

THE PROBLEMS OF EQUIVALENCE IN PHRASEOLOGICAL UNITS WITHIN THE TRANSLATION OF “BABURNOMA” INTO ENGLISH

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Abstract: the article is devoted to a comparative study of the translation of phraseological units in the book “Baburnoma”. The author cited three different interpreters and their translation of the same prose from “Boburnoma”. The specialists, majoring in a field of translation such as: John Leyden, William Erxin, Annette Susan Beveridge and Wyler Taxton. Their alternatives could bring the same meaning as in the original. However, some shortages became evident while transferring the prose from one to another language. Throughout the article the author tried to highlight these drawbacks with the use of examples.

Keywords: comparative linguistics, translations, Turkic languages, English language, Baburnoma, phraseology.

ПРОБЛЕМЫ ЭКВИВАЛЕНТНОСТИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В ПЕРЕВОДЕ «БАБУРНОМА» НА АНГЛИЙСКИЙ Каримова З.А.

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Аннотация: статья посвящена сравнительному изучению перевода фразеологизмов в книге «Бабурнома». Автор привел трех разных переводчиков и их перевод одной и той же прозы из «Бобурнома». Специалисты, специализирующиеся в области перевода, такие как: Джон Лейден, Уильям Эркин, Аннет Сюзан Беверидж и Уайлер Тэксон. Их альтернативы могут принести то же значение, что и в оригинале. Однако некоторые недостатки стали очевидными при переводе прозы с одного языка на другой. На протяжении всей статьи автор пытался выделить эти недостатки с помощью примеров.

Ключевые слова: сравнительная лингвистика, переводы, тюркские языки, английский язык, бабурнома, фразеология.

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As we know, “**Baburnoma**” is a scientific and historical autobiographical book that contains a large number of phraseological units (PU), aphorisms and proverbs. It was translated into English by various translators. Comparative analysis of the translations of phraseological units made by different translators, gives the opportunity to identify the more alternative versions of translation of the following masterpiece.

If we compare the translations of phraseological units of this work we may come across with different variants that have relevance to the original. As an actual hypothesis, we consider that PU are functional and semantically inseparable units, used in speech in form of ready units. The analysis of the material showed that in translation of “Baburnoma” by John Leyden – William Erxin (1826), Susann Beveridge (1921) and Wyler Taxton (1996) there are contradiction in the transfer the PU to the original. Compare some of them: *Shohbegim va Mehr Nigorxonim va jami' elning ahli va ayoli asirliqqa tushub, ul zolimi badkirdorining habsida dunyoyi foniyni vido' qildilar* [3] - *Shaxbikum, Mixr Nigar xanum* and all women and the families of [their companions] get captured and parted ways with the perishable world, imprisoned by this criminal villain.[2].

Phraseological unit “*dunyoyi foniyni vido' qildilar*”(parted away with perishable world) translated by J. Leyden - V. Erxin: ... *and Shah Begum and Mihr Nigar Khanum, with their whole family and attendants, and Shah Begum and Mihr Nigar Khanum, with their whole family and attendants, were taken prisoners and in the prisons of that wicked miscreant, they departed from this perishable world* [4], consequently this PU in Annete Bridge translation given in another way: ...*they were captured, together with the wives and families of all their people, by marauders of Abu-bakr Kashghari and, as captives to that ill-doing miscreant, bade farewell to this transitory world* [1].

Wyler Taxton found more appropriate equivalent of this PU: *Shah Begum and Mihr Nigar Khanum, along with all the folk of their people, fell into captivity, where-upon they bade farewell to this mortal world in that evil tyrant's prison* [5].

From his variant we can distinguish some similarities with the translation of Annet Susan Beveridge: *Shax Begim i Mixr Nigor Xanum, together with relatives and folk became the captives, they departed with the mortal world in that maleficent jail*. He instead of the word mortal used transitory, on account of this his version seemed to be the closest to the original. The specificity of entire world and life, culture and psychology of the nation find their reflection in phraseology. Preserving this peculiarity, color of the language of the epoch and the nation, especially when translating proverbs, sayings, aphorisms and idioms in such historical books - like "Baburnoma" becomes important objective of the specialist in this field. In conversion this units every translator uses his own approach, as a result we observe the ways of upstaging the difficulties of translation. Let us analyze the equivalent of the series of proverbs extracted from Baburnoma (original): *Men har tashvish bo'lsa ko'rayin, har nechuk el toqat qilib tursa turayin, bir forsiy masal bor: "Marg bo yoron sur ast"; "Do'stlar bilan birga bo'lgan o'lim to'ydir"* [3].

"I will also experience all the burden and difficulties and tolerate all that people endure. There is Persian saying: "Death with friends is – feast"

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

Susanna Beveridge gives differential version of the same proverb: "Whatever hardship and wretchedness there is, i will face; what strong men stand I will stand; for, as the Persian proverb says to die with friends is a nuptial"[1]. "Whatever necessity and destitute exist, I can handle; as strong men can, and the Persian proverb says: "To die with friends is a wedding"[1].

The version of the translation of Wyler Taxton was different in structure from previous translation options: "I could hardship and difficulty there was, I would suffer it too. Whatever the people could endure, I could too. There is a Persian proverb: "Death with friends is a feast" [5]. "There was need and poorness, I can tough it out. Everything, that people could hold, I can too. Turn to the first Persian version of the same proverb: "Death with friends is a holiday" [2]. Susan Beveridge interpret this proverb with the verb "to die" and the word feast she replaced with the word "nuptial". Wyler Taxton's translation "Death with friends is a feast" is the shortest in comparison to above mentioned variants of translation, and the coincidence of translation to the original is brighter and also very close to the content.

It follows that to keep the corresponding original in translations of such great historical autobiographical masterpieces, as Baburnoma is not easy. Yet everyone above mentioned translators who rely on keeping the original, managed to bring their strong contribution to the preservation and transmission of meaning in works when translated from one language. Therefore, it did all three translations unique and peculiar.

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