur. Isfara viloyati to' rt bo' luk ko' xpyadur: bir Isfara, yana bir Vorux, yana bir Sux, yana bir Xushyor.* (“Boburnoma”, p. 35) In this passage, we see that the work also performs the function of an encyclopedic dictionary. Babur, whenever he is in a place, skillfully describes all the unique details of that place, such as its nature, geography, location, flora, fauna, and national customs. This, of course, enhances the value of the work, making it a scientific source that has been serving scholars for many centuries. As we mentioned earlier, some of the information in it, despite being five hundred years old, has not lost its relevance to this day. Additionally, the passage refers to ethnogeographic units, such as distance units like “shiriy” and “yighoch,” the place name Sang-i Oyna, and the distinctive feature of Isfara, where almond trees are abundantly cultivated in its gardens.

Translation by Pave de Courtey:

*Asfera est situé au pied des montagnes. Il est bien arrosé et possède de beaux jardins. Il se trouve au sud-ouest de Merguinân, dont il est séparé par une distance de neuf igadj, Il est riche en arbres fruitiers; toutefois ce sont les amandiers qui dominent dans ses jardins. La population est entièrement composée de sari et de montagnards. A un cher'i d'Asfera, au milieu des monticules qui se dressent au midi, il existe un bloc de pierre appelé seng-aïna (le miroir-pierre), dont la longueur est d'environ dix aunes; sa hauteur, dans certaines parties, atteint la taille d'un homme; dans les parties les plus basses, elle ne dépasse pas la ceinture ; tous les objets s'y reproduisent comme dans un miroir. Le district d'Asfera se partage en quatre subdivisions, toutes situées au pied des montagnes. Ce sont: Asfera, Vâroukh, Soukh, Houchiâr.* (“Mémoires de Baber”, p. 5-6)

In this translation, the terms *Asfera*, *Merguinân*, *igadj*, *che'ri*, *seng-aïna*, *Vârroukh*, *Soukh*, and *Houchiâr* are presented as in their original forms. However, in some cases, changes have been made, which is considered an error by the translator. In J. L. Bake-Grammon's translation, this passage is reflected as follows:

*Le district d'Asfara est situé dans un piémont. On y trouve beaucoup d'eaux vives et d'agréables jardins. Il est distant de Marghinan de neuf yighatch par la route en direction du sud-ouest. Les arbres fruitiers y produisent beaucoup et les jardins regorgent d'amandiers. La population d'Asfara est entièrement composée de Sartes montagnards qui parlent le persan. Dans les collines, a un chari au sud d'Asfara se trouve un bloc de pierre qu'on appelle «Pierre du Miroir». Elle est longue d'environ dix empan; sa hauteur en certains points atteint la taille d'un homme, mais n'en dépasse point la ceinture dans les parties les plus basses. Tout s'y reflète comme dans un miroir. Le district d'Asfara comprend quatre subdivisions situées au pied des montagnes, ce sont Asfara, Varukh, Sukh et Huchyar. ("Le livre de Babur", p. 37)*

In this case, the name *Isfara* is given as *Asfara*, where the letter "A" is pronounced as "I" in English, which doesn't take into account the original pronunciation. The translator notes that they have also used the English translators' version in the introduction. Furthermore, the words *yighatch* and *chari* are reflected in their original transliterated forms, while the ethnographic name "Sangi Oyna" is translated literally as "Pierre du Miroir." This explanation is given in parentheses as a note by Pave de Courtey.

Babur had a special love for Samarkand and aspired to conquer it throughout his life. His greatest dream was to restore Samarkand and revive the reign of Amir Timur. To achieve this goal, Babur fought many battles and succeeded in capturing the city three times (in 1497, 1500, and 1511). These historical events are described in detail in Babur's work, the *Baburnama*. The geographical location of Samarkand, its climate, the fruits that grow there, and information about the famous scholars and imams who once lived there are also provided. Babur particularly emphasized the architectural monuments in the city, including

the gardens built by Amir Timur. Specific details about the monuments built by Amir Timur and his descendants, such as the Kök Saray, Muhammad Sultan Madrasa, Ulugh Beg Madrasa, baths, khanaqahs, the famous observatory built by Timur, “Masjid-i-Muqatta,” the “Chil-Sutun Palace,” and other structures are also included. It is also noted that Samarkand produced the best paper in the world, and its famous crimson fabric (bakhmali) is mentioned.

Natural environments are observed extensively in the original work, and in many descriptions, we also see depictions of the gardens in Samarkand. The natural environments are divided into the following subcategories:

1. *Gorges (dovon)*

*Gunbazak dovoni, Dandonshikan dovoni, Zarrin dovoni, Shibartu dovoni, Jigdalik dovoni, Qaro Ko' ba dovoni, Anbahir dovoni, Sangdaki dovoni, Hamtotu dovoni, Chosht dovoni, Para dovon, Xaybar dovoni, Kura dovoni, Kandirlik dovoni, Itmak dovoni, Siri toq dovon, Obburdan dovoni, Hubyon dovoni, Xavok dovoni, Bozorak dovoni, Porandiy dovoni, Yangiyo' l dovoni, Bodomchashma dovoni, Diri dovoni, Bodipech dovoni, Ko' ra dovoni, Hindukush dovoni Nirx dovon, Pix dovoni, Sijovand dovoni* in the entire work, 30 gorges are encountered.

*O' hangaron jūlg' asi yeta kichik xonni va meni ilgarrak ayirdilar. Dobondin oshib Zirqon va Karyon navohisida bir kun dim ko' rdilar, cheriyaqlarini o' ttiz ming chenadilar* (“Boburnoma”, p. 161).

In Pave de Courtey's translation: *Arrivés à la Prairie du Forgeron, il nous détacha en avant; le petit khan et moi. Après avoir traversé le col de Vabân ou Dabân, les deux khans se rejoignirent au col de Zirmân et de Kermân* (“Mémoires de Baber”, p. 225). In Jean-Louis Bake-Grammon's translation: *En arrivant dans la vallée des Forgerons, on nous detacha en avant, le khan cadet et moi-même. Nous passames le col et les deux khans se rejoignirent dans les environs de Zabarqan de Karnan* (“Le Livre de Babur”, p. 111).

In the translations, it is observed that the word *dovon* is translated literally as *le col* in Pave de Courtey's version, while

in Bake-Grammon's version, it is translated as *les environs* (the surrounding area). Furthermore, changes are also observed in the names of the ravines.

## 2. Gardens, labors

*Chorbog', Istalif bog'i, Bog'i Vafo, „Hasht bihisht“ bog'i, Do'lpur bog'i, Nilufar bog'i, Bog'i Xiyobon, Bog'i Safo, Raboti Xoja, Raboti Sarhang, Raboti So'g'd, Raboti Ro'zak, Raboti Zavraq.* A total of 13 gardens and labors have been identified. *Example: Yana Samarqandning quyi yonida Bog'i Shamol va Bog'i Bihishtur* (“Boburnoma”, p. 11). In Pave de Courtey's translation: *Au dessous de la ville, sont le Bâg-i-Chimal (jardin du nord) et le Bâg-i-Bihicht (jardfn du printemps)* (“Mémoires de Baber”, p. 99). In Bake-Grammon's translation: *Près de Samarcande se trouvent également le jardin du Nord et le jardin du Paradis* (“Le Livre de Babur”, p. 71). Although we observe that Bake-Grammon's translation frequently employs a literal translation method, we also witness that the scholar provides many explanations in various places. For instance, the following note is given in the translation of this passage.

### **Jardin du Nord (16)**

Bagh-i Chimal. Créé par Tamerlan en 1397 pour l'une de ses petites-filles. (Bagh-i Chimal. Created by Tamerlane in 1397 for one of his granddaughters.) In this case, the translator has rendered *Bagh-i Chimal* as *Bagh-i Shimol* (Garden of the North), with the difference arising due to the pronunciation of the vowels 'a' and 'i.' Additionally, in Pave de Courtey's translation, *Bagh-i Bihisht* (Garden of Paradise) is transformed into *Bahor Bogi* (Spring Garden), while Bake-Grammon correctly translates it as *Garden of Paradise*.

## 3. Mountains

*Hindukush tog'lari, Qunduz tog'lari, Zarafshon tog'lari, Baliq tog'lari, Qoshg'ar tog'lari, Shahrisabz tog'lari, Kesh tog'lari, Toshkent tog'lari, Farg'ona tog'lari, Pamir tog'lari, Qarshidagi tog'lar, Darakht tog'lari, Buzg'ut tog'lari, Alay tog'lari, Sariq tog'lar, Jalolabad tog'lari, Qarshi tog'lari, Kandirlik tog'lari, Hind tog'lari, Katta Qoradovon tog'lari, Shibir tog'lari, Dovon*

*tog'lari, Qora Koba tog'lari, Xavok tog'lari, Shibartu tog'lari, Bozorlak tog'lari, Sijovand tog'lari, Siriya tog'lari, Chosht tog'lari, Panjshir tog'lari, Pich tog'lari.* In the *Baburnama*, 40 mountain names are mentioned. In his work, Babur provides detailed information about the mountains and mountain ranges he encountered during his military campaigns and travels. These mountains are primarily located in Central Asia and India and are regions of significant importance for Babur's campaigns.

#### 4. *Deserts*

In the *Baburnama*, many deserts are mentioned, but it is observed that only 12 desert names are specifically listed. These are: *dashti Shayx, Seyoron dashti, Choshtuba dashti, Hodarvesh dashti* etc. In the work, regarding the ethnographic features of the deserts, Babur provides a legendary explanation about the Hodarvesh Desert. *Xo'jand bila Kandibodom orasida bir dashte tushubtur, Xodarveshga mavsumdur. Xamisha bu dashtta yel bordur. Marg'inongakim, sharqidur, hamisha mundin yel borur. Xo'jandgakim, Fapbidur, doyim mundin yel kelur: tund yellari bor. Derlarkim, bir necha darvesh bu bodiyada tund yelga yo'luqub, bir-birini topolmay «Xo darvesh», «Xo darvesh» deya-deya tamom halok bo'lurlar, andin beri bu bodiyani Xodarvesh derlar* (“*Boburnoma*”, p. 36). In Pave de Courtey's translation, this passage is rendered as follows: *Entre les deux, se trouve une plaine connue sous le nom de plaine de Ha dervich. Ily règne un vent perpétuel qui souffle toujours dans la direction de Merguinân, à l'est, ou dans celle de Khodjend, à l'ouest; parfois même il s'y élève des ouragans. On raconte que quelques dervichs rencontrèrent un jour un ouragan dans ce désert; ne pouvant se retrouver au milieu de la tourmente, ils ne cessèrent de s'appeler, en poussant le cri de ha dervich, ha dervich, jusqu'à ce qu'ils périrent tous: de là est venu le nom de désert de ha dervich* (“*Mémoires de Baber*”, p. 70). In Bake-Grammon's translation: *Entre les deux villes se trouve une plaine déserte appelée Ha-Dervich. Il y regne un vent continuel qui souffle toujours en direction de Marghinan à l'est et revient vers l'ouest à Khojand avec des ouragans. On raconte que dans ce désert quelques derviches rencontrèrent un ouragan, ne purent*

*se retrouver les uns les autres et périrent en s'appelant mutuellement: Ha dervich! Ha dervich! «Depuis lors, on appelle ce desert Ha-Dervich («Le Livre de Babur», p. 37.)* In both translations, the content and place names are provided using the transliteration method. Bake-Grammon gives the following explanation for this location:

**Ha-Dervich (11)** *La violence des tempêtes et des tourbillons de sable dans cette steppe est attestée par de nombreux voyageurs du siècle dernier.* (The violence of the storms and sand whirlwinds in this steppe is attested by numerous travelers of the last century)

##### 5. Plains

When talking about plains, it is worth noting that in the *Baburnama*, 17 plains are mentioned, with the steppes of Samarkand province being widely described. Samarkand is defined as the capital of the Timurid Empire and is depicted in detail in the events from 901 (1495-96) to 907 (1501-02) in the *Baburnama*. In the parts of the province close to Samarkand, several plains – flat areas – are listed: Koniqil Ulang – to the east; Khon Yurti – the upper part of Koniqil; Bodana Kürügi – located between Dilkushabogh and Samarkand; Köli Magok Ulang – two farsakhs northwest of Samarkand.

Example: *Bir yonida ulug' ko'l bo'lib turibdi, bu jihatdan Ko'li Mag'ok o'langi derlar* (“Boburnoma”, p. 107). Qulba Ulang – to the north, it is bordered by the village of Qulba and the Kuhak River; to the south, by the Bagh-i Maydon and Darvish Muhammad's pasture; and to the east, by Pushte-i Kuhak (Kdyumov 2014: 469).

The following plains, which served as battlefields, are reflected in the explanations in the dictionaries:

**Nishii Ulang** – a plain in the Herat province. In 1498, a battle took place in this region between Sultan Husayn and his son Badiuzzaman Mirza, where Badiuzzaman was defeated (“Boburnoma”, pp. 57, 165).

**Pulchirough (Yakchirough)** – a plain in Balkh province. In 1498, another battle took place between Sultan Husayn and Badiuzzaman Mirza. In this battle, Badiuzzaman was defeated

and forced to flee to Kunduz. Many soldiers were captured and killed. *Ilikka tushgan navkarlarning bo'yniga zarba berilgan. Ularning tarafidan nima qilish mumkin edi, haq ular tomonida edi* ("Boburnoma", p. 41).

**Rodgon Ulang** – a plain located near the city of Mashhad. Currently, the village of Rodgon is situated near the large road heading northwest from Mashhad. The *Baburnama* contains information related to the clash between Ubaidullah Khan and Tamerlane I ("Boburnoma", p. 347).

In terms of architecture, Babur is mentioned in the work and studies to have had buildings, palaces, pavilions, as well as mosques and madrasas constructed. Scholar Catherine Escher, who conducted research on historical architecture, provides information about three mosques in India that have been preserved to this day under the name "Babur Mosques":

1. The Qobuli Bagh mosque in Panipat,
2. The mosque in Sambhal,
3. The mosque in Ayodhya.

Architect-scholar N. Gilmanova emphasizes that Babur and his close associates participated in the construction of these three mosques (Gilmanova 2017: 300-301).

The "Qobuli Bagh" mosque in Panipat is located in Haryana state, and according to historical information, it is surrounded by a garden. The construction of the mosque was completed in 1528. The arch in the center of the mosque is oriented toward the qibla. The mosque is built from brick, but the mihrab is made of stone. It is noted that the brick surfaces were plastered.

Although local architectural techniques of Indian craftsmen were used, the design is noticeably similar to the Bibi-Khanym complex in Samarkand. Quranic verses are inscribed in white marble on the arch, written in 1527-1528. The Sambhal Mosque is located 140 km from Delhi and is built in a distinctive architectural style. In miniatures from the time of Babur, he is depicted riding a horse in front of a minaret that resembles the Sambhal Mosque. According to the testimony of Ram Nath, one of the inscriptions on the walls of the Sambhal Mosque reads,

“By the decree of Babur, the construction of this mosque was started by his close associate, Mir Hindubek, in 933 (1526).”

The third mosque is located in Ayodhya village in the Faizabad district, on the banks of the Ghargara River. It was built by Babur’s notable associate, Mir Boqi Tashkandi. According to Ram Nath, Babur personally led the construction of this mosque. As a promoter of cultures, Babur not only advocated for the culture of his homeland but also succeeded in introducing ethnographic architectural styles to Indian architecture, which deserves praise.

In his work, Babur describes the mosques built in his homeland, detailing everything from their names to their architectural styles. When examining the etymology of the place names, Babur approaches the creation of these words and naming from a historical perspective. He expresses the following in the text:

*Yana bu madrasaning janubida bir masjid solibtur, masjidi Mukatta' derlar. Bu jihattin Mukatta' derlarkim, qit'ba-qit'a yig'ochlarni tarosh kilib, islomiy va xitoy naqddlar solibturlar, tamom devorlari va sakfi ushbu yo'sunluqtur. Bu masjidning kiblasini bila Madrasa qiblasining orasida bisyor tafovuttur. G'olibo bu masjid qiblasining samti munajjim tariqi bila amal qilibturlar.* (“Boburnoma” p. 60)

When Babur describes the mosques, he specifically mentions the name of another mosque in Samarkand, Lakhlaqah Mosque, noting its uniqueness: *Samarkandning kal'asining ichida yana bir kadimiy imoratur, Masjidi Laqlaqa derlar. Ul gunbazning o'rtasida yerga tepsalar tamom gunbazdin laq,-laq, un kelur, g'arib amredur, hech kim muning sirrini bilmas* (“Boburnoma”, p. 58). In french translation: *A l'intérieur de la forteresse de Samarcande se trouve un monument ancien qu'on appelle la mosquée du Craquètement. Si l'on frappe le sol du pied sous le milieu de la coupole. Un craquètement de cigogne revient en echo de coupole tout entière. Personne ne connaît l'explication de ce phénomène.* (“Le livre de Babour”, p. 78). In the translation, the word *laqlaqa* is rendered literally as

*craquètement* but in reality, this term has an ethnographic significance. Such mosques or unique structures indicate the architectural style characteristic of the Timurid era. Since the mosque is named *Laqlāqah* in the original work, it is preferable to use the transliteration method in the translation. If the translator feels it may not be clear to the reader, a note or explanation should be added at the bottom of the text. Jean-Louis Bake-Grammon provides explanations about the mosques and madrasas in his translation of the work, some of which are depicted through miniatures and photographs.

**mosquee de Bibi Khanim (14)** *La célèbre mosquée de Bibi Khanim, construite par Tamerlan en l'honneur de son épouse préférée en 1385.* (The famous Bibi Khanim mosque, built by Tamerlane in honor of his favorite wife in 1385).

**mosquée Découpée (20)** *Masjid-i Muqatta. Egalement appelée dans les sources du temps «mosquée d'Umar», «mosquée Bleue» et «mosquée Kokultach». Il semble qu'elle fut construite non point par Ulugh Beg, mais par Alike Kokultach (le Frère de lait), précepteur de Chahrukh, mort nonagénaire en 1440. (Masjid-i Muqatta. Also called in contemporary sources 'Umar's Mosque,' 'Blue Mosque,' and 'Kokultach Mosque.' It seems that it was not built by Ulugh Beg, but by Alike Kokultach (the foster brother of Shahrukh), who died in his nineties in 1440.)*

**Jean-Louis Bake-Grammon** also emphasizes in the preface of his work that he has provided explanations for many madrasas and mosques based on the information he gathered from people he met and spoke with.

#### 6. *Battlefields*

Throughout Babur's life, he fought many battles, expanding his borders and establishing the great *Baburid* Empire, as we read about in the work. Babur provides valuable information about the battlefields, the places where the wars took place, and the locations he stopped at during his travels. Historical sources provide ample information on major battlefields. *Takasikretku* (Takasikrigan) – the narrow part of the Syr Darya basin is analyzed as an ethnographic unit known to the local population.

From an ethnographic standpoint, the name of *Takasikretku* connects it to the people and events associated with it. For example, in the *Baburnama*, the battle between Umar Shaykh Mirza and his father-in-law Yunus Khan, which occurred in this area, is part of the social and political struggles of the time. Natural boundaries and narrow areas such as *Takasikretku* had an impact on the movement of people, the placement of armies, and the strategy of the battles.

Moreover, the name *Takasikretku* reflects the approach of the people of that time toward their environment and natural resources. As a narrow section, this area formed a distinct ethnographic unit because it not only represented a natural boundary but also defined social and political boundaries. Thus, *Takasikretku* holds significance not only as a geographical place but also as an ethnographic unit that played an important role in the social and political system of the society.

#### CONCLUSION

In the *Baburnama*, spatial ethnographic units such as geographical features, settlements, and battlefields reflect the geography and socio-political context of Babur's time. In French translations, these units are often preserved through transliteration, with additional context provided where necessary. For example, *Takasikretku*, a significant geographical location, is not just a place but an ethnographic symbol tied to the region's social and political dynamics. Translators, like Jean-Louis Bake-Grammon and Pavé de Curtet, offer explanations or footnotes to help readers understand these units' cultural and historical significance, maintaining the integrity of Babur's empire in modern interpretations.

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