

Review Article

**SCIENTIFIC AND THEORETICAL STUDY OF “BABURNAME” AND ITS’
TRANSLATIONS INTO THE WORLD LANGUAGES**

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Received: 24.11.2019

Revised: 22.12.2019

Accepted: 20.01.2020

Abstract

“Baburname” is the classical work of well known historical person Zahiriddin Muhammad Babur and his memoir has been translated into the many languages of the world, gained worldwide recognition. Especially, it was translated several times into the English language and undertook the history of translation period. The important source of English translations were the translations of “Baburname” made by European orientalist, John Leyden-William Erskine (1826), Annette Susannah Beveridge (1921) and Wheeler Thakston (1996). Presently, who is doing the research work in the field of comparative study of literature, comparative linguistics and translation studies are carried out in these three types of translations: John Leyden-William Erskine (1826), Annette Susannah Beveridge (1921) and Wheeler Thakston (1996). Scientists of different nations studied the work many times. “Baburname” is noteworthy that it covers more than a dozen disciplines, however it has many sources related to linguistics and translation. The author’s expressive phraseological units, sayings, proverbs, and aphorisms are sufficient in the work and they work to open the historical personages’ characters and really they worth to study in comparative linguistics. Comparative study of their translations are also important for future translators. It is possible to study various data and phraseological units in “Baburname”. Why Babur’s work has been translated repeatedly? In fact, “Baburname” discloses the history of historical personages, lifestyle, and traditions and customs of the peoples’ of Movarraunnahr or people call it now Central Asia. The names of geographical locations, natural resources, and events in the life of Asia are widely available. The article explains the translations of the work into the world languages and differentiating some mistakes, omissions made by translators through the comparative analysis translations, showing the examples of phraseological units and problems of translation that there are difficulties in reproducing the originality in translation. It is even more important and relevant to clarify the character of historical figures, as well as to translate the phraseological units in the visual depiction of events.

Key words: “Baburname”, English translations, Russian translation, originality, phraseological unit, proverb, translator.

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DOI: <http://dx.doi.org/10.31838/jcr.07.03.79>

INTRODUCTION

The peoples of the world have been in close contact with each other since ancient times. Respectively, they contributed with their vivid culture and traditions to the world literature. It is difficult to imagine the peoples’ friendships without translation in their literary work in the study of literature and integration of each nation’s culture. That is why the field of translation has the great deal of importance in political relationships to strengthen interconnections of national cultures in our multinational country. Appreciating the translation field, the best concepts of the world literature, resourceful discoveries, artistic skills, and the experienced and tested methods are available. People live in different parts of the world share their transcendent wealth and delight in their art and discoveries, find themselves closer to their hearts and atmospheres[7].

Literary and cultural relations influence and interdependence are enduring the process among the peoples of the world, including the West and East. Words that represent the notions of people and life undoubtedly create the national color of innovative inheritance and its uniqueness. There are also other factors that determine the national character of work, which is related to the national and cultural spirit of people. The fact that some features are ignored in translation results in a failure of pragmatic adequacy. “The reason why people translate the works of other nations from one language into another that the people of the world speak in different languages, but their rules of thought are the same”,- said the Uzbek scientist Gaybullat Salamov.

The word *Tarjima* (translation) is derived from Arabic and changed its’ meaning in language. The word *Tarzabon* in Arabic language is a “style” that means a good speaker, orator, speechmaker, a speaker. It was translated into the Arabic language as a “translator” from which “interpretation” or “*tarjuma*”. Uzbek writers have used such terms to interpret or

translate the work or fiction. Mostly, translation means the reproduction of a written text or speech of another language.

No matter how much the translation studies investigate the national-cultural features of phraseological units in the book “Baburname”, we can see that there are still many issues that have not been addressed to the translations of literature. It is an inevitable that even a specialist interpreter should think about the phraseological units in translation of classical work. Although Zahiriddin Muhammad Babur’s memoir “Baburname” was translated into the English language by the experienced translators John Leyden and William Erskine (1826), Anetta Susannah Beveridge (1921) and Wheeler Thackston (1996), the differences between original text and translations are considerable. The author’s thought and more or less ideas are not completely reflected in some places.

Investigating phraseological units in classical work “Baburname” in native language is a highly demanding process and variety of the literary undertakings of extraordinary man Zahiriddin Muhammad Babur, many of which he had conducted far towards a conclusion, would have excited surprise, they had been executed by a recluse scholar, who had no public duties to perform, and whose time was devoted to literature alone[25]. Nevertheless, English translators have translated the memoir for several years, creating their own translation options and achieving their goals, we can say their efforts that there another classical work appeared in their own language. The study of the work in detail the meaning of each phrases, sayings and aphorisms in “Baburname” to make the adequacy of translation.

Creating equivalents of phraseological units in interpretation is also one of the most important and undertaking task in classical literature. Therefore we deal with the translations of phraseological units of “Baburname” in different English translations made by John Leyden and William Erskine (1826),

Anetta Susannah Beveridge (1921) and Wheeler Thackston (1996).

REVIEW OF LITERATURE

Uzbek scientists who worked on "Baburname" as: A.Fitrat, S.Azimjonova[4], Kh.Yoqubov, Y.Gulamov, V.Zohidov, I.Sultonov, A.Qayumov, A.Khayitmetov, F.Sulaymonova, S.Khasanov, N.Mallayev, Kh.Nazarova, P.Qodirov, S.Jamolov, B.Valikhodjayev, P.Nabiyev, A.Abdugafurov, B.Qosimov, N.Komilov, J.Sharipov, M.Kholbekov, A.Abdumuzimov, B.Mamatov, S.Rahimov, G.Khodjayev, L.Khokjayeva, F.Salimova, S.Shukrullayeva, G.Salomov, N.Otajonov, V.Rakhmonov, K.Mullakhoyayeva, M.Sobirov, D.Khoshimova, G.Satimov, Z.Teshaboyeva, Sh.Khaytov[8] created the school of Babur. They studied it historical, literature study, geographical, translation and interpretation point of view[9]. From that point of view we tried to study different English translations and phraseological units in "Baburama", their adequacy of translation, correspondence their meaning to the original text of "Baburname".

If we discuss the English translation period of Babur's memoir it was also studied and translated by the European scientists and orientalist: D.Vitsen (1705), J.Leyden and W.Erskine (1826), R.M.Caldecot (1844), F.G.Talbot (1909), S.L.Poole, E.Holden, M.Elfinston, J.J.Lui, B.Grammon and G.M.Eliot, V.Moreland, P.de Kurteil (1871), A.Denison, A.S.Beveridge, H.Beveridge (1921, 1922), A.Kayzer (1928), A.M.Shimmel and Wheeler Thackston (1996).

Russian scientists studied the work: N.I.Ilminskiy, N.N.Pantusov, V.V.Viyatkin, N.I. Vesedovskiy, V.V.Bartold, A.N. Samoilovich, V.Salye (1948), A.A.Semeyonov, A.Yakubovskiy, I.V.Steblova, Blagova, D.Mikluxo Maklay and Afghan scientists: Ahmad Ali Khohzad, Abdulhay Habibi, Gulchin Maoni; Indian scientists: Zokir Khusein, Nurul Khasan, Muni La'l, S.A.Sharma, R.P.Tripakhi, P.Saran, Muhibil Khasan and others.

METHODOLOGY

For studying and researching the memoirs of Babur, translators should not be an ordinary person, however they should be the talented poet, writer, and politician and he/she should have the ocean of knowledge in the target language. The English translators of "Baburname" were the same people. As for John Leyden who began to translate "Baburname" he was a philosopher being a poet too. As for William Erskine, who successfully completed "Baburname"s translation was also a writer and published his translation in 1826. Wheeler Thackston who became the famous interpreter and translator of "Baburname", he's created person and compiled many books dedicated to the enlighteners of Central Asia. He introduced "Baburname", Navai, Jami and other Asian enlighteners to the USA students. He was an excellent interpreter in Persian language. He knew well "Baburama" on the other hand he knew many vivid works related to memoirs of Babur. But there should arise some questions. Why the memoirs of Babur studied again and again? Why "Baburname" needed to be translated time after time? From this point of view we think it's good to compare the original text with different English translations that made in different times, We can find the adequacy of translation in, made by John Leyden-William Erskine (1826), Anette Susannah Beveridge (1921) and Wheeler Thackston (1996). So, for the research the statistical, diachronical, comparative-typological methods are used in this research paper.

Translations of "Baburname" into the Eastern and Western Languages of the World

Why was the book "Baburname" more widely studied by European or Eastern scholars? Why was it translated several times into the world languages?

The author of the book, Zahiriddin Muhammad Babur, an educated poet and statesman with an extraordinary talent, wrote his "Baburname" throughout his life. According to the foreign scholars, the autobiographical book "Baburname" tells about the customs, ethnogenesis, characteristics of historical

figures, management potential, status of Maveraunnahr, Afghanistan, India, material and spiritual wealth of Central Asian peoples' valuable information are provided. For this reason, the work has been translated into the world languages several times.

According to Ansaritdin Ibragimov's monograph "Baburname – is the Great Work", he wrote that the translator William Erskine, who lived between 1773 – 1856, started to translate "Baburname" into the English language and finished it in 1810. However, William Erskine did not hurry to publish his own translation and waited for John Leyden's translation version. The reason was that he wanted to compare with his work who began simultaneously Babur's translation and he knew that Leyden was interpreting "Baburname" from original Turkic language. John Leyden was unable to complete his translation due to his untimely death. William Erskine succeeded in finding John Leyden's translation of "Baburname" and clarified, after that he published in 1826, under the title "Memoirs Of Zheir-Ed-Din Muhammed Baber: Emperor of Hindustan and John Leyden".

In 1909 F.G.Talbot also published the English translation of the "Baburname". There are number of publications have been published based on this translation. In 1845 R.Caldicot published a shortened version of the John Leyden and William Erskine's translated book. In 1879, the Orientalist, scientist F.Talbot published the second version of this adapted edition.

In 1921, Lucas King published another translation of "Baburname" completed with the important scientific facts. His publication restored the events of "Baburama", interrupted years in it from other sources. S.Beveridge published "Baburama" in 1921. According to professor N.Otajonov's point of view the English translators were the keen to preserve the calorie and originality of the work. He also wrote about the language of translations: "In Leyden-Erskine's interpretation, the translation method seems to have been deliberately chosen by the English reader. On the contrary S.Beveridge's translation is written in a very simple way more than scientific style.

"According to Wh.Thackston's point of view, S.Beveridge's translation is the equivalent of students' work, all the words of "Baburama" are closely the same in dictionary, she tried to match Turkish (Uzbek) and English words in it. Professor Wh.Thackston published "Baburama"s English translation in 1996. It was the third completed variant of the work, however this publication enriched the investigations of life, creativity and times of Babur. Though, his attempts was successful to achieve the adequacy of translation of "Baburama", but some proverbs contradicted to the original content. Translator lost the meaning of some proverbs, focusing on original style and tone of the proverb in it.

The famous orientalist, scientist Pave De Kurteil translated "Baburama" into the French language in 1871. Two features of that translation was important, it was made of original Turkic language and adequacy of translation. French scientists interested in "Baburama" more than over three centuries. A. De Lonperie, A.J. Claprot, J.Dranjete, Pave De Kurteil were one of the prominent French representatives of Babur studies. Stanley Lane-Poole[18] and Jane-Jak Louis Bake-Grammon play an important role in French literature. In Paris, in 1980 a new French translation of "Baburama" was published, and dedicated to the anniversary of Zahiriddin Muhammad Babur. In 1985 a second edition was published. That translation was made by the well-known French scholar, professor Bake-Grammon.

"Baburama" also translated into the German language in 1810. An orientalist, the traveler and scholar Julius von Klaproth published it in St. Petersburg in "Archive of Asian Literature, History and Linguistics" publishing house but his translation was incomplete. In 1828 Leipzig A. Keizer shortened the English translation of John Leyden-William Erskine's version and published it in German language.

In 1705, Derbelo Vitsen translated "Baburname" into the Dutch language and published it in Amsterdam. The study of Derbelo Vitsen was very important, it was he, who the first introduced "Baburname" to the Europe. But it was not a complete translation of "Baburname". The only geography of Fergana Valley was given in his translation. However in 1697 an article entitled "Babur or Babar" in the encyclopedia of the Oriental Library, Bartolomeo Erballo Molenli, a French orientalist were the first who told French readers about the schoolers Alisher Navoi and Zahiriddin Muhammad Babur.

There have been several attempts to translate the work "Baburname" into the Russian, but these translations are the only fragments and have not been fully translated. A.Ibragimov wrote in his book that M.Salie (1899 - 1961) published the Russian translation of "Baburname", but that translation was not accomplished [10,18]. A group of Uzbek scientists headed by Z.Mashrabov: O.Yunusov, S.Hasanov and A.Kayumov "Baburname" translated into the Russian language and published in 2008. This translation eliminates any deficiencies in English and Persian translations.

According to G.Salomov and N.Otajonov's point of view the Russian scientist M.Salye worked on "Baburname"s translation for over ten years, deeply studied the language of work, and worked on correct translation of many terms, phrases and names. The popularization of "Baburname" opened a new opportunities for expanding the scope of research on Russia version. However, despite all the hard work, he said that the translation contained inaccuracies and errors, and several words as *buqalamun* and names of birds *mucha* were misunderstood by the translator.

Other specialists have also noticed the shortcomings of Russian translation. As from N.Dehkanov's point of view: "There are many inconsistencies in naming geographical names: *Otror* instead of *Tarozkent*, many historical cities have been demolished in Russian: *Fanokat* was changed to *Finaket* and so on. Continuing the view, the Dehkanov states: "Such errors spoils the academician's reputation, make the language and content of the work difficult, if there any chance, it needed to be translated again into the Russian language" - he said. The fact that there are no major Russian turkologies who have not been engaged in "Baburname", that the results show the great interest of Russian orientalist in this work. The translation of "Baburname" was started by George-Jacob Kerr (1692-1740), a prominent scholar of Middle Eastern languages. He started copying the "Baburname"s manuscript in order to improve his knowledge of the old Uzbek language, and completed his translation in 1737.

This manuscript consisted of 420 pages and is called "Ker's Transcription" in reviewing. The work on "Baburname" had been interrupted for some time after that activity of Jacob Ker and almost a century later, Russian scientists tried to translate the work again. In 1824 Russian-Polish an orientalist O.I.Senkovskiy wrote out the manuscript of "Baburname"s version belonged to Nazarboy Turkestani who was a businessman in Bukhara. He knew well "Baburname"s materials and manuscripts, later he used certain statistics in his article "Djagataysky Yazyk" (Language of Chagatai, literary turkish).

V.V.Grigorev, a student of O.I.Senkovsky, wrote his articles "Baber", "Babername", "Baberidi". V.V.Grigorev was the first specialist in Russian literature to write the story about Zahiriddin Muhammad Babur and his military actions based on information of "Baburname". 1857 year was the important year in the history of translation and study of "Baburname": N.I.Ilminski publishes "Baburname" in Kazan on the basis of Ker's manuscript. This publication, known as the "Kazan Printing", was considered an important event in science and attracted the attentions of Western orientalist (same literature).

In 1911, A.N.Samoylovich studied the three copies: 1) manuscripts kept in Khiva Khan's library; 2) manuscripts in Russian Diplomatic Representatives in Bukhara's Library and 3) the manuscripts in Emperor and Public Library. The first of

these three manuscripts is now kept at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan №1329, and the third is in Saltikov-Shedrin Public Library in St. Petersburg: Tour # NS 104.

Early in the study of the "Baburname", Russian scholars were limited to copying and printing manuscripts. The translation of "Baburname" has long been a problem among the Russian translators. Finally, by the end of the 19th century, they also started to translate, nevertheless only turned off some of the passages.

In particular, N.I.Pantusov translated "Fergana" (SP6. 1884) part, V.Vyatkin "Samarkand and its surrounding regions" (Samarkand, 1986), and S.I.Polyakov translated some other parts of the work. V.Ostrovsky translated the "Samarkand" section and published it in the "Turkestan Bulletin".

"In his introduction part, he gave a brief overview of the Timurid Empire, Babur Mirzo and "Baburname". The above-mentioned translation of S.N.Polyakov was criticized by A.N.Samoylovich for "a scientific approach to the problem, and his translation. He divided his errors into three groups: 1) errors in the translation of certain words and phrases; 2) misinterpretation or incorrect translation of words, and 3) misinterpretation, some words without translation, word-for-word translation"[10].

A.N.Samoylovich pointed out some mistakes and A.Snesarev's commentary also on this translation had been published later and there were some mistakes in her translation, in particular that translation is overly literal, and that critical comments were not provided. In addition, N.Samoylovich in G.F.Blagova's remarks on scientific work and his commentary also indicated serious mistakes in translation. But G.F.Blagova's research played a great role in studying "Baburname". The publication of her research prepared 69 photo album for "Baburname" in the popularity of the event and also noticeable, also experts regarded it as "interesting and necessary" research. In the comprehensive study, publication and translation of the "Baburname" Jacob Ker, O.I.Senkovskiy, V.V.Grigorev, N.I.Ilminskiy, I.N.Berezin, A.N.Samoylovich, V.K.Muchlukho contribution was made by Russian scientists Ostrovsky, M. Salye, N.D.Mikluxe-Maclay, G.F.Blagova and others.

Data Analysis

The Russian translations of "Baburname" have been evolving with the focus on recent studies and the interests in studying classical work in Uzbekistan have also been growing. A group of Uzbek scholars, lead by Z.Mashrabov, have published the Russian translation made by O.Yunusov, S.Hasanov, A.Kayumov under the edition of Vahob Rahmonov. Some mistakes made by English translators' was improved in Russian version. In Turkic original we can see one proverb, (original wording), "Тоғлари эллариға муносиб тушубтур, нечукким, "тенг бўлмагунча тўш бўлмас" Оламда мундоқ ярамас вазълик тоғлар кам бўлғай"[19, 115]. Translation variants of proverb are given this way;

The first alternative translated by Drs. J.Leyden- W.Erskine in this way: "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 [12, 152].

The second alternative translated by Dr. Susannah Beveridge: "Their people take after them, just as has been said, "Ting bulmaghuncha tush bulmas". "A narrow place is large to the narrow-minded"[1, 152]; Likely enough the world has few mountains so useless and disgusting [5, 223].

The third alternative translated by Wheeler Thackston this way: "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" [18, 167]. Leyden-Erskine and Susannah Beveridge's variants of translation are close to each other. She did the same way with showing its Turkic original wording in her translation, "Ting bulmaghuncha tush bulmas", but Wheeler Thackston paid more attention

translating it with rhythm, here he made the text very compact. Moreover his variant doesn't correspond to original wording.

Actually, the Turkic word, “Teng” is translated into English language “equal”. The Turkic word, “To'sh” is translated into English language “friend”. We think professor Thackston misunderstood the proverb's meaning. Instead of the word “Teng” he translated the Turkic word “Tong”. “Tong” is for English is “dawn” and “to'sh” for “noon”. For our opinion this proverb's meaning would be right if it translated this way: “Not equals, never make friends”

As the additional source for a fuller and deeper understanding of the contents of the articles and proverbs in “Baburname”, we would also consider it appropriate to study the translation of “Baburname”, into modern Uzbek literary language by V.Rahmonov and K.Mullakhodjaeva. It allows to understand not only the proverbs and allegories but also the exact meaning of the phraseological units in the work.

“Baburname” has been translated into the Persian language several times. The first translation was made by Sheikh Zayniddin, who was appointed as the cleric, minister of the state of Babur in India. “Baburname” was translated in Persian, which included in the years 932-933. It is known that several manuscripts of this translation are in the British Museum. The second translation of the work in Persian was made under the auspices of Babur's grandson Jahongir. He read original Turkic “Baburname” in Sultan Salim's hand and was much impressed of it. He asked Hasan Ghaznavi to translate the work into the Persian language. Mirzo Poyanda translated only six years stories of “Baburname”'s however he couldn't finish it because of untimely death. Continuing this translation, Muhammad Quli Hisari successfully finished the work and published in 1586. The third translation of the work is related to the name of Jaloliddin Muhammad Akbar, who is not satisfied with the translation of “Baburname” by Mirza Poyanda and Muhammad Quli and asked Abdurahim Khanikhanon, to translate the work again. This translation was completed in 1589 and presented to Akbar. The translation of “Baburname” by Abdurahim Khanikhanon, in addition to the Persian edition, served as the main source for the translation of the work into English, German, Urdu and Hindi.

There is also another Persian translation version of “Baburname” in Bukhara, which was done by Togay Murod Karluk Khatloni. This translation included 270 pages published in Kazan 1857. It is now kept at the Institute of Oriental Studies (According to the internet, another manuscript of the “Baburname” in Persian translation (late 16th century) is kept at the Walter Museum of Art in Baltimore, USA at number 596).

According to A.Ibrahimov' dissertaion, the famous translator Yugjit Navalpuri translated “Baburname” into the Hindi language and published in 1974 by the Indian Academy of Literature in New Delhi. In preface of that book, F.Talbot's commented on the importance of “Baburname”'s remarkable: “It is the best for anyone who wants to study modern India, one should begin with reading Bobur's memories.”

In Babur's encyclopedia stated: The translation of “Baburname” into the Hindi language was done by Yugjit Navalpuri and published in 1974 by the “Academy of Sahitya” (Bharti Printers) in Delhi. The abundance of footnotes in encyclopedia and particular importance of South Asia, with the information on the correct spelling of plants and animals. However, Babur's Persian decrees and information about the annual income of the Indian military commanders are omitted.

According to Babur's encyclopedia, our scholars have carefully studied the work and tried to show which aspects of the original are fully translated and which are omitted. One of the reasons why many translators interpreted from Persian and still applying for Persian version that there is a belief that there is much more reliable and complete translation version they think. An example of this is the English translation of Wh. Thackston, who translated “Baburname” from Persian in 1996.

“Baburname” was translated by Hikmat Boyir into the Turkish language with Rashid Rahmatati Arat's initiative. This was the first Turkish translation of work, and it was not in the hands of any Turkic people yet. Manuscripts, fossils, and lithographic copies are often mistaken, which could mislead the work. This Turkish translation was used in the production of Uzbek edition of “Baburname”, based on the Cyrillic alphabet of 1948-1949 and 1960. In 1995, a monograph “Babur Devoni” was published by Turkish scientist Bilal Yugel. It also provides information on “Baburname”, among other works of Babur.

Japanese scholar Eiji Mano published his critical text in 1995 on the basis of four Turkish (Uzbek) texts. In 1996 he published “Indicators”, named the volume of work. Shortly before the publication of these works, in 1983-1984, E.Mano translated and published the parts of “Ferghana” and “Kabul” of “Baburname” into the Japanese language. The work of Japanese specialists under the leadership of E.Mano have taken Baburism to a new level, increased the scope and accuracy of scientific research on “Baburname”, the level and quality of translations.

Primarily, “Baburname” was translated into Urdu by Mirzo Nasiriddin Haidar Kuragani. It was published in 1962 by Book Land in Karachi. The name of the book on the cover is “Baburname” and under it “Tuzuki Baburiy”. At the beginning of the book, colorful illustrations of Babur Mirza and his wife Mohim Begim are presented on separate pages. Contents and the title “Babur and Baburname”, totaling 426 pages there. Ubaydulla Quddusiy edited, supplemented, and prefaced these commentaries. The preface details of organizational issues of the country, Babur Mirza's abilities, his death, Tuzuki Baburi's translations of “Baburname” and other translations are given. Abulfazl's commentary on “Baburname” by the author of “Akbarname” in “The Leader” was remarkable. “The story of the Sultanate from the beginning to the end was perfectly pure, said M.Sobirov but he commented on that translation: “... the translation was actually made use Persian and English translations, so there are countless errors and omissions”. Therefore, this translation of “Baburname” cannot be used for scientific purposes, it is only the first Urdu translation ...”.

According to Babur's encyclopedia the translation of Urdu is given as follows: “Baburname” translated into the Urdu language three times: 1) the translation by Mirzo Nasiruddin, that published in Delhi in 1924; 2) the translation by Rashid Akhtar Nadvi, published in 1969 under the name of “Tuzuki Baburi”; 3) the translation by Hasan Beck. It was an amazing edition in 2000 with colorful illustrations. Repeated translations of work showed that the original reproduction was not easy. The names of places, historical persons' name, and other nationalities have also caused many problems. If we focus on the following examples and English translations of J.Leyden and S.Beveridge, who translated the work from the Turkish language, and which of these translations fully reflected the original content: As we pay attention to the translation versions of J.Leyden and S.Bevridge from original text: Ўзумни ўлумга қарор бердим. Ўшал боғда бир сув оқиб келадур эди, вузу қилдим, икки рақъат намоз ўқудум, бошимни муножотқа қўюб, тилак тилайдур эдимким, кўзум уйқуға борибтур.

The highlighted sentences are religious terms however this extract interpreted by Leyden-Erskine in this way: ... that I may at least perform my last ablutions. ... [12, 122]. – ... it didn't. They didn't completely reflected the meaning of extract.

The translation of above mentioned passage Ўзумни ўлумга қарор бердим. Ўшал боғда бир сув оқиб келадур эди, вузу қилдим, икки рақъат намоз ўқудум, бошимни муножотқа қўюб, тилак тилайдур эдимким, кўзум уйқуға борибтур translated in Susannah Beveridge as: ... its siege and its capture by Shaibani ..., the original content is not fully reflected in her translation either.

We observed the original extract of “Baburname” in Wh. Thackston: Ўзумни ўлумга қарор бердим. Ўшал боғда бир сув оқиб келадур эди, вузу қилдим, икки рақъат намоз ўқудум, бошимни муножотқа қўюб, тилак тилайдур

эдимким, кўзум уйқуға борибтур I readied myself for death. There was running water in the orchard. I made my ablutions and performed two cycles of prayer. I put my head down for intimate conversation with God and was making my requests when I dozed off [18, 138].

In Wh.Thackston's translation: вузу қилмоқ reflected as: "I made my ablutions", икки рақъат намоз ўқимоқ interpreted "performed two cycles of prayer"; бошимни муножотқа кўюб reflected "I put my head down for intimate conversation with God" and кўзум уйқуға борибтур expressed by phraseological unit "I dozed off".

According to John Leyden-William Erskine and Susannah Beveridge's version, the translation of Wheeler Thackston is the closer to originality, with the choice that is understandable to both Uzbek and English reader.

Wheeler Thackston was able to translate the work both in terms of content and in its artistic aesthetics and national cultural identity while translating the religious term rak'ats and prayers of worship that are practiced by Muslims. The pure language of translation, the struggle for its high culture, and the creation of adequate translations are logically related to the content of words, and the natural resonance of all lexical and phraseological units and methodological tools is evidence of the artistic interpretation of a translator.

When we look at a medical terms in extract from "Baburname" we can see the different approaches of a translator to the original text. For instance: Пайагдин кўчган айёмда вужудда обила жароҳати пайдо бўлуб эди. Бу юртта бир румий Румда эмди пайдо бўлгон муолажани қилди. Мурчи сафол қазонда қайнатти, жароҳатни анинг иссиқ бухориға туттум. Бухори камроқ бўлса иссиқ суви била юдум, икки соати нужумийғача даранг бўлди [19, 252]. We focus on the terms of medical words муолажани қилди, бухориға туттум in Leyden-Erskine, they reflected in this way: On reaching the place where the Ganges and Jumna unite, I rowed over in the boat to the Piag side, and at one watch and four geris, we reached the camp. On Wednesday at noon, the army began to cross the Jumna. ... [12, 406]. – Here the original contents were also not fully interpreted. The sentences have changed their meaning, neither муолажа қилмоқ nor бухориға тутмоқ were talked about. The meaning муолажа was not given. Besides that, Babur padishah was not on land but he was sailing in the boat at junction of the Gang River with Jamna. Translator did not fully understand the original content, conversely he went far from original.

Let's watch the translation of the passage above in Susannah Beveridge: During the days we were marching from Piag, painful boils had come out on my body. While we were on this ground, an Ottoman Turk (Rumi) used a remedy which had been recently discovered in Rum. He boiled pepper in a pipkin; I held the sores in the steam and, after steaming ceased, laved them with the hot water. The treatment lasted 2 side real hours [5, 657].

Susannah Beveridge, who translated from Turkic language tried to convey much more of the original content than Leyden-Erskine. But it was strange to use a simple red pepper instead of black pepper. The healing properties of black pepper are safer and more effective than the red pepper. An interpreter should not be mistaken for medical treatment in that case. Keeping the wound on steam of red pepper is a thoughtless procedure. It is common for the Englishmen to use mustard, red pepper, and peppers in general sense of bitter pepper, but at least the translation of the concept of black pepper through the medical term would have to use a "black pepper".

We compare the original extract with translated from Persian into English made by Wheeler Thackston: While marching from Payag I got abscess on my body. An Anatolian gave me the treatment that is now common in Anatolia. He boiled pepper in an earthenware pot, and I held the abscess over the hot stream. When the steam died down, I bathed the abscess in the hot water for two hours [18, 440].

Unlike the English translation of the previous interpretation, the original content was much more refined and more comprehensive. Note in Wheeler Thackston's translation the simple fact *бухори насайъач* expressed using a phraseological unit *steam died down*. In original Romanian was changed to an Ottoman healer; in Thackston to an Anadolu physician. They even didn't use the calque translation for "black pepper". The scholars' opinion that the Persian translation of "Baburname" is more abstract and better translated than other languages, however, when comparing the English translations of the original phraseological units and sayings, proverbs, there were errors and inaccuracies.

Interpretation of "Baburname" into Modern Uzbek Literary Language

The final stage of translation is the interpretation of text of classical work from the language of author into the current language. There are also cases where some publishers preserve the language and history. Corresponding publications are important to a wide range of readers. The translation of the classical works into modern literary language can be called also a scientific conversion. Among them there are the vocabulary of "Baburname" and introduction to the modern Uzbek literary language. The meaning of phraseological units and archaism, euphemisms, lexical units in the work are unknown for today's reader without its' interpretation.

From this point of view, we think it is also a good source for reader to study "Baburname"'s interpretation made by V.Rahmonov and K.Mullakhodjaeva comparing the meaning of original phraseological units and phrases with an old one. According to our experts the phraseological units Бош олиб итмоқ, рихлат қилмоқ, оламин бормоқ, вафот этмоқ, Тенгри раҳматига бормоқ, олами фонийни видоҳ қилмоқ of original play an important role to compare and to understand their meaning with original text then to translate into other foreign language. As we study the extract: Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазокликларда ва фатаратларда менинг билан билла эдилар, Кобулни олгондин беш-олти ой сўнгра, тарих тўққуз юз ўн бирда Тенгри раҳматига бордилар [19, 39], the highlighted sentence Тенгри раҳматига бордилар is a phraseological unit. The reader of the work can easily understand the meaning of phraseological unit. For instance: Иккинчи қизи менинг волидам Қутлуқ Нигорхоним эди. Аксар ҳарбий сафарлар ва саргардонликларда мен билан бирга эди. Кобулни олганимдан сўнг беш-олти ой ўтиб, тўққуз юзу ўн биринчи (1505) йили тангри раҳматига борди [20, 34].

It is not difficult for the reader to understand the meaning of such phraseological units of original if the interpreted text should be read into current language. In interpretation, there are the cases when the phraseological unit, sayings or proverb of original text would not be fully disclosed, since finding an alternative to phraseological unit and translation of proverbs make difficult for translator. We have studied that situation did not open its' meaning because of it was a phraseological unit or proverb. The proverbs and illustrations in the work, figurative phraseological units, puzzles, educational fairy tales and stories are also unique in translation that there are equivalent versions of sayings in foreign languages. This is the most apparent when we analyze the following article from "Baburname": Сабоҳ ҳар қанда бўлса, учратурбиз, деб филхол илик кўшмоқни салоҳ кўрмадилар. Ушмундоқ қопуда келган ғаним ҳеч навъ мутазаррир бўлмай ажрашти. Масал борким, Қопудағини қопмаса, қариғунча қайғурур [19,74].

The phraseological unit in the original text қопуда келган ғаним and the interpretation of the proverb Қопудағини қопмаса, қариғунча қайғурур translated into modern Uzbek language in this way: Эрталаб ҳар қаерда бўлса, учратамиз, деб дарҳол ҳужум қилишни маъқул кўрмадилар. Шундайгина эшикка келган ғаним ҳеч қандай зарар кўрмай қутулди. Қопудағини қопмаса, қариғунча қайғурур.

The phraseological unit Қопуда келган ғаним disclosed its meaning in interpretation, but the proverb Қопудағини қопмаса, қаригунча қайғуруп remained without translation or not being interpreted. From our point of view, it was the proverb which made the translators work more difficult. Therefore, it is difficult task to reflect the meaning or give equivalents of proverbs in translation.

Firstly, let us to start with the translation of J.Leyden-W.Erskine (1826): This advice was followed, and they were not attacked. And thus when, by a piece of rare good fortune, the enemy had come, as if to put themselves in our power, we suffered them to get away without the slightest injury. There is saying, (Turki.) – He that does not seize what comes into his grasp, Must indulge his regret even to old age, and repine.[12, 76]

Due to the fact, the detailed content of lexical unit “seize” has the meanings: to seize, to take over, to pursue; and “grasp” has to grip, to cling, to hold, to seize, to catch. The meaning of lexical unit we need in the following proverb: “indulge” the meaning of indulge – to patiently allow (someone) to do or say something, to allow (yourself) to have or do something as a special pleasure; and “regret” has the meaning sorry about that; “repine” – to complain, to strain, to complain about disorder and others. Hence, the holistic translation of proverb comes: He who cannot keep his hands in his old age will regret and sigh, or that Anyone who cannot keep his hands up to his old age will regret and complain. In Leyden-Erskine the proverb is performed in a rhythmic manner.

S.Beveridge also provided her translation variant of proverb Turkish and Persian: (Turkic) Who does not snatch at a chance, will worry himself about it till old age. (Persian couplet) Work must be snatched at betimes. Vain is the slacker’s mistimed work.

Wh.Thackston (1996) offered another version in English: A proverb says, If you don’t seize what is at hand you will rue it until old age. Here, we firstly identify the meaning of unknown lexical units: “rue”. It has the meanings compassion, pity, sympathy. Wh.Thackston did not consider it necessary to translate Turkic variant, but he gave his compact suitable version. He used the literary style and calque in his translation.

Different English translations and interpretation into the modern Uzbek language of proverb Қопудағини қопмаса, қаригунча қайғуруп, here we can conclude that Zahiriddin Muhammad Babur, who is now archaic vocabulary, but is still relevant today’s language. But the meaning of proverbs were expressed by Zahiriddin Muhammad and they differs from the English vocabulary.

The meaning of proverbs of original text are enhanced in Leyden-Erskine, extended in Susannah Beveridge, and intacted in Wheeler Thackston. A comprehensive article by the author will lead a reader into deep thought. His high potential, life experience and conclusions are reflected in his work. We find and emphasize two translation variants given in Susannah Beveridge (Turkic) Who does not snatch at a chance, will worry himself about it till old age; or (Persian couplet) Work must be snatched at betimes. Vain is the slacker’s mistimed work. It can be seen that translator tried to give the meaning of both versions that are closed to the original text.

A complete understanding of the text of “Baburname” requires the genuine talent and energy of the reader. First of all, it is necessary to understand the contents of work completely, then to interpret into current language and translate into other languages. The meaning of the proverb of original text Қопудағини қопмаса, қаригунча қайғуруп are not fully disclosed in the interpretation of modern Uzbek, we think it because of, it is an old proverb. However, despite the fact that there was a bit difficult to read and to interpret for translator, if the extract to be read again and again in source text, the meaning of the given example should be disclosed, so the reason that consequently not going on the advice of one of the Babur’s princes Wais Logari, who did not follow the enemy at

midnight (following Ahmed Tanbal) was the reason of the proverb Қопудағини қопмаса, қаригунча қайғуруп. It can be understood that his whole life was full of remorse.

Translator during the years, studies the different translations into the world languages of work, compares the meanings of original source and again addresses to the original text to provide the adequacy of translation. The shortcomings of early English translators of work are known by some scholars, who believe that the “Baburname”’s Persian translation is complete” and they have obtained the necessary information and restored as much originality as possible. We have observed watchfully in the course of study that the English version of Persian versions in English has much better coverage of the content of phraseological units and other terms.

As for analysis let’s observe another extract in “Baburname”: Ғаразким, иш қоғуға келган маҳалда жидд ва эҳтимомни тақсир қилмамоқ керак. Сўнгра пушаймонлиқ бефойдадир [19, 94]. In this sentence иш қоғуға келган маҳал is currently phraseological unit. This phraseological unit is expressed with lexical unit in Leyden – Erskine as: The result of my experience on these matters is, that after we have formed our plan, and are in the moment of execution, we ought to admit of no remission of activity or exertion in carrying it through; for afterwards what do regret and repining avai [12, 113]. In this translation иш қоғуға келган маҳал expressed with simple sentence by are in the moment of execution.

The mentioned extract in Susannah Beveridge given in this way: In short, the experience of such things is that no effort or exertion must be omitted, once the chance for action comes [5, 239] . The original extract иш қоғуға келган маҳал is given also by simple sentence once the chance for action comes.

Wh. Thackston translated the extract of original in this way: *Experience is made of such wisdom. It is important, when opportunity knocks, not to waver in determination* [18, 127-128]. The original extract and иш қоғуға келган маҳал is translated by using calque translation as *when the opportunity knocks* and it’s corresponded to the original text, here the translator provided the adequacy of translation. Even the word “door” does not have in *opportunity knocks*, the only *knocking on the door* creates the component and direct process in thought in translation. We think the meaning *opportunity knocks* corresponds to the original content.

Problems of Translation of Phraseological Units

In everyday speech, a phrase is any group of words, often carrying a special idiomatic meaning; in this sense it is synonymous with expression. In linguistic analysis, a phrase is a group of words that functions as a constituent in the syntax of a sentence, a single unit within a grammatical hierarchy.

The term “phraseology” is derived from the Greek word “phrase” (phrases - expression, spelling), in Turkic studies, the term originally used to mean different meanings. For instance, 19th-century Turkic scholar Mirza Kazimbek (1802-1870) used the word “phrase” in the sense of “sentence”, “syntax”, as in other Russian grammatical traditions of the time. The phrase phraseological meanings of major language units. In describing verbs in Turkic languages, he described the language units such as ғам емоқ, вужудга келмоқ, ғусса емоқ, as the compound verbs.

The Uzbek scientist B.Yuldashev studied the field of phraseology and divided into three periods in his monograph “The development and formation of Uzbek Phraseography and Phraseology.

The first period is from the middle of the eighteenth century to the 1930 years. This period depends on the scientific activities of Russian scientists: M.V. Lomonosov, V.I. Dal, A.A. Potebnya, F.F. Fortunatov, F.I. Buslaev, Sh. Balli, A.A. Shakhmatov that was the reflection (codification) of phraseological units as

objects of applied linguistics in the dictionary, interpretation of their meaning and etymology.

The second period covers the 1930-1950 years of the 19th century, with E.D. Polivanov, V.V. Vinogradov, S.I. Abakumov, G.K. Danilov, G.O. Vinokur, V.N. Derjavin, as it was connected with the scientific activity of such scientists as I.E. Efimov, I.A. Rojansky and I. Anichkov, it assumed that this period was formed as an independent linguistic field.

The third period dates back to the 1960's and continues to the present day. During this period L.I. Malinovski and A.D. Khayutin also divided the period of phraseological formation into several periods: a) Phraseological doctrine that arose in Russian linguistics in the early 1900s and 1920s; b) the development of phraseological doctrine in Russian linguistics during the pre-war period 1920-1940; c) development of phraseological doctrine in Russian linguistics in the 1950s and 1960s; (d) The development of phraseological doctrine in Russian linguistics in the 1950s and 1960s of the 20th century.

The phraseology is the complex aspect and multidimensional, and it has been studied in different ways over the last few years. It is well known that the world scientists have studied phraseological units from different perspectives and used different methods and techniques. The identification method by Sh.Bally, contextual studying method by A.V. Kunin, the study of variational method by N.N. Amosova, contextual studying method by V.L. Arkhangelsky, the method of phraseological application V.P. Zhukov, from structural-typological method by L.I. Rotzenson, Y.Y. Avaliani and Y.P. Solodup complicative method, M.T. Tagiev, method of separation into lexical unit and phrases, denotative and connotative meanings researched by M.M. Kopilenko, Z.D. Popova.

Professor M. Umarhodjaev studied the formation and development of phraseography of world linguistics dividing into three major periods: a) from the earliest times to the 19th century; b) the period covering the 19th and the first half of the 20th century; c) from the 1950 years to the present day.

Noteworthy the scientific research that carried out by the Uzbek scientists in the 21st century in the field of phraseology L.T. Babakhanova described the phraseology in her book "English stylistics" mentioned that each language, there are the stable phrases that are specific to that language, and their meaning is stronger than the common vocabulary. These are phraseological compounds. One of the main features of phraseological units is their stability, that is, their stability, in other words, the semantic unity of compound words. Phraseological units are the richness of the language that belongs to them. They are used and copied in the language as a ready made units. The overstatement of a certain image is called phraseological meaning".

L.T. Babakhanova also comments on the diversity of phraseological units, in her book she commented "... in phraseological units we can see metaphor, metonymy, exaggeration, imitation, peripheral and other stylistic methods as: Суянган тоғи, ишонган боғи, нинадайни туядай қилмоқ (exaggeration); кўзини бўямоқ, бурнини осмонга кўтармоқ (periphrase) пули ознинг ғами оз (reputation), мағзини чақмоқ (metaphor), қў билан қорани ажратмоқ (oximoron), қоронгининг кўзи кўр, санамай саккиз дема! (alliterations).

The second type of phraseological units also includes proverbs and sayings that are the second emotional sources of language. Many proverbs have a didactical feature, reflecting discipline. The main difference between them is that they give a shorter meaning. This reduction is achieved by not using certain parts of the sentence: Олдин ўйла – кейин сўйла, Етти ўлчаб бир кесмоқ. Alliteration is very important in its structure as: томдан тараша тушгандай.. Repetition and parallelism also have the power of stylistic methods in proverbs and parables: Яхши сўз – жон озиғи, ёмон сўз – бош қозиғи; қор ёғди – дон ёғди. Proverbs and proverbs are used in the language as a means of artistic expression in its own way, unchanged. If there is a change to the article, then

the stylistic task of the proverb goes even further: Яхши кўраман, деб йиғлаган, оёғимга йиқилиб, ботинкамни мўйлови билан чўткалаган ким эди, -Who was crying for love, who fell on my feet and brushed my boots with a mustache. L.T. Babakhanova's research is of great importance in typological analysis of phraseological units and their deeper understanding of meaning.

In 1994, K.M. Hakimov on his thesis of his dissertation "The essential compounds of phraseological expressions in Uzbek language" points out that phraseological units consists of verb phraseology or noun phraseology, which in essence is a predicative, for example: If Gavar were here, his head would reach the sky (P. Kadirov). The reason for this arose when Gavhar was here too. Uzbek phraseological units жони кирмоқ (to come alive), юраги сиқилмоқ (to be upset), гапида туз йўқ (no salt in somebody's word, ваҳима босмоқ (to be panic), юраги қоқ ёрилмоқ (to be terribly afraid of smth), вақти чоғ (it's high time for smth). K. Hakimov used the simple phraseological unit and illustrates the function of phraseological units in several examples in discourse, and confirms Smirnitky's theoretical point view that the phraseological units come as one of the verb nouns or other parts of speech.

In 2008, N.Suvonova developed the principles of phraseological units as a system interpretation in internal and external contexts in her dissertation on the French language specialty "Interpretation of phraseological units as a system-level". The systematic description of phraseological units of special language that the units differs from the original in French. The concept of level is widely used to describe the language system in most linguistic studies. The term is used to describe various systems, as well as the various stages and stages of language learning. In addition the term "level" and the term "scope" is also widely used. Some linguists have tried to differentiate between the terms "level" and "scope". Examples of translations of phraseological units from French into Uzbek are defined as: бир пулга (not worth for smth), ишни йўлга қўймоқ (to set up with), бирор нарсадан кўз юммоқ (to turn a blind eye for something), ўлим тўшагида ётмоқ (very sick), сўнги нафасини олмоқ (to take one's last breath). We can see here not all original phraseological units translated as phraseological unit.

In B.H.Reymov's dissertation was on "Phraseological units of English language characterizing the emotional state of person". He studied the English and Russian phraseological units describing the emotional feature of human nature in the English language characterization of phraseological units. He took approach to the study of emotional phraseological units from biological, physiological, psychological, philosophical, psycholinguistic, sociolinguistic, and linguoculturological perspectives, analyzing the relevance of phraseological units to a particular subject and evaluating the subject's response to objects and events.

The process of evolutionary study of phraseological units is a fundamental source for future phraseologists, which has been conducted in a particular way in scientific research by scientists. However, no comparative study of phraseological units translations have been carried out on "Baburname", no national-cultural features have been identified. Nevertheless, in 2008, Z.Holmanova's doctoral dissertation on "Study of vocabulary of "Baburname" provided examples of more than a dozen euphemistic phraseological units, lexemes in "Baburname", but they were studied only in the native language: ўқ оламдин кечди – passed from this (translation is ours) world, йиқилди ва борди – fell down and passed away, тенгри раҳматига бормоқ – to go to God's mercy, Тенгри хукмини буткармоқ – to fulfill God's will, олами фонийни видоё қилмоқ – to bade farewell to this mortal world, дунёдин чиқмоқ – to leave this world, ул дунёга кетмоқ – to take a departure from this world, дунёдин ўтмоқ – to pass away.

Summarizing the scientific studies of the above mentioned scientists, researchers have studied phraseological units that

they are specific to a particular field. The translation problems of phraseological units have always been a controversial topic in translation field. This problem is studied by the Uzbek professor Q. Musaev. He researched several scientists' monograph and divided into four groups:

1) Translating by equivalents. "Cold war" – «Совуқ уруш», "An open hand" – «Очиқ қўл», "Strike while the iron is hot!" – «Темирни қизигида бос!»;

2) Translating by using alternatives. In the absence of phraseology equivalent to the original phraseology used in translation language, adequacy is often made using alternatives: "to burn one's house to get rid of the mice" – «Буррага аччиқ қилиб кўрпани куйдирмоқ», "Nasty climbers have sudden falls" – «Шошган қиз эрга ёлчимас»;

3) Calque translation. Since no language phraseology can cover all aspects of life, a particular phraseology that expresses a certain language in one language may not have its equivalent in another language or an alternative. In these cases, more is referred to as the turning point of translation practice, that is, word-for-word translation. For example, it is true that the camel does not touch the ground due to the shortness of the tail, oxen never gives birth, and the goat does not give milk. On the basis of this, the phrase "never" was used in the Uzbek language for "camel's tail" and "bull's birth", while Russian version it was «Польза, как от козла молока» to illustrate the uselessness of expecting benefits from something or someone. The resulting phrase «Польза, как от козла молока» is traditionally considered as a stable expression;

4) Descriptive translation. It is sometimes possible to turn a particular phraseological unit with neither equivalent nor alternative. In that case interpreters resort the descriptive method of translation practice, in which the meaning of the units can be explained by means of free speech or vocabulary.

Recent research on the translation problems of phraseological units provides the following methods:

5) Antonymic translation. For example, when translating idioms like "Don't count your chickens before they are hatched" – "They count the chickens in fall" – «Жўжани кузда санайдилар»;

6) Using all methods during translation. For example, the English phraseological unit to pollute will be replaced with "To carry coal to Newcastle", "To carry coal to Newcastle"'s Russian version is «В Тулу со своим самоваром не ездят», its' meaning "One should not go with something that there are plenty of it", and it exchanged in Uzbek with the national-cultural meaning "Новвойникига нон кўтариб борилмайди" – "Take no bread for the bakery".

Translation of phraseological units is a process that requires patience, diligence and understanding. The phraseological units, of course, reflect the history, idea and spirit of the nation, its rich economy, culture, etymology. Translator must be a historian, a strong psychologist and anthropologist, and a sophisticated knowledge giver. It is necessary effectively to use the above-mentioned phrases or proverbs. The interpreter maintains the national spirit of phraseological units while still supplying the language for another.

Need for a rigorous interpretation of form and content in translation requires the translator to select alternative language and speech units that can creatively reflect the functions of all linguistic-methodological means that give the artistic elegance and national character of the work. In particular, every statement and detail used by the author is important in the emergence of the underlying idea, allowing for a full communication of the artistic and visual reproduction of such artistic elements that form part of the work:

Does that sting? Good, that's nothing to how it will feel later. The pain hasn't started yet // Нима, куйдирыптими? Буниси холва. Ҳамма хунарини кейин кўрсатади. In the Uzbek language there is a phraseological unit "Bunisi halva", which basically expresses that anxiety, suffering is not even a part of

the inevitable anxieties and sufferings. Since this idea is expressed in English and Russian using free speech, it is possible to express it in the Uzbek language same way, without compromising the content of the text. However, in alternative speech situations, the use the phraseology in Uzbek, as is often the case in the following example, creates a natural Uzbek vocabulary:

Does that sting? Good, that's nothing to how it will feel later. The pain hasn't started yet // What is burning? That's the case. He then shows all his craft.

In some cases, the literal vocabulary, whose methodological task is not exaggerated, that becomes active in the content of the literary text and becomes an additional sign. This supernatural means is naturally interpreted in the translation, not in the dictionary equivalent, but in lexical unit that represents the selected image or emotion. It can be an artistic-expressive word or phraseological tool.

As languages undergo an independent historical development process, that the various language phrases used to express specific meanings and methodologies often consist of different lexical unit, with little or no translation from one language into another. They are less favorable because the resulting compounds are devoid of the logical and historical basis.

Consider the following example from "Baburnama": Дедимким, мундоқ душворлик била тирилгунча, бош олиб итсам яхши. Хитойға бормоқни жазм қилиб, бош олиб кетмакка азм қилдим [19, 101].

The highlighted sentence бош олиб итмоқ (to leave this world), бош олиб кетмак "to take a departure" is studied on the concept of "to die" because they are phraseological units in original. Phraseological units are used plentifully in "Baburnama" of different spheres of life, but they are hard to understand their meaning for today's readers or when the modes of modesty are expressed in these words: to bend – to bow the meaning are equal to "to pay homage. It is more difficult to differentiate the meaning of phraseological units in the form of a simple phrase that means "bend" and "kneel". The verb "to bend" means not only physical bending, but also "bending with one's whole being. For instance: «кўрушурда уч қатла юкунуб,-when we met he knelt thrice; ёнғанда ҳам уч қатла, сўғанда ва тортиқ торқонда бирор юкунди» - when he withdraw he knelt thrice. "The concept of sincerely bending" is reflected in bow or kneeling: «Тортуқ торқонда ҳам қалин юкунди» - he knelt once both when he asked my condition and when he presented his gifts. Kneeling is completed while the greeting person is face to face [19, 10]. When repetition of the movement is above the norm, it is excuse more than kneeling. «Йиргирма беш, йигирма олти қатла паё-пай юкунди ва борди ва келди» - genuflected twenty-five or twenty-six times coming and going; and the words that coming and going are indicative of the post-action of behavior.

At the same time, the meaning "to pay homage" is different in different situation. From this point of view it is clear, that "to pay homage" in the work also has different meanings and includes the meaning of phraseological units in "Baburnama".

While every perfect translation needs scientific generalization, it implies the translator's complete scientific understanding of all sources related to the original, and the intelligent reflection of factors underlying it in translated language. This imposes the interpreter not only the linguistic nature of the main line of the artistic memoir, but also nonlinguistic aspects of the socio-economic and historical-cultural life and spiritual experiences of the people who own this work.

CONCLUSION

A thorough understanding of the events described in the work, without a thorough understanding of the way of life, customs, literature and national-cultural features, religious and national views, political, economic and social structures of the country one can not translate the classical work perfectly. It is hardly possible to create a complete translation of this is because any

foundation of translation forms a dialectical unity of form and content that undermines the dominant role of the content, giving it excessive privileges and diminishing attention to form and historical character of the work.

"Baburname" by its' translation contributed greatly to the development of world literature. Due to the history and evolution of his translations into the world languages, translators have gone through a great, hard time in restoring authenticity, and we can see that today's book "Baburname" has done enough research to see the world. Nevertheless, the fact that there are still no scientific studies on the phraseological units and their national and cultural features provides the relevance of this topic.

Especially at the moment when our country is facing the world, the content of strategy, state policy and the main purpose of research is the direct translation of native language into the foreign language.

"Baburname"'s vocabulary is extremely complex and the phrases used by the author, proverbs, aphorisms and sayings preserve their historical identity. The work has been repeatedly translated into English, French, German, Russian, Persian, Urdu and Turkish. Nevertheless, there were deficiencies in Persian and English translations.

"Baburname" has been interpreted into the modern Uzbek literary language. The original historical word, euphemism, phraseological units are the good source for studying the meanings of specific words.

Translators Leyden-Erskine and Susannah Beveridge revealed that several articles and proverbs have been omitted, and Wheeler Thackston retranslated these missed articles and proverbs.

Today, there is the notion that "Baburname"'s translation made by Wheeler Thackston is perfect. However is so there are some drawbacks in the translation of proverbs, parables, and some phraseological units.

The great potential of the work, which has now become the property of 23 libraries around the world, is now the most important document in history of "Baburname" and its translation. The study of translation of work implies that the translator, in any case, does not stay away from the original, to pay close attention to the words, terminology, phraseological units, parables and proverbs, and the names of historical figures, as well as the content of the work.

In conclusion I would like to mention that it is not easy to keep the originality in translations of such a great historical and autobiographical masterpiece as "Baburname". However, all above mentioned gifted translators made a huge effort for keeping and conveying the originality of the work. This made all compared three translations unique and distinctive.

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