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Ziyodakhon TESHABOYEVA

A COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN
“BABURNAME” AND THEIR DIFFERENT ENGLISH
TRANSLATIONS

Аждодлар меросини ўрганиш ва уларни таржима қилиш бугунги кунда ҳам долзарб. Мумтоз асар «Бобурнома» инглиз тилига бир неча марта таржима қилинган. «Бобурнома» асари Европа шарқшунос олимлари Жон Лейден ва Вильям Эрскин (1826), Анетта Сусанна Беверидж (1921) ва Вильер Текстон (1996) томонидан турли даврларда инглиз тилига таржима қилинган ва нашр эттирилган. Ҳозирги кунда қиёсий адабиётшунослик, човиштирма тилшунослик ва таржимашунослик йўналишида олиб бориладиган тадқиқотларда ушбу уч турдаги таржималардан фойдаланилади. «Бобурнома» ўндан ортиқ фан йўналишини қамраб олганлиги билан ҳам диққатга сазоворки, ундаги тилшунослик ва таржимашуносликка ҳам дахлдор манбалар талайгина. Асарда муаллиф томонидан қўлланган образли фразеологик бирлик, лексик бирлик, мақол, матал ва афоризмлар ҳам етарлича. Мақолада «Бобурнома»да қўлланган диний терминлар *Тенгри раҳматиға бормоқ*, *Тенгри ҳукмини буткармоқ* ва *бир мокиён била тутушмоқ* фразеологик бирликларининг концептуал таҳлили амалга оширилади. Фразеологик бирликларнинг инглизча таржимаси қиёсий таҳлил этилиб, таржима муаммолари очиб берилади.

Калит сўзлар: *«Бобурнома», русча таржима, инглизча таржималар, фразеологик бирлик, Тенгри, Тенгри ҳукмини буткармоқ, бир мокиён била тутушмоқ.*

В настоящее время изучение и перевод наследия предков является актуальным. Классическое произведение «Бабур-наме» было несколько раз переведено на английский язык. Произведение «Бабур-наме» было переведено и издано в разные периоды такими европейскими востоковедами, как Джон Лейден и Вильям Эрскин (1826), Аннетта Сусанна Беверидж (1921) и Вильер Текстон (1996). В настоящее время в исследованиях по сравнительному литературоведению, языкознанию и переводоведению науки широко используются все три вышеперечисленные издания перевода «Бабур-наме». Наряду с тем, что в «Бабур-наме» освещены десятки различных сфер науки, данное произведение является неиссякаемым источником для таких дисциплин, как языкознание и теория перевода. В своем произведении автор использовал в большом количестве фразеологические единицы, поговорки, пословицы и афоризмы. В данной статье произведен концептуальный анализ таких религиозных терминов, как «преставилась к божьей милости», «выполнять божью волю» и «не схватился даже с курицей» — которые встречаются в произведении. Также был сделан сравнительный анализ фразеологических единиц с их английским переводом и таким образом, раскрыты проблемы перевода.

Ключевые слова: *«Бабур-наме», русский перевод, английские переводы, фразеологическая единица, бог, выполнять божью волю, не схватиться с курицей.*

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It is also relevant to study and translate our ancestors' heritage nowadays. The classical work "Baburname" was translated into English for several times, and it has undergone the history of translation. "Baburname" was translated and published by European orientalist scholars John Leyden and William Erskine (1826), Anette Susannah Beveridge (1921) and Wheeler Thackston (1996). Nowadays, these three types of translations are researched in comparative literature, comparative linguistic and translation studies. It's noteworthy that "Baburname" comprises more than ten disciplines related to linguistic and translational texts. In this article a conceptual analysis of religious terms *to go to the God's Mercy*, *to accomplish the God's judgement* and phraseological unit *to say boo to a goose* are studied. The comparative analysis of phraseological units, their differences and similarities in translation are revealed.

Key words: "Baburname", Russian translation, English translations, phraseological unit, "God", "to go to the God's mercy", "to say boo to a goose".

There were many prominent figures that had great political activity and ethical knowledge, courage of religious tolerance, the encyclopedic knowledge in history of Central Asia. National pride of our nation, ancestors Imam Bukhari, Imam Termizi, Khoja Bahauddin Naqshband, Khoja Ahmad Yassavi, Al-Khorezmi, Beruni, Ibn Sino, Amir Temur, Mirzo Ulughbek and Zahiriddin Muhammad Babur made a great contribution to the development of national culture, the world civilization and their names are still remembered by the scientists. For this purpose, it is necessary to prepare generous cadres for upbringing of harmoniously developed specialists, which embodies the national-cultural value, as well as master the professional knowledge of a nation.

Zahiriddin Muhammad Babur made his invaluable contribution with his vivid work "Baburname" to enrich the world culture, history, literature and art of the world. His valuable work has been studied for centuries by researchers of the world and passed from generation to generation, translated into several languages of the world.

"Baburname" is well-known for its historical and autobiographical writing style including in great deal, of phraseological units, proverbs, saying, and aphorisms in it. "Baburname", has been widely studied in the fields of literature, linguistics, translation and interpretation and other issues of translation worldwide.

It was translated into English for several times. Derbelo Vitsen, he who introduced "Baburname" to European countries for the first time. Later some translators such as W. Erskine (1773–1810), J. Leyden (1773–1826), F. Talbot (1909), R. Caldecot (1879), L. King (1921), A.S. Beveridge (1921), and Wh. Thackston (1996) interpreted the work into English at different times.

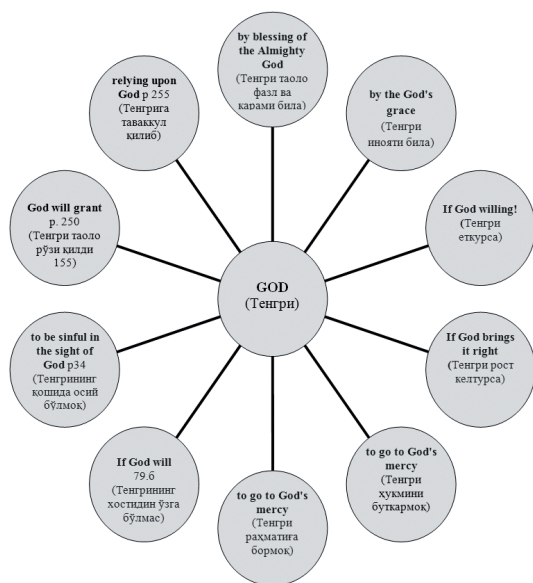
Among several translations there are the most important and completed versions done by John Leyden and William Erskine (1826), Anette Susannah Beveridge (1921) and Wheeler Thackston (1996). Some PhD theses in the Republic of Uzbekistan are studied on these chronologies analyzed their interpretation and their correspondence to the original text.

Translation problems of classical work "Baburname" are the main issues in interpretation of the literary text today including revealing the meaning of the

word “God” and its’ cognitive-conceptual analysis where some phraseological units used at that period of time were on the focus.

Picture1.

Тенгри таоло фазл ва карами била –



by blessing of the Almighty God; Тенгри инояти била – by the God's grace; Тенгри еткурса – If God willing; Тенгри рост келтурса – If God brings it right; Тенгри хукмини буткармоқ – to go to God's mercy; Тенгри раҳматиға бормоқ – to go to God's mercy; Тенгрининг хостидин ўзга бўлмас – If God will; Тенгрининг қошида осий бўлмоқ – to be sinful in the sight of God; Тенгри таоло рўзи қилди – God will grant; Тенгрига таваккул қилиб – relying upon the God. However “Тенгри” (God) expresses different meaning in original text and they translated into three languages this way:

Uzbek	English	Russian
Тенгри рост келтурса 79 б)	If God brings it right (p.98)	С помощью божьей (стр.55)
Тенгрининг хостидин ўзга бўлмас (67)	If God will (73)	Ничего не будет без божьей воли (стр.44)
Тенгри хукмини буткармоқ	to go to God's mercy	преставилась к божьей милости (стр. 102)
Тенгрининг қошида осий бўлмоқ (49 б)	to be sinful in the sight of God (p.34)	перед богом был ослуш- ником (стр. 26)
Тенгри таоло рўзи қилди	God will grant (p.250)	Господ послал большую добычу (стр.122)
Тенгрига таваккул қилиб (79 б)	relying upon the God (p.99)	уповая на Аллах (стр. 56)
Тенгри еткурса	If God willing!	с волей божьей (стр. 207)
Тенгри раҳматиға бормоқ	to go to God's mercy	отправился к милости Аллаха (стр.15).
Тенгри таоло фазл ва кара- ми била	by blessing of the Almighty God	Аллах великий по своей милости (стр. 80).

Table 1 presented such phraseological units as Тенгри рост келтурса – If God brings it right; Тенгри хукмини буткармоқ – to go to God's mercy; Тенгри раҳматиға бормоқ – to go to God's mercy.

If we analyze the following extract given in the original: *Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазоқлиқларда ва фатаратларда менинг билан билла эдилар, Кобулни олгондин беш-олти ой сўнгра, тарих тўққуз юз ўн бирда **Тенгри раҳматиға бордилар***[Захириддин Муҳаммад Бобур, 2002; 39] it had been translated into Russian in this way: *Второй дочерью Юнусхана была моя мать Қутлук Нигар ханум. Во времена казачества и безвластия она большей частью была со мной. Через пять-шесть месяцев после занятия Кабула, в девятьсот одиннадцатом году она **преставилась к божьей милости***[Захириддин Мухаммад Бабур, 2002; 16]. We discover the phraseological unit Тенгри хукмини буткармоқ interpreted expressing its meaning преставилась к божьей милости. Translator made his effort to keep the original's meaning in Russian but not expressing by a phraseological unit.

“Baburname” was studied by the English orientalist including John Leyden–William Erskine (1826), Annette Susannah Beveridge (1921), Wheeler Thackston (1996). There are big differences between English translations period and their language of time. We would like to search how the original extract “*Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазоқлиқларда ва фатаратларда менинг билан билла эдилар, Кобулни олгондин беш-олти ой сўнгра, тарих тўққуз юз ўн бирда **Тенгри раҳматиға бордилар***” was interpreted in their work.

J.Leyden and W.Erskine's translation: The second daughter, Kutluk Nigar Khanum, was my mother, and accompanied me in most of my wars and expeditions. Five or six months after the taking of Kabul she departed to God's mercy, in the year 911 [Leyden John, 1826; 12].

S.Beveridge's translation was: Qutluq-nigar Khanum, my mother, was Yunas Khan's second daughter. She was with me in most of my guerilla expeditions and throneless times. She went to God's mercy in Muharram 911 AH (June 1505 AD) five or six months after the capture of Kabul[Beveridge, Anette Susannah, 1921; 77].

Wh.Thackston translated it: The second daughter was my mother, Qutlugh Nigar Khanum. She was with me during most of my guerilla engagements and interregna. She passed away in 911 [1505] five or six months after I took Kabul [Thackston Wh., 1996; 14].

Three interpreters approached to the original text trying to upkeep the main plot of the text. J.Leyden–W.Erskine's version is good with giving a certain phraseological unit Тенгри раҳматиға бордилар – departed to God's mercy. S.Beveridge translated the same way giving phraseological unit Тенгри раҳматиға бордилар – went to God's mercy. Here the word “departed” had particularly changed to “went”, however she translated the source text adding another fact determining Babur's mother was Yunas Khan's second daughter was not even mentioned in the source text.

Wh.Thackston interpreted the extract exaggerating the meaning of hard times of Babur and his guerilla engagements and interregna, however, the next

phraseological unit Тенгри раҳматиға бордилар converted to the equivalence of phraseological unit “to pass away”.

Another example of “Baburname” phraseological unit which was used in the work was expressed in the following way: *Қизини Шайбон султонлардин Йилибарс Султоннинг иниси Эсанқули Султонга чиқариб эди, ўғли Муҳаммад Султон мирзодуркум, бу тарихта Қаннўж вилоятини анга берибтурмен. Султонимбегим Кобулдин ушбу тарихта набирасини олиб, Ҳиндустонга келадурганда Нилобта Тенгри ҳукмини бутқарубтур*[Заҳириддин Муҳаммад Бобур, 2002; 130]. In this extract the highlighted sentence Тенгри ҳукмини бутқарубтур is a phraseological unit which the person in the end of his life should accomplish the judgement of Allah.

If we compare the Russian translation “*Дочь выдали за Исанкули султана, одного из султанов рода Шейбани; их сын – это Мухаммад Султан мирза, которому я теперь отдал область Канаудж. Тогда же Султанбиким забрала своего внука и направилась из Кабула в Хиндустан; в Нилабе над ней исполнился божий приговор*” [Заҳириддин Муҳаммад Бобур, 2002; 101] we can see that the phraseological unit Тенгри ҳукмини бутқарубтур interpreted исполнился божий приговор” we find исполнился божий приговор interpreted by using the translation method “meaning to meaning translation”. If we study three English versions исполнился божий приговор was translated in three English translations this way.

J.Leyden and W.Erskine: *This daughter was given to Isan Kuli Sultan, the younger brother of Dilbars Sultan, one of the Shaban Sultans. Sultan Muhammed Mirza, on whom I conferred the government of Kanuj, is the son of this marriage. Sultanim Begum set out along with her grandson for Hindustan, but expired at Nilab on the journey. Her attendants returned back with her remains, while her grandson continued his route and joined me*[Leyden John, 1826; 181].

The phraseological unit Тенгри ҳукмини бутқарубтур expressed by the English word “expire”. However, they tried to keep the whole text’s strength of characters but not phraseological unit. No matter how they interpreted the whole content of the text, they transliterated the historical persons’ name incorrectly.

S.Beveridge translated it: ... *the daughter was sent out to Aisan-quli SI, younger brother of Yili-bars of the Shaban sultans; the son is Muhammad SI. Mirza to whom I have given the Qanauj district. At that same date Sultanim Begim, went to God’s mercy when on her way with her grandson from Kabul to Hindustan, at Nil-ab* [Beveridge Anette Susannah, 1921; 265]. The source text Тенгри ҳукмини бутқарубтур interpreted went to God’s mercy and in her version corresponded to the original text.

Wh.Thackston: *The daughter was given in marriage to Esanquli Sultan, younger brother of Yili Bars Sultan of the Shaban sultans. The son is Muhammad-Sultan Mirza, to whom at this date I have given the governship of the province of Kannauj. Sultanim Begim died at Nilab as she was bringing her grandson from Kabul to Hindustan*[Thackston Wh., 1996; 199].

Wh.Thackston’s version is not bad as he paid attention to the firmness of the text Тенгри ҳукмини бутқарубтур fairly using the word to die. J.Leyden

and W.Erskine paid their attention to the original from philosophical point of view; S.Beveridge attended to it from the literary point of the text, Wh.Thackston focused on the preciseness and firmness of the work.

In this case we try to present our own translation of the original extract: “Қизини Шайбон султонлардин Йилибарс Султоннинг иниси Эсанқули Султонга чиқариб эди, ўғли Муҳаммад Султон мирзодуркум, бу тарихта Қаннўж вилоятини анга берибтурмен. Султанимбегим Кобулдин ушбу тарихта набирасини олиб, Ҳиндустонга келадурганда Нилобта **Тенгри хукмини бутқарубтур**” was translated: His daughter was given to Esanquli Sultan, one of younger brothers of Yilibars Sultan from Sheybani Sultans, his son was Muhammad Sultan Mirza, I gave him Qannuj district. Sultanimbegim while coming from Kabul to Hindustan with her grandson she accomplished the God’s judgement at Nilab.

We can find another phraseological unit in “Baburname”: *Бу ўтар дунё учун мундоқ ёмон ишлар қилди. Мундоқ бисёр маъмур вилоят ва мунча қалин яроқлиқ навкар била бир мокиён била тутушмади. Бу тарихда зикри келгусидур*[Заҳириддин Муҳаммад Бобур, 2002; 50]. Babur characterized the king of Badakhshan Sultan Mahmud Mirza and felt sorry for him and his deeds. Here he highlighted his feelings with the help of the phraseological unit – бир мокиён била тутушмади. This extract sounds in Russian as: *Ради (благ) сей брениной жизни он совершил столько дурных дел! Владея таким множеством благоустроенных областей и столь большим количеством хорошо снаряженных нукеров, он (ни разу) не схватился даже с курицей* [Заҳириддин Мухаммад Бобур, 2002; , 26].

If we compare the meaning of the Russian translation version with the original text, we can find out that it is closer to word for word translation than a transformational translation. In this extract “не схватился даже с курицей” is a phraseological unit. We were interested in English translations whether they preserved phraseological unit’s meaning in their work.

We study the extract: *Бу ўтар дунё учун мундоқ ёмон ишлар қилди. Мундоқ бисёр маъмур вилоят ва мунча қалин яроқлиқ навкар била бир мокиён била тутушмади. Бу тарихда зикри келгусидур* in J.Leyden–W.Erskine (1826), S.Beveridge (1921) and Wh.Theckston’s (1996) translations.

J.Leyden and W.Erskine translated the extract in this way: *These crimes he perpetrated merely to secure the enjoyment of some poor worldly vanities; yet with all the power of his many and populous territories, in spite of his magazines of warlike stores, and the multitude of his servants, he **had not spirit to face a barn-door chicken***[Leyden John, 1826; 31]. The original phraseological unit “бир мокиён била тутушмади” translated by phraseological unit to face a barn-door chicken. Actually, English people express a word “chicken” for fearful person. A king shouldn’t be a fearful person but he may be indolent or idle .

S.Beveridge gave another translation variant of the this extract: *For this world’s sake he did his evil deeds and yet, with lands so broad and with such hosts of armed retainers, he **had not pluck to stand up to a hen**. An account of him will come into this history*[Beveridge Anette Susannah, 1921; 50]. She did her best to preserve the meaning of the original namely, the phraseological unit “бир мо-

киён била тутушмади” – “pluck to stand up to a hen” at the same time using a phraseological unit in her translation. But we think that in her translation she turned the king into a tranquil person more than a lazy.

Wh.Thackston gave the most adequate variant of translation to express this phraseological unit “бир мокиён била тутушмади” in this way: *For the sake of this transitory world he did such evil things, but with so much flourishing territory and so many armed retainers he couldn't say boo to a goose. He will be mentioned in this history*[Thackston Wh., 1996; 34]. But the king Babur mentioned another thing when he described his uncle Sultan Mahmudkhan who was the governor of Shohruhiya (present Tashkent) using this phraseological unit “бир мокиён била тутушмади”. He wanted to say that the king that governing with a big army under his conduct even he didn't fight with any other regions during his life of greatness. He described him as a very idle and indolent person by his character in his book. Here Wh.Thackston was able to choose a more suitable phraseological unit to the original text. His translation corresponds more to the text by the transformational way of translation method but he didn't lose a phraseological unit where it exists, instead he found the most adequate variant of translation.

Culture can be seen in different spheres of activity of a nation. It's developed during a daily activity of life; kinds of activity, ethnicity, way of living, traditions, pass from generation to generation, time after time. These are depicted in their language and cultural properties of a nation can be noticed in their literature as well. We conclude about the translation of originality that it is not easy to preserve unique meaning in translation of such great historical autobiographical masterpieces as “Baburname”. Nevertheless, all above-mentioned translators, who relied on the content of the original, achieved their own goal to make their contribution to preservation and interpretation of work while translating from one language into another. Consequently, their effort made by all three translations are unique and peculiar.

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