

**TRANSLATIONS OF PHRASEOLOGICAL UNITS AND PROVERBS
OF “BOBURNOMA” INTO ENGLISH****Z. Teshaboyeva***Senior researcher
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Abstract. The present article is devoted to the study of phraseological units and proverbs in “Boburnoma” which was translated by the English scientists John Leyden, William Erskine (1826), Annette Susannah Beveridge (1921) and Wheeler Thackston (1996). The author compares and reviews different peculiarities of translations of phraseological units and proverbs translated by the English scientists. The adequate equivalents of phraseological units have been analyzed in this article. The translation variants of the phraseological units have been compared with the original and revealed the most adequate variants of translation.

Keywords: “Boburnoma”; scientist; research; historical; geography; equivalent; works; custom; phraseological unit; proverb; adequacy; translation; generation; language; adequacy of translation; originality; contribute development.

“Boburnoma” is a very famous, valuable book written by the Uzbek classic writer, poet and the great military leader Z. M. Bobur. It’s a historical, geographical and rare novel. It is very rich with its own traditions, customs and other meaningful characteristics. That’s why we can see the cultural words, phrases, set expressions.

Uzbek scientists who worked on Boburnoma such as: A. Fitrat, S. Azimjonova, Kh. Yoqubov, Y. Gulomov, 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. Abduazizov, B. Mamatov, S. Rahimov, G. Khojayev, L. Khojayeva, F. Salimova, S. Shukrullayeva, G. Salomov, V. Rahmonov, K. Mullahojayeva, M. Sobirov, N. Otajonov, G. Satimov achieved to create Uzbek aburology (people who worked on Boburnoma). They studied it historical, literally, geographically, translation and etymologically [4; 5; 10].

“Boburnoma” was translated by European scientists of oriental studies, such as: D. Vitsen, J. Leyden, W. Erskine,

R. M. Caldecott, S.L. Poole, E. Holden, M. Elfinston, J. J. Lui, B. Grammon, and G. M. Eliot. V. Moreland, P. Kurteil, F. G. Talbot, A. Denison, A.S. Beveridge, H. Beveridge, H. Lamb, A. M. Shimmel.

Russian scientists: N. I. Ilimskiy, N. N. Pantusov, V. V. Viyatkin, N. I. Vesedovskiy, V. V. Bartold, A. N. Samailovich, M. Salye, A. A. Semeyonov, A. Y. Yakubovskiy, I.V. Stebleva and Afghan scientists: Ahmad Ali Kohzod, Abdullhay Habibiy, Gulchin Maoniy, Indian scientists: Zokir Husayin, Nurul Khasan, Muni La’l, S. A. Sharmi, R. P. Tripatxi, P. Saran, Muhibul Khasan and others.

After the Independence of our Republic many dissertations and theses on Boburnoma were defended for obtaining a Candidate’s Degree on Philological Sciences Specialty, such as: “Lexicographical and Textological Characteristics of Eastern-Turkic Languages Dictionary” by Pav de Kurteil («Лексикографические и текстологические характеристики восточное-тюркского словаря» Пав де Куртейля и перевода «Бабурнаме») by Fotima Salimova, “The Meaning Peculiarities of Numbers in “Baburnama” by Nazokat Jiyanova, “The Problems of Recreating Lit-



erary and Author's Style in English Translations" by Mahamatismoil Sobirov, "Translation and Expressive Means of Historical-Archaic Lexics in Translation" by N. Ormonova, "A Comparative Analysis of Poems in Foreign Translations of "Boburnoma" by R. Karimov, "A Comparative Analysis of "Boburnoma" and "Shajarai Turk" by M. Abdullayeva [7; 8; 9].

During 1826–1985 "Boburnoma" was translated four times into English (1826, 1905, 1921, 1922) three times into French (1878, 1980, 1985) and only once into German. Among them there are such novels "Boburnoma", which was written by Flora Ann Stealing (Paris, 1940), "Bobur" by Fernand Grenardning (Paris, 1930), "Bobur – the Tiger" by Harold Lamb (New York, 1980) by Vamber Gaskin.

Russian and West European scientists such as Veselovskiy, Ilminskiy, Erskine, Edward Holden, and Elfinston appreciated "Boburnoma". Javaharlal Neru wrote in his book "Discovering India" about Bobur and Bobur's generation's influence on development of India and the world's civilization.

"Boburnoma" offers a lot of information on political social history and gender relations, material culture and techniques, social behavior, kinship (mainly of the Temurids), languages, religions, literature, medicine, warfare and military organization, demography, geography, minerals, animals and plants, agriculture, handicraft, trade, roads, irrigation, settlement and fortifications of different size and type, cuisine, sports, poetry, music many others-and this not only for Western Turkistan, but also for what is today Afghanistan, Pakistan and India.

John Leyden and William Erskine made the first translation of "Boburnoma" in 1826. Annete Susannah Beveridge and Henry Beveridge translated it in 1921. The last and adequate version of translation of "Boburnoma" was made by the gifted translator and the author of "The Great Mughal Empire" Anna

Maria Shimmel's postgraduate Wheeler Thackston in 1996. Three translations were completed and now we can learn their versions through comparative analysis of original text with target texts.

Historical books reveal more about the writers and their age than about their subject matter. We know little enough about our own deep motives, or the people close to us, let alone about our contemporaries, whom we observe directly; yet we delude ourselves that we can learn the truth about generations and individuals in the far distant past from whatever evidence happens to be available.

Our ancestor Bobur made a great work inheriting us "Boburnoma", such a superb memoirs of his life that contributed a great deal of development to the world's literature by his work. Our main idea is to identify the most adequate translation variant of his memoirs "Boburnoma" and the way of translation of phraseological units among several translations into English. Phrases and phraseological units in English translations in "Boburnoma" were expressed differently, for instance, *passed away, took a flight into another world, went from this world, departed from this filthy world, went to God's mercy, went from this mortal world, toppled into the ravine, gave up the ghost.*

We can find phraseological unit in "Boburnoma" in the following extract: *Бу ўмар дунё учун мундоқ ёмон ишлар қилди. Мундоқ бисёр маъмур вилоят ва мунча қалин яроқлиқ навқар била бир моқиён била ҳам тутуимади. Бу тарихда зикри келгусидур [12, 50.]* Bobur characterized the king of Badakhshan Sulton Mahmud Mirzo and felt very sorry for him and his deeds. Here he highlighted his feeling with the help of phraseological unit. This extract sounds in Russian as: *Ради (благ) сей брэнной жизни он совершил столько дурных дел! Владея таким множеством благоустроенных областей и столь большим количеством хо-*



рошо снаряженных нукеров, он (ни разу) не схватился даже с курицей [13, p. 26].

If we compare the meaning of Russian translation version with the original text it is closer to word for word translation than a transformational translation. In this extract “не схватился даже с курицей” is a phraseological unit. We were interested how English translators gave this phraseological unit into English in their translation. Let’s search phraseological unit “бир мокиён била ҳам тутушмадибир мокиён била ҳам тутушмади” in different translations done by John Leyden-William Erskine (1826), Susannah Beveridge (1921) and the last in modern English made by Wheeler Thackston (1996).

The English historian, orientalist John Leyden-William Erskine translated it in this way: *These crimes he perpetrated merely to secure the enjoyment of some poor worldly vanities; yet with all the power of his many and populous territories, in spite of his magazines of warlike stores, and the multitude of his servants, he had not the spirit to face a barn-door chicken* [3, p. 31]. The original phraseological unit “бир мокиён била ҳам тутушмади” translated by the English phraseological unit “to face a barn-door chicken”. Actually English people express a word “chicken” for fearful person. Our point of view is that a king shouldn’t be a fearful person but he may be indolent or idle.

Susannah Beveridge gave another translation variant of this extract: *For this world's sake he did his evil deeds and yet, with lands so broad and with such hosts of armed retainers, he had not pluck to stand up to a hen. An account of him will come into this history* [1, p. 50]. She did effort keeping the meaning of original text giving a phraseological unit “бир мокиён била ҳам тутушмади” – “pluck to stand up to a hen” at the same time using a phraseological unit in her translation. But we think that in

her translation she turned the king into a tranquil person more than a lazy.

Wheeler Thackston gave the most adequate variant of translation to express this phraseological unit: *For the sake of this transitory world he did such evil things, but with so much flourishing territory and so many armed retainers he couldn't say boo to a goose. He will be mentioned in this history* [11, p. 34]. But the king Bobur mentioned another thing when he described his uncle Sultan Makhmudkhan who was the governor of *Shohruhiya* (present Tashkent) using this phraseological unit “бир мокиён била ҳам тутушмади”. He wanted to say the king that governing with a big army under his conduct even he didn’t fight with any other regions during his life of greatness. He described him as a very idle and indolent person by his character in his book.

Here Wheeler Thackston chose more adequate phraseological unit to the original text. His translation corresponds more to the original text in “Boburnoma” than others. Moreover the translator felt the matter in detail and he approached to the text by the transformational way of translation method but he didn’t lose a phraseological unit where it exists, instead he found the most suitable adequate variant of translation.

Culture can be seen in different fields of activity of a nation. It’s developed during the daily activity of life; customs; kinds of activities, ethnicity, way of living, traditions, pass from generation to generation, time after time. These are depicted in their language and cultural properties of a nation can be noticed in their literature as well. In this way traditions, customs, ethnics and literature of the literary relationship among the nations of the world. Culture is seen in its genre, proverbs, sayings and aphorisms of a nation.

We would like to speak about the different translation properties of proverbs in “Boburnoma”. John Leyden-William Erskine (1826), Susannah Beveridge (1921) and



Wheeler Thackston (1996) and other English translators contributed a lot to the development of the world literature with their English translations. And here we draw our attention to the study of proverbs of “Boburnoma” in different translations into English.

“Boburnoma” was translated into more than thirty languages of the world. Therefore there are some arguments about the translation development of the work. Our aim is to study and compare the cultural properties of proverbs in “Boburnoma” and reveal its adequate translation.

92 nationalities have been living in Central Asia since the ancient times. But we can not find the equivalent of Uzbek proverb like: “*We are so welcoming, as to share one raisin among forty friends*” Russian or English or German languages. In fact if we examine the meaning of the given proverb for example: one dried raisin can be divided into only six pieces not ten, or for twenty. This means that nation’s ideology is they are so friendly, that they can find a way to one’s heart in any case or in difficult time also. We have found many proverbs in “Boburnoma” that were translated into English differently. We compare its translation among one of them: This proverb is sounded in the original text in this way: *Нечукким дебуурлар:*

*“Даҳ дарवेश дар гилеме бисбанд,
Ду подшоҳ дар иқлиме нагунжанд.
Ним ноне гар хурад марди худой,
Базли дарवेशон кунад ними дигар.
Мулки иқлиме бигарад подшоҳ,
Хамчунон дарбанди иқлиме дигар”* [12, p. 103].

After the Independence of our Republic “Boburnoma” was translated into Russian by the Uzbek scientists: Z. Mashrabov, O. Yunusov, S. Hasanov, A. Qayumov. This proverb is sounded in this following way: *Вед сказано:*

Десять дервишей [мирно] спят на одном ковре,

Два государя не уместятся в одном климате.

Когда ест божий человек половину лепешки,

То другую половину он отдает дервишам.

*Если царь захватит одну климат,
Тол хочется ему захватить и другой климат* [13, p. 77].

John Leyden-William Erskine translated this proverb in the following way: *As they say: (Persian) Ten dervishes may repose on one cloak,*

But two sovereigns cannot be continued in the same climate.

*The man of God, when he eats half a loaf.
Divides the other half among the poor and needy.*

If a king subdues a whole kingdom, nay a climate,

Still, as before, he covets yet another [3, p. 129].

Susannah Beveridge gives her translation version to this proverb; “*For they have said:*

‘Ten darvishes can sleep under one blanket,

But two kings cannot find room in one climate.

*If a man of God eat half a loaf,
He gives the other to a darvish;
Let a king grip the rule of a climate,
He dreams of another to grip’* [1, p. 256].

Wheeler Thackston translated it into Modern English in the following way: *as has been said:*

*‘Ten poor men can sleep on one rug,
but two kings cannot fit into one clime.*

*If a man of God eats half a loaf of bread,
he gives the other half to the poor:*

A king may take possession of an entire clime,

But he will still hunger for another’ [11, p. 144].

If we analyze the translation of the given proverb and compare their meanings, the first



translators John Leyden-William Erskine tried to extend the meaning of it. It is almost like to word for word translation.

Susannah Beveridge paid attention to the literary point of the text in her translation and made an understandable for the reader. In John Leyden's variant the word "cloak" was changed into "blanket" and in Wheeler Thackston it was changed into "rug".

Wheeler Thackston translated that proverb into Modern English and the rhythm of the proverb was clearly kept in his version. We can say here the last translation done by him corresponds to the original text because keeping the color of the Turkic language he created the adequacy of translation.

In conclusion it must be pointed out that it is not easy to keep the originality in translations of such a great historical and autobiographical masterpiece as "Boburnoma". However, all the above mentioned gifted translators made a huge effort to keep and convey the originality of the work.

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