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LINGUISTIC FEATURES OF “BABURNOMA” AND THE PROBLEMS OF ENGLISH TRANSLATIONS

Annotation

This article is devoted to the analyses of “Baburnoma” and its linguistic features in Modern English and Uzbek. In addition, the classical work translated into more than thirty languages of the world and plays a significant role in the artistic relations of the country. The article analyzes the words and equivalence of lexical and phraseological units and their translation into English.

Key words: vocabulary, translation, lexical units, phraseological units, semantics, pragmatics, aspect, classical work.

“BABURNOMA”NING LINGVISTIK XUSUSIYATLARI VA INGLIZ TILIGA TARJIMA MUAMMOLARI

Annotatsiya

Ushbu maqola zamonaviy ingliz va o‘zbek tillarida “Boburnoma” va uning lingvistik xususiyatlari tahliliga bag‘ishlangan. Bundan tashqari, mumtoz asar dunyoning o‘ttizdan ortiq tillariga tarjima qilingan bo‘lib, mamlakat badiiy munosabatlarida katta o‘rin tutadi. Maqolada leksik va frazeologik birliklarning so‘zlari va ekvivalentligi va ularning ingliz tiliga tarjimasi tahlil qilinadi.

Kalit so‘zlar: lug‘at, tarjima, leksik birliklar, frazeologik birliklar, semantika, pragmatika, aspekt, klassik asar.

ЛИНГВИСТИЧЕСКИЕ ОСОБЕННОСТИ «БАБУРНОМА» И ПРОБЛЕМЫ АНГЛИЙСКОГО ПЕРЕВОДА

Аннотация

Данная статья посвящена анализу «бобурнома» и его лингвистических особенностей в современном английском и узбекском языках. Кроме того, классическое произведение переведено более чем на тридцать языков мира и играет значительную роль в художественных связях страны. В статье анализируются слова и эквиваленты лексических и фразеологических единиц и их перевод на английский язык.

Ключевые слова: лексика, перевод, лексические единицы, фразеологизмы, семантика, прагматика, аспект, классическое произведение.

Introduction. As we know, “Baburnama” is a scientific, historical and autobiographical book that contains a large number of phraseological units (hereinafter referred to as phraseological units), aphorisms, and proverbs. It has been translated into English by various translators. Comparative analysis translations of phraseological units made by different translators makes it possible to identify the most adequate versions of the translation of this valuable book. If we compare the English translations of the phraseological units of the work “Baburnama”, you may encounter different versions of their correspondence to the original language. Consequently, the purpose of this article is to compare phraseological equivalents in the translations of English scientists and determine the degree of identity of phraseological units with the original. As a working hypothesis, we accept the proposition that phraseological units are functionally and semantically inseparable units used in speech as ready-made units.

Methods. In the article, in order to study translation problems of “Baburnoma” and the descriptions of nature in English translations of the novel, comparative, linguocultural and conceptual methods and translation methods were used.

Results and discussion. Analysis of the material showed that in the translations of “Baburnama” by John Leiden - William Erskine (1826), Annette Susanna Beveridge (1921) and Villiers Thexton (1996) there is a discrepancy in the rendering of the original phraseological units. Phraseological unit “дунёйи фонийни видоъ килдилар” (we said goodbye to the mortal world) translated by J. Leiden - V. Erskine: Шохбегим ва Мехр Нигорхоним ва жамий элнинг аҳли ва аёли асирликка тушуб, ул золими бадкирдорининг хабсида дунёйи фонийни видоъ килдилар [3]. ...and Shah

Begum and Mihr Nigar Khanum, with their whole family and attendants, were taken prisoners and in the prisons of that wicked miscreant, they departed from this perishable world [4], accordingly, the same phraseological unit is rendered differently by Anetta Beveridge: ...they were captured, together with the wives and families of all their people, by marauders of Abu-bakr Kashghari and, as captives to that ill-doing miscreant, bade farewell to this transitory world [1].

Villiers Thexton found a more correct valence for this phraseological unit: Shah Begum and Mihr Nigar Khanum, along with all the folk of their people, fell into captivity, where upon they bade farewell to this mortal world in that evil tyrant’s prison [5].

In his version one can identify some similarities with Annette Susanna Beveridge’s translation: Shah Begim and Mihr Nigor Khanum, together with their relatives and people, became prisoners, they said goodbye to this mortal world in that the harmful prison of the tyrant [2]. Instead of the word “mortal”, he used “transitory”, as a result of which Villiers Thexton’s version turned out to be closest to to the original.

The uniqueness of life and everyday life, the culture and psychology of a particular people are reflected in phraseology. Preservation of this originality, coloring of the language of the era and people, especially when translating proverbs, sayings, aphorisms and idioms in such a historical book as “Baburnama” becomes an important task for specialists working in this field. When translating these units, each translator uses his own approach; as a result, we see ways to overcome translation difficulties.

Let us analyze the equivalent of a number of proverbs extracted from the Baburnama (original):

“Men har tashviш bўlsa kўrayin, har nechuk эл токат қилиб турса турайин, бир форсий масал бор: “Марг бо ёрон сур аст”; “Дўстлар З. К. Тешабоева проблемы эквивалентности фразеологических единиц в переводах «бабурнаме» на английский язык Статья посвящена сопоставительному исследованию переводов фразеологических единиц в книге «Бабурнаме», сделанных Джоном Лейденом – Вильямом Эркином (1826), Анеттой Сусанной Беверидж (1921), Вильером Текстоном (1996) на английский язык. Ключевые слова: сопоставительное языкознание, переводы, тюркские языки, английский язык, «Бабурнаме», фразеология, паремнология. Вестник Челябинского государственного университета. 2012. № 5 (259). Филология. Искусствоведение. Вып. 63. С. 155–157. 156 З. К. Тешабоева билан бирга бўлган ўлим тўйдир” [3].

J. Leiden - W. Erskine translate this - word as follows: “It was right, that whatever their sufferings and difficulties were, and whatever they might be obliged to undergo, I should be a sharer with them. There is a Persian proverb, that “Death in the company of friends is a feast” [4].

Susanna Beveridge gives a differentiated translation of this same proverb: “Whatever hardship and wretchedness there is, I will face; what strong men stand, I will stand; for, as the Persian proverb says, to die with friends is a nuptial” [1]. Villiers Thexton's version of the translation differs in its structure from the previous translations: “I coul hardship and difficulty there was, I would suffer it too. Whatever the people could endure, I could too. There is a Persian proverb: “Death with friends is a feast” [5].

Susanna Beveridge translated this proverb with the verb “to die” - “to die” and she replaced the word “holiday” with the synonym “wedding” - “nuptial”. Variant translation of Villiers Thexton “Death with friends is a holiday” “Death with friends is a feast” is the most concise in comparison with the above-mentioned translation options, and the correspondence of the content of the proverbs is much clearer and closer to the context of the original.

Babur's priceless work is also rich in various aphorisms. In the Turkskom original, he wrote: “They also fought hard in the mountains, one of them was in a bad state, and finally they got rid of it.” Misra' (There was trouble in Rasi, but it passed well), “There was trouble, but it passed with good.” I came from this world, I was born in this world. I got tired and died, I got back to life. Dear John, I know it by God” [3].

J. Leiden - W. Erskine give two versions of the translation of these aphorisms from Persian and Turkic languages. Translation from Persian: A calamity fell upon me, but I escaped in safety [4]. God bestowed a new life upon me – God gave me a new life I came from the other world, – I came from another world, I was again born from my mother's womb – I was born again from my mother's womb.

Susanna Beveridge gives the following translation of the aphorism in question: (Persian) “An evil arrived but happily passed on!” God gave me new-birth! I am coming from that other world; I am born today of my mother; I was sick; I live; through God, I know today the worth of life!” [1]. (Persian)

The translation of the work made by Villiers Thexton is the most attractive, rhymed, rich in proverbs: “Calamity struck, but all's well that ends well.” God gave me life a new; I had returned from the brink of death; I was born again. “Wounded, I died and came to life again. Now I have learned the value of life” [5].

Susanna Beveridge adheres to an artistic style when translating, which makes her The problem of the equivalence of phraseological units... 157 option is more insightful, corresponding to the authentic Turkic version. A similar

originality is observed in the translation of proverbs: “teng bolmaguncha tush bulmas” – “If there were no similarities, there would be no meeting”. J. Leiden - W. Erskine translated this proverb as follows: “At the same time, the mountain is worthy of the men; as the proverb says, “A narrow place is large to the narrow-minded.” There are perhaps scarcely in the whole world such dismal-looking hill-countries as these [4].

We found the corresponding version in Susanna Beveridge's translation: “Their people take after them, just as has been said, “A narrow place is large to the narrow-minded.” Likely enough the world has few mountains so useless and disgusting [1].

However, Villiers Thexton's translation is from the translation of previous translators: “They are worthy of their inhabitants, as the proverb says, “There is no noon without a dawn.” There are few such worthless mountains in the world” [5].

The work "Boburnoma", which has experienced the history of translations, is foreign and has been studied and is being studied by Uzbek scientists. Several scientists have conducted scientific research 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 Willier Thaxton is one of the translators who thoroughly studied and studied both Persian and Turkish versions of "Boburnoma". "Boburnoma" contains information for so many subjects that examples can be given from every field. Therefore, we will try to analyze only a few of the ocean of "words" in it, 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 were used in "Boburnoma" and how they were reflected in the translation. In the work, there are word combinations and phraseological units included in the lexical semantic field of "to die" and "to kill", which should be given as examples:

1. shunqor bo'lmoq [4, 37] – gave up a ghost [10, 8];
2. Tengri rahmatig'a boribtur [4, 38] – had gone to God's mercy [8, 12];
3. shahid bo'lmoq [4, 40] – killed [10, 16];
4. o'z amaliga giriftor bo'lmoq [4, 47] – he fell prey to his own action [10, 30];
5. bu olamdin o'tmoq [4, 38] – passed away [10, 11];
6. dunyoyi foniyni vido qilmoq [4, 39] – bade farewell to this mortal world [8, 14];
7. olami foniyni vido qildi [4, 43] – he bade farewell to the mortal world [10, 22];
8. olamdin bordi [4, 46] – departed this world [10, 27];
9. olamdin kechti [4, 47] – passed from this world [10, 30];
10. olamdin naql qildi [4,113]. – (he) left this world [10,218];
11. juvonmarg bo'ldilar [4, 48] – died young of shamed immoderation and debauchery [10, 31];
12. (Samarqand shahrida) bo'ynig'a urdurdi [4, 50] – had him beheaded (in Samarkand) [10, 35];
13. siyosatqa yetkurdi [4, 54] – he was sentenced to death [10, 45];
14. Ko'ksaroyga chiqardilar [4, 54] – “They have taken the prince to the Kok Saray,” meant that they had killed him [10, 45];
15. yomon ot bila bordi [4, 78] – departed with a bad name [10, 95];
16. zoye bo'ldi [4, 57] – loosing many of his men [10, 51];
17. vafot qilg'on ekandur [4, 86] – passed away [10, 112];

18. (ushbu baliya bila-o'q) olamdin naql qildi [4, 135] – he passed from this world with this affliction [10, 209];
 19. qatlg'a boribtur [4, 162] – were put to death [10, 265];
 20. Marakai juvonmardi zohir gardonidand – o'lim sharobini totidi. [4, 228] – to taste the poison of death [4, 178, 391];
 21. naql qildi – died [10, 201];
 22. rixlat qildi – he bade farewell to the world [8, 264];
 23. Tengri hukmini butkarmish –she had fulfilled God's will [1, 268, 269].
 24. qasosg'a yetkurmoq [4, 182]. – he was put to death in retaliation [8,284].
 25. qatlg'a borur [4, 246].– were put to death [10, 429].
 26. qilichqa borib edi [4, 141]. – were slain by the sword [8, 200]. 27. suvg'a g'arq bo'lur [4, 257]. – were drowned, [8, 417].

27. tirt-pirt qildilar [4, 96]. – dragged away [115]. 29. shahid qilg'on ekandurlar [4, 220]. – put them to death [10, 378]. 30. zoye' bo'ldi [4, 57].– perished there [1, 70].

From the above examples, it can be seen that to die and to kill lexical and phraseological units in the semantic field are more in Uzbek than in English. If you pay attention, the examples in Uzbek are colorful, and they are reflected in the English language translation method, i.e. word-for-word translation.

Conclusion. It follows that it is not easy to maintain consistency with the original in translations of such great historical autobiographical masterpieces as the Baburnama. Nevertheless, all of the above-mentioned translators, relying on the content of the original, managed to make their contribution to the preservation and transmission of the meaning of the work when translating from one language. Consequently, this made all three translations unique and original.

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