

Comparative Analysis Of English Translations Of Phraseological Units In “Baburname”

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Abstract

The translation of classical work is very difficult task and vital. Knowledge and experience are gained from studying the ancestors' work, implementing it into practice is better than making a new track in science. That's why their creative activity and point of view are very good school for human being. “Baburnama” is well acquired as a source for studying many things containing with different foundations and researched several times by the world scientists. This article is dedicated to the study of classical work “Baburname”, phraseological units in it and its' three different English translations made by: John Leyden–William Erskine (1826), Annete Susannah Beveridge (1921) and Wheeler Thackston (1996). The translation version of phraseological units used by Zahiriddin Muhammad Babur and its' translation meanings analyzed, cognitive conceptual analysis are carried out. The meaning of phraseological units are classified into certain fields and calculated their using equivalents expressed by the author to famous, historical people in his work, here observed the semantic fields of phraseological units, worked out tables, researched and compared English versions and correspondence to the original text.

Key words: “Baburname”, phraseological units, lexical units, English translations, interpreter, componential, conceptual analysis.

INTRODUCTION

“Baburname” is the classical work that inherited by our ancestor Zakhiriddin Muhammad Babur, however it's called autobiographical literary source, and the example of literary and historical legacy. Although the work has been studied several times as the source of world literature by means of criticism and linguistics, but we think it's still topical in the field of translation studies, to study its' phraseological units, to learn the adequacy of translation that corresponding to the original text. “Baburname” is one of the treasures of the world, that important factor in translation of classical work like “Baburname” and the study of authenticity of translation in interpreting proverbs, sayings and aphorisms reflected in national-cultural values and traditions of the nations. The problems of reproduction of classical literature and phraseological units expressing by national and cultural features in proverbs, sayings and aphorisms are difficult task in literary translation. We think it was topical all time.

§ 1. Semantical analysis of translation of phraseological units in “Baburname”

Most of the world's languages have phrases or sentences that cannot be understood literally. Even if you know all the words in a phrase and understand all the grammar of the phrases, and common saying are idiomatic. Many proverbs, informal phrseese, and common saying are idiomatic, and offer special problems to readers, writers, and language learners [11; 8]. No matter how many words are included in phraseological units in language, they are amalgamated by a single common meaning and represent an emotional and expressive meaning. According to Gaybulla Salomov's point of view phraseological units are often used in fiction as figurative and expressive meaning. They are

expressed semantically in general, but they grammatically explained in their integrity, the interconnection of components and upkeep the same word order.

Simultaneously, another linguist A.Mamatov acknowledged: “It is wrong to understand phraseology in wide and narrow sense. It should be understood in one sense. Regardless to what they are classified into some language units, they are aphorisms, proverbs or sayings that fixed speech formulas, “*a winged words*”, so if they meet the definition of phraseology, they can meet the requirements, that is, in terms of structure or word they called phraseological units. Any persistent lexical-semantic units in dictionaries, which are figurative in general, lexical elements of which have a partial or complete transferability, they should be included in phraseological units” [9; 212].

We agree with A. Mamatov's description about phraseological units. The phraseological units of course consists of two or more words and use in speech as ready-made units. Composition or structure of phraseological units may contain words, such as: nouns, verbs, adjectives or adverbs. Phraseological units can be expressed in figurative expression of the author's purpose, artistic and historical scientific works. The use of phraseological units in the work has a definite purpose by the author.

While studying the memoir of Babur we have found several phraseological units and studied their translation as: *туқзонликни бажо келтурмоқ* (to behave very well and like a blood-relation), *соҳибузар бўлмоқ* (to fall ill (again)); *сиёсат қилмоқ* (to make some punitive raids), *туғчи туғ боғлағунча фурсат бўлмоқ* (to have no time to blink one's eyes), *туғфроққа топшиурмоқ* (to entrust smb to the earth), *туруш бермоқ* (to make a stand), *иугун тутмоқ* (to make as a good omen), *сўзни қўймоқ*, (to make a decision), *сўзини орага солмоқ* (to interpose with talk of peace), *сувга бормоқ* (to be drowned in river), *Тенгри рост келтурмоқ*, (if God) brings it right), *уҳда қилмоқ* (to put smb in charge), *хону монин барбод бермоқ* (to give the family and honour of smb to the winds).

It is very interesting and sensitive process to observe how phraseological units of original text that reflected in different English translations made by John Leyden-William Erskine (1826), Susannah Beveridge (1921), and Wheeler Thackston (1996). While studying “Baburname”'s translation we knew not all phraseological units of the work reflected in three translations but their correspondence to the original text.

Zahiriddin Muhammad Babur wrote about his father's death in “Baburname” in this way: *Ушбу тарихда душанба куни, рамазон ойининг тўртида Умар Шайх Мирзо жардин кабутар ва кабутархона билла учуб, шунқор бўлди. Ўттиз тўққуз ёшар эди* [43, 37]. The highlighted sentence *учуб, шунқор бўлди* is a phraseological unit in this extract. Well known classical work “Baburname” containing a vast of historical data; however it was translated several times into the English language. The translators were D.Vitsen (1705), J.Leyden and W.Erskine (1826), R.M.Caldecot (1844), F.G.Talbot (1909), S.L.Poole, A.Denison, A.S.Beveridge, H.Beveridge (1921, 1922), A.Kayzer (1928), Wheeler Thackston (1996), Stephen Dale (2018). Among the mentioned translation of “Baburname” there are three translations we can research and study, compare and find the adequacy of translation. They are John Leyden–William Erskine (1826), Susannah Beveridge (1921), and Wheeler Thackston (1996).

In that case the given original extract *Ушбу тарихда душанба куни, рамазон ойининг тўртида Умар Шайх Мирзо жардин кабутар ва кабутархона билла учуб, шунқор бўлди. Ўттиз тўққуз ёшар эди* interpreted into the English by Leyden – Erskine in this way:

On Monday, the 4th of the month of Ramzan, of the year that has been mentioned, Omer-Sheikh Mirza was precipitated from the top of the steep, with his pigeons, and pigeon-house, took his flight to the other world. He was then in the thirty-ninth year of his age [174, 7]. The highlighted words *учуб, шунқор бўлди* is a phraseological unit. John Leyden – William Erskine used widely *precipitated from the top of the steep* for the Turkic word “учуб”, and the English phraseological unit *took his flight to the other world* in Turkic word “шунқор бўлди”. They tried to keep the national color of “Baburname” to give the meaning of *учуб, шунқор бўлди*.

Susannah Beveridge (1921) also translated the same extract this way: *Meantime a strange event occurred. It has been mentioned that the fort of Akhsi is situated above a deep ravine along this ravine stand the palace buildings, and from it, on Monday, Ramzan 4, (June 8th.) 'Umar Shaikh Mirza flew, with his pigeons and their house, and became a falcon* [171, 68]. Here she also described with

idiomatic meaning of *учуб, шунқор бўлди* and she used the method of meaning to meaning translation. We can see here “учуб” – *flew*, “шунқор бўлди” – *became a falcon*.

Wheeler Thackston (1996) translated more interesting differentiating from their works above mentioned extract: *On Monday, the fourth of Ramadan of this year (June 8, 1494), Umar-Shaykh Mirza toppled into the ravine, with his doves and dovecote and gave up the ghost. He was thirty nine years old* [175, 8]. He translated by using phraseological units both “учуб” – *toppled into the ravine, and* “шунқор бўлди” – *gave up the ghost*.

In interpreting the memoir of Babur into the English language, translators took different approach to keep the originality of phraseological unit *учуб, шунқор бўлди* as much as possible in translation. The phraseological units and their meaning of original text are not lost in three English translations, however they ascribed with their equivalents. Leyden – Erskine interpreting the original phraseological unit *учуб, шунқор бўлди* they tried to give by their meaning *precipitated from the top of the steep*, and using *took his flight to the other world* and succeeded the adequacy of translation. As Susannah Beveridge used word for word translation of *учуб – flew, шунқор бўлди – became a falcon*.

As Wheeler Thackston used the transformational method of translation *учуб – toppled into the ravine – жарга қулаб тушди, шунқор бўлди – gave up the ghost* and achieved the alternative translation. The semantic links in translation helped to provide an illustrative and figurative way of expressing of the author's events.

The uniqueness of a nation is in its national-cultural values, lifestyle, religion and beliefs, spiritual morals and traditions. Humor, apotheosis and praise are expressed in a national way. The phraseological units used in “Baburname” are quite different from the phraseological units that used in other works. Descriptions of events and events in the work, situation on the battlefield for instance the phraseological unit *аксар урар – hit the target, илбосунга ўқи аксар мезар – hit the bull's eye*, and their equivalent *hit the brazen basin* are the figurative expressions of relations with Khans and national cultural expressions the phraseological unit *мулозамат қилмоқ – to pay a homage* and about the death of the ruler of Ferghana Valley Omar Sheikh, Zahiriddin Muhammad Babur's father.

The phraseological units *учуб, шунқор бўлди* or *жарга қулаб тушмоқ – to topple into the ravine, жон таслим қилмоқ – to give up the ghost* were translated and reflected differently in three translations: John Leyden – William Erskine (1826), Susannah Beveridge (1921), and Wheeler Thackston (1996).

The life is full of concerning and struggles that in the history had been praised the intelligent, educated, sagacious and brave people for their bravery. Young men and lads, under the command of the king's nukers are well illustrated in “Baburname”. In revealing their character, the author accurately describes the events and processes by using phraseological units. This is how Zahiriddin Muhammad Babur wrote about Sultan Ahmad Mirza who was the governor of Samarkand, of his own uncle; *Ўқни бисёр яхши отар эди. Илбосунга ўқи ва тургази аксар мезар эди. Қабақни майдоннинг ул боши, бу бошидин кириб аксар урар эди*. English translators expressed this highlighted part of the sentence with phraseological units. Leyden – Erskine translated the extract in this way:

He excelled in archery. He was a good marksman. With his arrows and forked arrows he generally hit the mark; and in riding from one side of the exercise ground to the other, he used to hit the brazen basin several times.

And Susannah Beveridge interpreted the mentioned extract in this way:

He drew a good bow, generally hitting the duck both with his arrows and his forked-arrows, and as a rule, hit the gourd in riding across the lists (maidan).

The original extract was translated in Wheeler Thackston in this way:

He was excellent archer, and his arrows and shafts usually hit the bull's eye. Mostly he could hit the target while charging from one end of the field to the other.

In Leyden – Erskine using phraseological unit *hit the mark* described as a circle shot in sporting games with a bow to beat. In Susannah Beveridge was expressed by the gerund *hitting the duck* that means targeting at a coarse, rough duck.

It is known from the history that scarecrow made of cannabis (stuffed animal) is used to protect the crops from the birds and other animals. The translation is meant to target this type of doll.

In Wheeler Thackston the word combination *Илбосунга ўқи ақсар мезар* translated by using phraseological unit *hit the bull's eye*. Typically, the bull's eye is represented by it indicating a sniper's mark. Not bulls here, exactly by *hit the bull's eye* was provided by translator that here the author mentioned the Turkic word *илбосун*. The three types of translation do not cause the difficulties the reader to understand the process, with the highest intensification of figurative expression in the text, however the semantic relationship between the translations were evident in interpretation that made by Wheeler Thackston.

The Turkic lexical unit in Leyden – Erskine *ақсар мезар* reflected as *to hit the brazen basin* and in Susannah Beveridge *to hit the gourd*.

Translations are strikingly diverse and striking in proportion and compact, which attracts the reader's attention and is a "hit the target," said the translator. We can see here Wh. Thackston provides a certain and clear presentation of the content of the original.

As it turns out, the original reproduction of translation by Wh. Thackston also reflected phrases as the original. His translation was understandable to the English and Uzbek reader however interpretation corresponded to the original content.

§ 2. Componential analysis of phraseological units in the English translations of “Baburname”

Typically, phraseological units are formed on the basis of free-speech phrases in the language. However, they are changeable, and their components are absorbed as a result of their interconnected use. Phraseological units in different languages reflected in some of the traditions of people. While translating the phraseological units from one language into another, interpreters used their equivalents that corresponded to the original text.

By the academician V.V. Vinogradov's [15; 118] point of view phraseological units classified into several degree of motivation. He divided phraseological units into three types: 1) phraseological interruptions; 2) phraseological integrity; 3) phraseological units. They are also a) completely nonmotivated, there cannot be translated by meaning to meaning and also cannot be translated through their components (in a confused sense), for example, at six and sevens = a mess; b) metaphors and metonymy that can be understood through their components; c) structured and available in different languages, for example: to fall in love, to look through one's fingers and others [12; 53].

N.N. Amosova states that if both components of phraseological units have idiomatic content, they are called the idioms. For example, *to toe the line* (to do exactly as one is told) is understood to do things in a timely manner, and also *dutch courage* (courage given by drink) to raise one's spirits by drinking¹.

A.N. Smirnitsky developed the structural classification of phraseological units and compared them with the words, noting that the basis of phraseological units consists of words and the rest of the morphemes. For example, it can be classified into phraseological units' structure²: *to give up - to give* here a verb, *up* here postposition is an auxiliary verb + postposition or *to be tired*, here comes *tired* in "passive voice". N.N. Amosova illustrates the difference between phraseological units with phrasemes.

Uzbek scientists on phraseology accepted both of them as phraseological expressions. This may be due to the absence of postpositions in Uzbek or lack of prepositions in Uzbek language. According to the semantic structure of phraseological units there should have phraseological meanings and additional subtractions. The features of phrase in Uzbek language, expressing movement or there expressiveness is called phraseological meaning. In general, the phraseological meaning is broader and more complex than the lexical meaning. In most phraseological terms there is a component that is not in the sense of the word.

Considering the componential analysis of phraseological units of “Baburname”, by the opinion above mentioned scientists there are the phraseological units that have two components as *to gave up a ghost; Lion of God*; and three components: *people were off guard* or more than three consisted of an adverb *all's well that ends well* it's an idiom derived from the word categories and shown in given

¹ Amosova N. N. Osnovi angliyskoy frazeologii: Diss. Doctor of philological science. – Leningrad., 1961.

² Smirnitski A.I. Leksikologiya angliyskogo yazika. – Moskva.: Ruskiy yazik, 1956.

examples. In the same way we can find the phraseological units in “Baburname” as *to bite the dust, to make a divine, to pay homage, to go to the Mercy of God* and others.

Zahiriddin Muhammad Babur described his memoir using phraseological units to reveal the faces of historical figures, the lifestyles of the peoples living in different regions, and the princes and kings' wives.

As for discussion in “Baburname” there used this extract:

Яна бири бу ким, ул фурсатта андоқ от ўлати бўлдиким тавила тавила отлар йиқилиб ўла киришиди [43, 43], – In this example, “от ўлати бўлди” is a simple phrase in Turkic Uzbek, but it is used by phraseological units in one of three English translations.

It was translated in Leyden – Erskine in this way: *Another circumstance was, that, at this time, a disease attacked the horses with such violence that they were taken ill, and began to die in great numbers* [174, 19].

In their translation the separated sentence *a disease attacked the horses - от ўлати бўлдиким*; we can see here *disease* is a noun, having attacked - verb (in the past), horses – noun in plural is an object and complementary sentence, formed by Noun + Verb + Object. The disease in the word comes from the horse and the possessive, the attacked verb, in the past, *the horses* in the plural form.

The original extract *Яна бири бу ким, ул фурсатта андоқ от ўлати бўлдиким тавила тавила отлар йиқилиб ўла киришиди* was translated in Susannah Beveridge in this way:

Another thing was that such a murrain broke out amongst their horses that, massed together, they began to die off in bands [8, 31].

Susannah Beveridge gave the *от ўлати бўлдиким* in “Baburname” using three component phraseological units *a murrain broke out*. “Murrain” (ўлат) and two component “broke out”; here we can see the formula Noun+V+postposition in her translation.

The original extract in Wheeler Thackston: *Moreover at the same time an epidemic broke out among the horses, who fell in droves and began to die* [18, 21].

He reflected the given extract on the spirit of modern English reader in his translation. “An epidemic broke out”. He interpreted by three componential phraseological unit: 1) “epidemic” – is a noun, and it’s subject in the sentence; 2) “broke out” – is the verb and phraseme in the past form, the verb acts as a cross section, here the formula Noun + Verb + postposition became in his translation.

In original text there were 16 lexical units: *Яна бир бу Ким, ул фурсатта андоқ от ўлати бўлдиким тавила тавила отлар йиқилиб ўла киришиди*. We can sum up them in this way:

1) Яна, 2) бир, 3) бу, 4) Ким, 5) ул, 6) фурсатта, 7) андоқ, 8) от, 9) ўлати, 10) бўлдиким, 11) тавила, 12) тавила, 13) отлар, 14) йиқилиб, 15) ўла, 16) киришиди.

If we observe in Leyden–Erskine’s translation there existed 23 lexical units. *Another circumstance was, that, at this time, a disease attacked the horses with such violence that they were taken ill, and began to die in great numbers*:

1) Another, 2) circumstance, 3) was, 4) that, 5) at this, 6) time, 7) a disease 8) attacked, 9) the horses, 10) with, 11) such, 12) violence, 13) that, 14) they, 15) were, 16) taken, 17) ill, 18) and, 19) began, 20) to die, 21) in, 22) great, 23) numbers.

In Susannah Beveridge there existed 19 lexical units: *Another thing was that such a murrain broke out amongst their horses that, massed together, they began to die off in bands*:

1) Another, 2) thing, 3) was, 4) that, 5) such, 6) a murrain, 7) broke, 8) out, 9) amongst, 10) their, 11) horses, 12) that, 13) massed, 14) together, 15) they, 16) began, 17) to die off, 18) in, 19) bands.

There are 16 lexical units in Wheeler Thackston’s translation: *Moreover at the same time an epidemic broke out among the horses, who fell in droves and began to die*, which is equivalent to the original text.

1) Moreover, 2) at the 3) same, 4) time, 5) an epidemic, 6) broke, 7) out, 8) among 9) the horses, 10) who, 11) fell, 12) in, 13) droves, 14) and, 15) began, 16) to die.

Wheeler Thackston’s version is more compact, understandable, and proportionate to originality, however his translation of phrase “от ўлати бўлдиким” was an alternative. Another complementary content in Susannah Beveridge given by replacing the Uzbek words “tavila, tavila” with the English “in bands”.

The phraseological units have been used by the author in explicitly disclosing the contents of various events and processes, and the content has also been translated into English. We see them in one of these cases of “Vaburname” about Sayyid Yusuf, a Moghul man in this extract: *Авалги йил Ҳиндустон азимати била черик отлонганда Саййид Юсуфбекнинг Кобулда қўйиб эрдим, ўшул фурсатта **Тенгри раҳматиға борди*** [19, 46].

In above mentioned example the highlighted sentence *Тенгри раҳматиға борди* is being the religious term, at the same time it is a phraseological unit and we will examine its contents in the following translations.

Leyden–Erskine translated the extract in this way: *The first time that I led my army against Hindustan, I left Syed Yusuf Beg behind in Kabul, and he **departed into the mercy of God** that same year* [8, 25].

Susannah Beveridge interpreted the extract in this way: *I left him in Kabul the first year the army rode out for Hindustan; at that time **he went to God's mercy*** [5, 39]. – And Wheeler Thackston gave this extract in this way: *The first year the army marched to Hindustan, I stationed Sayyid Yusuf Beg in Kabul, where **he passed away** at that time* [18, 26].

The phraseological unit *Тенгри раҳматиға борди* (to go to the God's mercy) in the first translation of Leyden-Erskine it formed by the formula V+postposition+N+Prep+Pronoun as **departed into the mercy of God**. Departed is in the past of infinitive *to depart*; and *into* is a preposition; “*the*” is an article; *mercy* is an adverb, its’ meaning: 1) compassion; courtesy; 2) forgiveness; excuse; *of* is a preposition, **God** is a noun and object. In result the original *Тенгри раҳматиға борди* was translated *departed into the mercy of God*, translators tried to keep up the content of phraseological unit.

As for Susannah Beveridge’s translation, she also used the formula P+V+Prep+N+N interpreting *he went to God's mercy*. In her translation *he* is subject, *went* in the past form of the verb *to go* used in the third person; infinitive “*to*” and *God's mercy* is an object. The whole *he went to God's mercy*.

Wheeler Thackston transformed the phraseological unit *Тенгри раҳматиға борди* interpreting like *he passed away*. In his translation *he* is a pronoun, it is a subject in the sentence; *passed* is in past form of the verb *to pass*; *away* is an adverb, here in the sentence appearing phraseological unit *he passed away* ignore the word *God*. At the same time, his version differs from others with transforming the grammar structure in English. S+V+Adv. Among three translation Susannah Beveridge and Leyden Erskine versions are close to the original text.

We can observe another phraseological unit with the example below. For instance: *Ул ноҳақиуносу бемурувват ул яхшилиқларнинг муқобаласида ҳеч навъ риоят ва шафқат қилмади Ҳорлиқ ва зорлиқ била Ахси вилоятида **оламдин борди*** [43, 46]. *Оламдин борди* is a phraseological unit and a synonym of *to pass away* or *to depart from this world*. The original example was transformed in Leyden–Erskine in this way:

*As his father had conferred benefits on Sheibani Khan, he went over and joined him; but that ungenerous and ungrateful man showed not the least return of favour or kindness for the good which he had received; and Baki Terkhani **departed this life** in great wretchedness and misery, in the country of Akhsi* [8, 25].

Susannah Beveridge interpreted the given extract in this way:

*Because his father had shown favour to Shaibani Khan, he went to the Khan's presence, but that inhuman ingrate made him no sort of return in favour and kindness. He **left the world** at Akhsi, in misery and wretchedness* [5, 40].

Wheeler Thackston translated in this way:

*Baqi Tarkhan went to Shaybani Khan, but that unmanly ingrate gave him no patronage at all in return. Baqi **departed this world** in misery and wretchedness in the province of Akhsi* [18, 27].

The first translators Leyden – Erskine reflected «*Оламдин борди*» – *departed this life*, the second translator Susannah Beveridge interpreted – *left the world*, and Wheeler Thackston translated – *departed this world*. We reassured they never forgot the meaning of *world*.

The Uzbek scientist Q.Musaev noted “phraseological units differ from their conditional equivalents as the neutral lexical units because of their emotional and figurative characteristics and their use in artistic speech, to express the variety of stylistic tasks” [10; 84]. This does not require the phraseological units to use the translator's material in a logical sense, but with the use of separate

linguistic means in text, and the interpreter effectively uses his abilities to convey the original content. In translation of such classic works as “Baburname”, it is not appropriate to require translators or other content may be recovered for the loss of some phraseological units in the work.

Zahiriddin Muhammad Babur, who built several channels or inland waterway in India, did the great work for the development of the country, created gardens, and interested in the results of his own work, explained how the weather in India affected the crops. We can see in this example: *Мен олу-болу ниҳолини келтуруб эктурубмен, яхиш олу-болулар бўлди ва ҳануз тараққийда эди.* The separated sentence in this extract is not a phraseological unit but westudied in one of three translated works reflected phraseological unit.

The translation of the given extract in Leyden–Erskine (1826): *I caused the sour-cherry-tree to be brought here and planted; **it produced excellent fruit, and continues thriving**.*

The given extract in Susannah Beveridge: *I had cuttings of the alu-balu brought there and planted; **they grew and have done well**.*

The given extract in Wheeler Thackston: *I had a sour cherry sapling brought and planted. **It took well and keeps getting better all the time**.*

In three translation the original extract *яхиш олу-болулар бўлди ва ҳануз тараққийда эди* (about sour cherry tree) was described 1) *it produced excellent fruit, and continues thriving*; 2) *they grew and have done well*; 3) *It took well and keeps getting better all the time*.

Leyden-Erskine giving their version *it produced excellent fruit, and continues thriving* that they mean “it was well-developed and still in progress” about the sour cherry trees, as the second translator, Susannah Beveridge described *they grew and have done well*, here she made an effort to keep up the original’s content that “gave a good fruit and continued to flourish”, and the third translation version of Wheeler Thackston *It took well and keeps getting better all the time*, here he used modern literary English language in his translation, interpreting “*яхиш олу-болулар бўлди ва ҳануз тараққийда эди*” by phraseological unit *It took well*, if we disclose its’ meaning “they grow and have done well or keeps getting better all the time”. His version is also good and proportioned to the originality. We conclude each gifted translators made a huge effort for keeping and conveying the originality of the work. This made all compared three translations unique and distinctive, and we mention that it is not easy to keep the originality in translations of such a great historical and autobiographical masterpiece as “Baburname”.

The uniqueness of a nation is reflected in its ideas and thinking. It is natural the national-cultural features of phraseological units are more commonly used in oral activities. Reflecting by phraseological units in gardening and in horticultural gardening, reinforcing tree, if the tree sprouted up after grafting, it is said by local people “the tree sprung up”. It can be seen in grafting a sour cherry tree into a cherry tree. That’s why Wheeler Thackston’s version *It took well* was close to the oral speech.

While studying PhU (phraseological unit) in “Baburname” and its’ different English translations we believed that the verb PhU dominated others in the work. The following table shows the numbers of components of PhU, however the number of PhUs in each translator’s work have increased:

§ 3. Groupings of phraseological units by their components in “Baburname”

Table 1.

Components of PhU in “Baburname”	Leyden-Erskine (1826)			Susannah Beveridge (1921)			Wheeler Thackston (1996)		
	Fergana	Kabul	Hindustan	Fergana	Kabul	Hindustan	Fergana	Kabul	Hindustan

2 componented PhU	25	18	9	26	29	22	65	59	47
3 componented PhU	34	17	14	49	22	19	32	108	63
4 componented PhU	30	17	12	37	18	12	77	54	31
5 or more componented PhU	36	20	7	43	22	11	69	62	13
Paremeology	4	10	1	4	10	1	4	10	1
Total:	129	82	43	159	101	65	47	93	155
Percentage	254 (18.5%)			325 (23.6%)			795 (57.9%)		

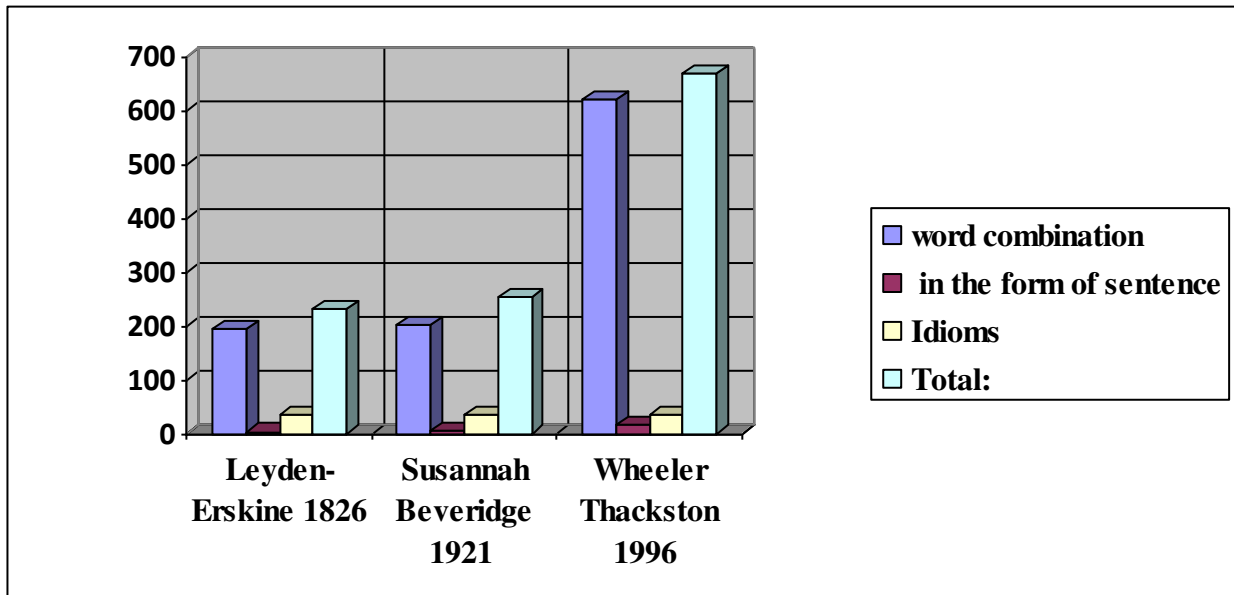
Researching the componential analysis of PhUs we think that it can help to determine the differences between three translations. We can be sure then where PhUs increasing and interpreted by the translator. The PhUs, proverbs and sayings where omitted the translation of original, had been restored in Wh. Thackston. As a result of comparative study and translator Wh. Thackston consulted to the Persian and Turkish translations to restore the original meaning. The PhUs in “Baburname” appeared in English in the form of phrases, sentences, proverbs and sayings. In this context, the numerical structure of the phraseological units were given in table 2.

Table of phraseological units in the form of sentence in “Baburname”

Table 2.

	Leyden-Erskine 1826	Susannah Beveridge 1921	Wheeler Thackston 1996
wordcombination	193	202	620
In the form of sentence	3	6	15
proverbs	35	35	35
Total;	231	253	670

Picture-1.



We observed PhUs in “Baburname” according to representing emotional state, physical and the expressions of beauty and character of a man in the work.

Table of PhUs describing emotional, physical, beauty and character in “Baburname”.

Table 3.

Semantical classification of phraseological units	Leyden-Erskine 1826	Susannah Beveridge 1921	Wheeler Thackston 1996
Phraseological units expressed emotional state of a man	25	32	63
Phraseological units expressed physical state of a man	37	45	81
Phraseological units expressed beauty of a man	7	7	23
Phraseological units expressed character of a man	6	9	18
Total:	75	93	185

The separated examples written in cursive table 4 are PhUs of different meaning. We can see the concepts of PhUs in the extracts taken from the original and their three different English translations to compare.

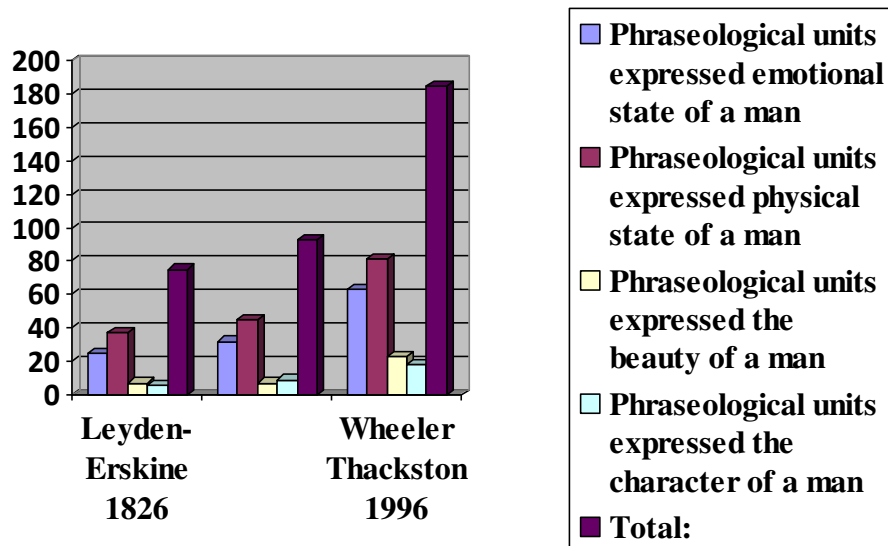
Table 4.

Semantical classification of phraseological units	Leyden-Erskine 1826	Susannah Beveridge 1921	Wheeler Thackston 1996
ҚИЛИЧҚА БОРМОҚ			
Кишим суйи улук эди, бу сувдин кечиб келиб келиб эдилар. Қалин кишиси ўққа, <i>қиличқа бориб</i> , ғалаба кишиси иликка тушти, сувда ҳам кўп кишиси ўлди [P.141].			
Phraseological units expressed emotional state of a man	... the Kishem river, which they had crossed in their advance, was now swollen. Many of them were slain by the sword and by arrows, numbers <i>were taken prisoners</i> , and many perished in the river [P. 200].	Kishm-water in flood, many were drowned in it, a mass of them <i>died by arrow and sword</i> , more were made prisoner [Pp. (295) 361].	The Kishm River was swollen, and as they crossed it many were shot or <i>fell to the sword</i> , and many more were taken prisoner or died in the water [P. 221].
ҚИЛИЧ ЕБ, ЎҚ ЕБ			
Мирзохон ўлтурсон ҳавлиға кирарлар, ғавғо бўлур. Мирзохон бир отқа миниб қочиб чиқар, Абулҳасан кўрбегининг иниси Муҳаммад Хусайн ҳам Мирзохонға навкар бўлуб эди, бу тўрт кишидин Шеркулини чопиб йиқор, бошини кесар маҳалда халос бўлуб, бу тўрт киши <i>қилич еб, ўқ еб</i> , яралук бўлуб, мазкур бўлгон ерда бизга тикилиб келдилар [150].			
	... four persons, as soon as they came up, without	These four, without “a Gods forbid!” had gone	They had marched fearlessly right into

<p>Phraseological units expressed emotional state of a man</p>	<p>halting, entered the palace where Mirza Khan lived. All was instantly in uproar and alarm. Khan Mirza mounted on horseback, galloped off, and escaped. Muhammad Hussain Korbegi's younger brother, also in the service of Khan Mirza, attacked Shir Kuli Moghul, one of the four, sword in hand, and threw him down; but Shir Kuli contrived to escape while his opponent was endeavouring to cut off his head. <i>These four persons, still smarting from their sabre and arrow wounds, were brought to me as I have mentioned</i> [P. 215].</p>	<p>right into Mirza Khan's quarters; there upon he, hearing in uproar, had mounted and got away. Abulhasan the armourer's younger brother even, Muhammad Husain by name, had taken service with Mirza Khan; he had slashed at Sherquli, one of those four, thrown him down, and was just striking his head off, when Sher-quli freed himself. Those four, <i>tasters of the sword, tasters of the arrow, wounded one and all, came pelting back on us to the place mentioned</i> [P. 315].</p>	<p>Mirza Khann's quarters and created an uproar, causing Mirza Khan to jump on a horse and flee. Abul-Hasan Qorchi's brother Muhammad Husayn had become a servant of Mirza Khan. He slashed at Sher-Quli, had him down, and was about to cut his head off when Sher-Quli escaped. <i>The four men, with sword and arrow wounds, rejoined us in the above-mentioned place</i> [P. 238].</p>
<p>ШУНҚОР БЎЛМОҚ - ҳалок бўлмоқ, ўлмоқ</p> <p>Ушбу тарихда душанба куни, рамазон ойининг тўртида Умар Шайх мирзо жардин кабутар ва кабутархона била учуб, шунқор бўлди. Ўттиз тўккуз ёшар эди [37].</p>			
<p>Phraseological units expressed physical state of a man</p>	<p>On Monday, the 4th of the month of Ramzan, of the year that Mirza was precipitated from the top of the steep, with his pigeons, and pigeon-house, and <i>took his flight to the other world</i>. He was then in the thirty-ninth year of his age [7].</p>	<p>Meantime a strange event occurred. It has been mentioned that the fort of Akhsi is situated above a deep ravine along this ravine stand the palace buildings, and from it, on Monday, Ramzan 4, (June 8th.) 'Umar Shaikh Mirza flew, with his pigeons and their house, and <i>became a falcon</i> [68].</p>	<p>On Monday, the fourth of Ramadan of this year (June 8, 1494), Umar-Shaykh Mirza toppled into the ravine, with his doves and dovecote and <i>gave up the ghost</i>. He was thirty nine years old [8].</p>
<p>ДОНА БОҒЛАМОҚ –уруғ ёки дон қилмоқ</p> <p><i>Яна куз маҳалларидаким, қулон қўйруғи деган ўт чиқиб камолга етиб, гул қилиб, дон бoғлар, бу қулон қўйруғидин ўн-ўн икки пуштвора яна қўк шибоқдин йигирма-ўттиз пуштвора сув бошига келтуруб янчиб, сувга солурлар, солгон замон-ўқ сувга кириб маст бўлгон балиқни тута киришулар</i> [116].</p>			
<p>Phraseological units expressed beauty of a man</p>	<p>In the autumn season, when the plant named <i>kulan kuerughi</i> (or will-ass's-tail) has come out, reached</p>	<p>In autumn when the plant known as <i>wild-ass-tail</i> has come to maturity, flowered and</p>	<p>In the autumn, when the plant know as <i>qulan kuyraqi</i> has matured, flowered, and <i>set seed</i>,</p>

	maturity, flowered and <i>seeded</i> , they take ten or twelve loads of it, and twenty or thirty loads of the plant named <i>gok-shibak</i> , and having brought them to the banks of the river, shred them down and throw them into the stream; the instant that the plants touch the water the fishes become intoxicated, and they begin to catch them (P. 154).	<i>seeded</i> , people take 10-20 loads (of seed?) and 20-30 of green branches to some head of water, break it up small and cast it in Pp. (226) 292.	they break ten to twelve heaps of <i>qulan quyruqi</i> and twenty to thirty heaps of green wormwood into little pieces and throw them in the water (P. 169).
БЕШ КУН ЎТАР ДУНЁ - ўткинчи ва қисқа умр			
<i>Беш кун ўтар дунё</i> учун бир ўзи ўстургон валинеъматзодасини кўр қилди. Яна бирини ўлтурди. Тенгри қошида осий ва халқ олдида мардуд бўлубдур [49].			
Phraseological units expressed character of a man	<i>For the sake of the short and fleeting pomp of this vain world</i> , he put out the eyes of one, and murdered another of the sons of the benefactor, in whose service he had been, and by whom he had been patronized and protected; rendering himself accused of God, abhorred of men, and worthy of execration and shame till the day final retribution (P. 31).	<i>For the sake of this fleeting, five-days, world</i> , he blinded one of his benefactor's sons and murdered another. A sinner before God, reprobate to His creatures, he has earned curse and execration till the very verge of Resurrection Pp. (50) 117.	<i>For the sake of this transitory world</i> he had blinded one of his benefactor's sons whom he had looked after himself, and killed another. He was sinful in the sight of God and damnable in the sight of men (P. 34).

Picture 2.



Noun PhUs expressed by Babur in “Baburname” rose from 5 to 10 in English translations. The empirical search shows that the number of PhUs in Leyden-Erskine appeared 254, in Susannah Beveridge increased to 325, and in Wheeler Thackston 795.

During the XVth – XVIth centuries, the harmony of religion conformed to the state policy. However, it appears by using more phraseological units with more religious content and national-cultural characteristics in “Baburname”. For instance: *Ханафий мазхаблик, покиза эътиқодлик киши эди, беш вақт намозни тарк қилмас эди, умрий қазоларини тамом қилиб эди, аксар тиловат қилур эди* [43, 37]. The separated sentence in the given extract is the religious term; however a man of God did his duty along his life of mortal before his death. Leyden-Erskine translated this extract in this way:

... he was of the sect of Hanifah, and strict in his believe. He never neglected the five regular and stated prayers, and during his whole life he rigidly performed the Kaza, (or retributory prays and fasts). He devoted much of his time to reading the Koran [8; 8].

The original extract reflected in Susannah Beveridge in this way:

He was a true believer (Hanafi mazhabllk) and pure in the Faith, not neglecting the Five Prayers and, his life through, making up his Omissions [5;71].

Wheeler Thackston interpreted the original extract in this way:

Throughout his lifetime he always made up missed prayers and often recited the Koran [18; 9].

The real extract *умрий қазоларини тамом қилиб эди* reflected in Leyden Erskine *never neglected the five regular and stated prayers or performed the Kaza, (retributory prays and fasts), the tawba prayer and fasting completed in translation. Susannah Beveridge translated the given extract умрий қазоларини тамом қилиб эди – not neglecting the Five Prayers. She described that a Muslim man acts several times during day time, her version mentioning not neglecting the Five Prayers and making up his Omissions. It seemed her version is also not bad. Wh. Thackston interpreted the given extract not just giving the translation умрий қазоларини тамом қилиб эди but also he reflected made up missed prayers, here he mentioned about the sacred book Koran mentioning his often recited the Koran.*

Leyden-Erskine focuses on clarifying the meaning of the original as much as possible, even it increased the amount of speech in translation, however the translators of “Baburname” did their effort to keep the religious terms of original text.

The Uzbek scientist, M.Olimov gave the forty examples for archaic PhUs from “Baburname”, indicating their variability; he wrote and highlighted in his article and said that one cannot imagine

without a vast of cultural and national PhUs as “Baburname”³. He analyzed the archaic PhUs comparing with the PhUs of current Uzbek. As far as PhUs in the work are concerned, above mentioned examples that the form of contents are preserved in its’ translation as well.

Zahiriddin Babur described the earthquake in Pamghan village in “Baburname” as: *Жаҳонгир мирзо тепада. Улугбек мирзо солгон иморатлардин бир болозонанинг айвонида эди, зилзила бўлгоч, ўзини ташлади, осибе етмади. Жаҳонгир мирзонинг ёвуқларидин бири ушбу болохонада экандур, болохона томи устига йиқилибтур, сахлади, ҳеч ерига озоре етмади. Тепадаги уйлар аксар тун-туз бўлди* [19;124].

The author of the book wanted to remark the dangerous of earthquake about that time was uncommon and horrible. He, describing in his memoir, one of the kin of Jahongir Mirza was in upstairs when the earth quaked, however he stressed the view of premises were unsafe and uncommon nature than before. The separated sentence in the given example *тун-туз бўлди* is a PhU. *Тепадаги уйлар* means *the houses in upstairs*. But all translators misunderstood the meaning of the original. Firstly Leyden-Erskine translated the given extract in this way:

Jehangir Mirza was at Tibah, in the upper veranda of a palace built by Ulugh Beg Mirza. The moment the earth began to quake, he threw himself down, and escaped without injury. One of his domestics was in the same story, when the terrace of this upper floor fell on him. God preserved him, and he did not sustain the slightest harm. Many rising-grounds **were levelled** [5; 170].

PhU *тун-туз бўлди* was translated by the simple verb *were levelled* and the original extract *Тепадаги уйлар* was translated – *Many rising-grounds*. They add the word *Tibah*, in the given sentence *Жаҳонгир мирзо тепада*. Actually the translation is *Jahangir Mirza was in upstairs*, but not in *Tibah*.

Secondly Susannah Beveridge also misunderstood the word *Тепадаги уйлар*. She interpered the given extract in tis way:

Jahangir Mirza was in the porch of an upper-room at a house built by Aulugh Beg Mirza in Tipa; when the Earth quaked, he let himself down and was not hurt, but the roof fell on some-one with him in that upper-room, presumably one of his own circle; that this person was not hurt in the least must have been solely through God’s mercy. In Tipa most of the houses were levelled to the ground [247].

We can see here the meaning of her translation doesn’t correspond to the original text. She couldn’t give the whole meaning of original and didn’t pay attention to Jahangir Mirza’a close people in text.

Thirdly Wheeler Thackston translated the given original *Жаҳонгир мирзо тепада. Улугбек мирзо солгон иморатлардин бир болозонанинг айвонида эди, зилзила бўлгоч, ўзини ташлади, осибе етмади. Жаҳонгир мирзонинг ёвуқларидин бири ушбу болохонада экандур, болохона томи устига йиқилибтур, сахлади, ҳеч ерига озоре етмади. Тепадаги уйлар аксар тун-туз бўлди* in this way:

Jahangir Mirza was in the *ayvan* of an upper apartment in one of Ulughbeg Mirza’s buildings in Teba. When the earthquake struck, he got out without injury, but one of his comrades was in the upper apartment, and the roof fell on him. It was God’s protection that he suffered no injury. Most of the houses in Teba were flattened [186]. He tried to keep up the calory of original text translating into modern English language. However, we suppose he might thought that the *Tipa* is something or toponomical name of building.

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. If we give our translation for the given extract: *Жаҳонгир мирзо тепада. Улугбек мирзо солгон иморатлардин бир болозонанинг айвонида эди, зилзила бўлгоч, ўзини ташлади, осибе етмади. Жаҳонгир мирзонинг ёвуқларидин бири ушбу болохонада экандур, болохона томи устига йиқилибтур, сахлади, ҳеч ерига озоре етмади. Тепадаги уйлар аксар тун-туз бўлди*, it should be described this way:

³ Olimov M. «Boburnoma»da qollangan fraseologikiboralar.– Tashkent.: O’zbek tili va adabiyoti., 2002. – № 6 – P. 25-28.
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Jahangir Mirza was upstairs. He was in one of the buildings' balcony built by Ulughbek Mirza. One of the people of Jahangir Mirza was also upstairs at the moment when the earthquake happened. The roof fell on him, but he was not hurt, God saved him. All the houses upstairs were tumbled down.

Most of the world's languages have phrases or sentences that cannot be understood literally (it was mentioned before). Even if you know all the words in a phrase and understand all the grammar of the phrase completely, the meaning may still be elusive. A phrase or sentence of this type is said to be idiomatic. Many proverbs, informal phrases, and common sayings are idiomatic, and offer special problems to readers, writers, and language learners.

Conclusion

National customs are integrated the lifestyle of the nation, beliefs and morals are improved within the frame of religion. It is connected with the unique historical traditions of the people and reflected in today's modern view. While studying the phrases, phraseological units of "Baburname" and their translations into another language, we observed translators paid their attention to realities, lingua-cultural peculiarities of a language, geographical situation, toponymy and others. We can see several methods of translation used by them. However, they made a great deal of effort in describing the content of phraseological units, which have hidden meaning in original, may not be disclosed again, so our point of view because of they are phraseologisms of the language, their meaning should be learned through the context.

During studying the three translation version of "Baburname" we became into such conclusion that one phraseological unit has ten or more equivalents in literary work, even they reflected in its' English translation also. Sometimes we were astonished with the meaning of phraseological units of original, their meaning never disappeared, and furthermore they were described with other lexical units or kept up their content in translation. There the difference and similarities are found between three translations made by John Leyden-William Erskine (1826), Anette Susannah Beveridge (1921) and Wheeler Thackston (1996). Despite the fact that the scientific study of phraseological units was not carried out in a specific way on "Baburname" yet.

"Baburname" is rich in phraseological units, sayings, proverbs, aphorisms and phrases that evolve the classical Uzbek language. The phraseological units in the work are still appealing and still have a clear picture of thoughts and feelings. They expressed in the work reflected to the historical people and traditions, national-cultural mentality of life serving for author's final judgment.

The semantic associations of literary translation provided the illustrative and figurative way of expressing for what the author intended. The phraseological units have been used by the author in explicitly disclosing the contents of various events and processes, and the contents are ascribed in "Baburname".

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