



PHRASEOLOGICAL UNITS IN THE TRANSLATIONS OF BOBURNAMA

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<p>Received: 28th June 2023</p> <p>Accepted: 30th July 2023</p> <p>Published: 30th August 2023</p>	<p>Zahiriddin Muhammad Babur's work "Boburnoma" has already become a property of world literature, it is a bright example of Uzbek literature, and today it is a work that greatly contributed to the solution of issues that are waiting to be solved in the field of translation studies. The work is not only a treasure, but also its translations are a source of knowledge for learning for various purposes. The article compares phraseological units used in "Boburnoma" in translations. The phraseological units and their problem of reflection in translation are highlighted, and the author's style is referred to in some translation issues.</p>
<p>Keywords: translation, phraseological units</p>	

Introduction

The great figure of Uzbek literature, the great poet and statesman Zahiriddin Muhammad ibn Umarshaikh Mirza Babur, the owner of a beautiful character, possessed great human qualities such as piety, courage, honesty, loyalty, patience, diligence, justice, and compassion. He is a unique person, and these qualities are clearly expressed in his work. He is a great king, charming person, master poet, historian, geographer, great theoretician, strict literary critic, translator, and the author of a world-famous novel. Babur's great work is undoubtedly "Boburnoma", which describes the events that took place in Central Asia, the Middle East and the Middle East between 1494 and 1529.

Materials and Methods

"Boburnoma" has been studied and is being studied by foreign and Uzbek scholars. Several scientists have conducted scientific researches on the translation of the classic work, especially foreign translators who have been psychologically prepared for years before starting the translation of this work. In particular, the living and working translator Wheller Thackston is one of the translators who thoroughly studied and studied both Persian and Turkish versions of "Boburnoma".

"Boburnoma" contains information for so many disciplines that it is possible to give examples from every field. Therefore, we will try to analyze only a few phraseological units, approaching from the point of view of philology and translation studies. As we talk about the translation, we will try to clarify the issue of how the equivalent words are used in "Boburnoma" and how they are reflected in the translation.

There are word combinations and phraseological units included in the lexical semantic field of dying and killing, which should be given as examples: shunqor bo'lmoq - gave up a ghost; Tengri rahmatig'a boribtur - had gone to God's mercy; shahid bo'lmoq - killed; o'z amaliga giriftor bo'lmoq - he fell prey to his own action; bu olamdin o'tmoq - passed away; dunyoyi foniyni vido qilmoq - bade farewell to this mortal world; olami foniyni vido qildi - he bade farewell to the mortal world; olamdin bordi - departed this world; olamdin kechdi - passed from this world; olamdin naql qildi - (he) left this world; juvonmarg bo'ldilar - died young of shamed immoderation and debauchery; (Samarqand shahrida) bo'ynig'a urdurdi - had him beheaded (in Samarkand); siyosatqa yetkurdi - he was sentenced to death; Ko'ksaroyga chiqardilar - "They have taken the prince to the Kok Saray," meant that they had killed him; yomon ot bila bordi - departed with a bad name; zoye bo'ldi - loosing many of his men; vafot qilg'on ekandur - passed away; (ushbu baliya bila-o'q) olamdin naql qildi - he passed from this world with this affliction; rixlat qildi - he bade farewell to the world; Tengri hukmini butkarmish -she had fulfilled God's will; qasosg'a yetkurmoq - he was put to death in retaliation; qatlg'a borur -were put to death; qilichqa borib edi - were slain by the sword; suvg'a g'arq bo'lur - were drowned; tirt-pirt qildilar - dragged away; shahid qilg'on ekandurlar - put them to death; zoye' bo'ldi - perished there. It can be seen from the examples that there are more lexical and phraseological units in the semantic field of "to die" and "to kill" in Uzbek than in English.

If we pay attention, the examples in Uzbek language are colorful, and they are reflected in the English translation method, through the method of word-for-word translation. So, which of them can be equivalent? These phraseological and lexical units in Uzbek cannot cover each other in content, because each of them describes completely different events: to die by drowning, by eating a sword, or by falling under a sword, to die in vain on the battlefield, to be killed secretly, to be punished.

Results and Discussions

It is very interesting and sensitive process to observe how phraseological units of original text that reflected in different translations made by John Leyden-William Erskine (1826), Susannah Beveridge (1921), and Wheeler Thackston (1996). While studying "Baburnama"s translation we knew not all phraseological units of the work reflected in three translations but their correspondence to the original text. Once, Zahiriddin Muhammad Babur wrote about his father's death in "Baburnama" in this way: *Ushbu tarixda dushanba kuni, ramazon oyining to'rtida Umar Shayx Mirzo jardin kabutar va kabutarxona bila uchub, shunqor bo'ldi. O'ttiz to'qquz yoshar edi* [43, 37]. The highlighted words in the sentence *uchub, shunqor bo'ldi* is a phraseological unit in this extract. Well-known classical work "Baburnama" containing a vast of historical data; however it was translated several times into the different languages. In particular, "Boburnoma" has been translated 4 times into Persian, 7 times into English, 4 times into German, 4 times into Russian, as well as into French, Turkish, Dutch, Italian, Hindi, Spanish, Kazakh, Arabic, Polish and Uyghur. "Boburnoma" was published in England 9 times in various full and short versions, and British translators were D.Vitsen (1705), J.Leyden and W.Erskine (1826), R.M.Caldecot (1844), F.G.Talbot (1909), S.L.Poole, A.Denison, A.S.Beveridge, H.Beveridge (1921, 1922), A.Kayzer (1928), Wheeler Thackston (1996), Stephen Dale (2018).

In 1810, Julius von Klaproth, one of the German orientalists, translated the image of Fergana from "Boburnoma" into German and published it in the book "Archive of Asian Literature, History and Linguistics" in Petersburg, but this translation was incomplete. In 1828, A. Kaiser published it in German based on the English translations of J. Leyden and W. Erskine in Leipzig. The next German translation was published by Wolfgang Stammmler in 1980 at Manesse publishing house in Zurich, Switzerland. This translation was republished in 1986 on the recommendation of UNESCO. However, this second German translation was translated from French, and the French translation was translated from Persian.

In the preface to the German edition of the work, the translator noted that this translation was copied by Bach Grammon, the French edition of "Boburnoma". However, this second German translation was translated from the French, and the French from the Persian translation.

In 2016, a new German translation of "Boburnoma" was created. This translation was translated by Hamid Dalov (who in the reprint called himself Helmut Dalov) abridged into German through the Russian translation of Sabohat Azimjonova. Hamid Dalov translated the updated version of this translation in 2022. It should be noted that the German edition includes 15 color miniatures of the Babur period and 3 strategically important maps of that period. In the German translation of the book, the translator Hamid Dalov introduces Babur and the Baburites to German readers with Amir Temur (1336-1405) from his father's side and says that he belonged to the Timurid dynasty and founded the Babur dynasty himself. At the same time, the translator tries to clarify the concept of the Great Mongol Empire in the Western world today. He cites the famous German orientalist and Islamic scholar Professor Schimmel's treatise "The Great Mongol Empire" (Munich, 2000) and points out that none of the Baburis called themselves the "Great Mongol dynasty".

Among abovementioned translation of "Baburnama", we can compare and find the adequacy of translation related to phraseological units. The original extract: *Ushbu tarixda dushanba kuni, ramazon oyining to'rtida Umar Shayx Mirzo jardin kabutar va kabutarxona bila uchub, shunqor bo'ldi. O'ttiz to'qquz yoshar edi*" was interpreted into the English by Leyden – Erskine in this way: *On Monday, the 4th of the month of Ramzan, of the year that has been mentioned, OmerSheikh Mirza was precipitated from the top of the steep, with his pigeons, and pigeon-house, took his flight to the other world. He was then in the thirty-ninth year of his age* [174, 7]. The highlighted words *uchub, shunqor bo'ldi* is a phraseological unit. John Leyden – William Erskine used widely precipitated from the top of the steep for the Turkic word "uchub", and the English phraseological unit took his flight to the other world in Turkic word "shunqor bo'ldi". They tried to keep the national calorie of "Baburnama" to give the meaning of "uchub, shunqor bo'ldi". Susannah Beveridge (1921) also translated the same extract this way: *Meantime a strange event occurred. It has been mentioned that the fort of Akhsi is situated above a deep ravine along this ravine stand the palace buildings, and from it, on Monday, Ramzan 4, (June 8th.) Umar Shaikh Mirza flew, with his pigeons and their house, and became a falcon* [171, 68]. Here she also described with idiomatic meaning of "uchub, shunqor bo'ldi" and she used the method of meaning to meaning translation. We can see here "uchub" – flew, "shunqor bo'ldi" – became a falcon. Wheeler Thackston (1996) translated more interesting differentiating from their works above mentioned extract: *On Monday, the fourth of Ramadan of this year (June 8, 1494), UmarShaykh Mirza toppled into the ravine, with his doves and dovecote and gave up the ghost. He was thirty nine years old* [175, 8]. He translated by using phraseological units both "uchub" – toppled into the ravine, and "shunqor bo'ldi" – gave up the ghost. In interpreting the memoir of Babur into the English language, translators took different approach to keep the originality of phraseological unit "uchub, shunqor bo'ldi" as much as possible in translation. The phraseological units and their meaning of original text are not lost in three English translations, however they described with their equivalents. Leyden – Erskine interpreting the original phraseological unit "uchub, shunqor bo'ldi" they tried to give by their meaning precipitated from the top of the steep, and using took his flight to the other world and succeeded the adequacy of translation. As Susannah Beveridge used word for word translation of "uchub" – flew,

shunqor bo'ldi – became a falcon. As Wheeler Thackston used the transformational method of translation “uchub” – toppled into the ravine – jarga qulab tushdi, shunqor bo'ldi – gave up the ghost and achieved the alternative translation. Now, let's look at German translation of the original text *"Ushbu tarixda dushanba kuni, ramazon oyining to'rtida Umar Shayx Mirzo jardi kabutar va kabutarxona bila uchub, shunqor bo'ldi. O'ttiz to'qquz yoshar edi"* [43, 37]. Hamid Dalov translated this extract into German in this way: *"In diesem Jahr, am fünften Tag der ersten Dekade des Monats Ramazan, einem Deinstag (09.06.1494) ist mein Vater zusammen mit seinen Tauben und dem Taubenschlag in der schlucht gestürzt und gestorben, Er hat neununddreißig Jahre gelebt"* (p.42). If we compare this translation with original extract, Hamid Dalov used the word for phraseological unit “uchub, shunqor bo'ldi” - schlucht gestürzt und gestorben (daraga tushib, vafot edi). The semantic links in translation helped to provide an illustrative and figurative way of expressing of the author's events.

The phraseological units used in “Baburnama” are quite different from the phraseological units that used in other works. Descriptions of events in “Baburnama”, situation on the battlefield for instance the phraseological unit “uchub, shunqor bo'ldi” or “jarga qulab tushmoq” – to topple into the ravine, jon taslim qilmoq-to give up the ghost, daraga tushib, vafot edi - schlucht gestürzt und gestorben were translated and reflected differently in four translations: John Leyden – William Erskine (1826), Susannah Beveridge (1921), Wheeler Thackston (1996) and Hamid Dalov (2022) .

We might find more than 40 and 50 lexical and phrasal units related to the topic, which is a more in-depth and serious, separate research topic In “Boburnoma”. The uniqueness of Babur's lexicon is that phraseological units used exactly once are not repeated, but several alternatives are expressed in the next text, and this view is also reflected in English translations. We are sure that there are more than twenty alternatives of the phraseological units “to die by the grace of God” that are included in the lexical field.

Any language symbol usually embodies three types of relations. They are semantic and pragmatic relations, the first one reflects the relationship between the language sign and the object it represents, the second one connects the language sign with other signs related to this system, and the third one is the relationship between the language sign and the people who use it in the process of communication. is a specific relationship. A language sign is distinguished by its semantic (denotative), syntactic and pragmatic meanings. Pragmatic factors are considered to be a structural element of equivalence, and their re-creation creates a complete communicative correspondence of the translation to the original. As the problems of pragmatics arise in connection with the implementation of interlingual communication, the task of the translator is to recreate the purpose of the translation process based on the requirements and standards of the translation language.

Conclusion

By comparing the English translations with German translations of the phraseological units in “Baburnama” in different ways, we can see that the meaning and place of the original phraseological units did not disappear, but appeared in its equivalents. In addition, the style of his work translations, approach and identity can also be studied. We also witness the existence of not one but several alternatives of translation of phraseological units.

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