

## STRUCTURAL-SEMANTIC ANALYSES OF THE PHRASEME TRANSLATION IN “BABURNAME”

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### ABSTRACT

Phrasemes changed to their equivalents. As phraseologisms are translated, it is definite that full equivalents cannot be found to all of them. That is why, in translating the phraseologism that has no full equivalent the translator should use another method. In the process of translation, the material of one language is constituted by another, so all the literary means are recreated again by the translator in his native language. The aim translating is to obtain, preserve and pass the original version (information), but not to create a new work that has no prototype, the aim of translating is to recreate.

In Turkish translation of “Baburname” most part of phrasemes were expressed by the help of other means. There are some reasons for it. One of them is that the equivalent unit expressing this phraseme was not found in modern Turkish language, or it was more understandable when it was translated by the help of other means. This kind of cases happen a lot in practice. A translation scientist G.Salomov said as following about the process of translating: in a good translation formal, logical-grammatical indices, categorial features, type, class, aspect, sex indices are not in the first place but the idea and meaning expressed by them. Since, in this case definite parts of speech or parts of sentence can be expressed by grammatical elements and categories [Salomov:1983: 123]. Resulting from this opinion, expressing phrasemes by changing to other means in translation is not negative only if it doesn't make harm to the meaning.

Phrasemes expressed by the help of other means in the Turkish translation of “Baburname” can be classified as the following:

1. Phraseme meaning was expressed with a word combination.
2. Phraseme was expressed by a complex word.
3. Phraseme was expressed with a common word.

When meaning of a phraseme was expressed with a word combination, its figurative meaning is lost and the meaning understood from the word combination is expressed directly:

Phraseme ko'z yetar was translated as gözle görünür.

Kun tush bor edikim, ko'z yetar yerda bir otning ustida bir nima yiltirab ko'rinadir (p.99.).

Öğle vaktı gelmişti; gözle görünür bir yerde bir at üzerinde bir şey parlıyordu. (s.124.)

Here ko'z yetar yerda phraseme we translated as gözle görünür (seen with eyes). In phraseme the component “eye” was preserved and only grammatical categories have been changed.

Ilikka tushgan navkarlarning tamom bo'yniga urdurdi. (p.57.)

Eser düşen adamlarının hepsinin başlarını kestirdi (s.43.) .

Here the phrase ilikka tushgan was translated as eser düşen (was prisoned). Phraseme ilikka tushkan was changed to the combination asir tushish (to be prisoned) and it provided the clearness of the book. We must admit that the combination to be prisoned is often met in historical sources.

In first pages of “Baburname” Bobur Mirzo speaks about the nature of Hujand while describing it, he says that its air is heavy and that the disease is often met here. In this place he says the following sentence:

Andoq rivoyat qilurlarkim, chupchuq bezgak bo'lg'ondur(p.36).

A number of investigations have been carried on understanding the meaning of Chupchuq phraseme in this text and expressing it in translation. In translation of the text into present Uzbek this sentence was given as Shunday rivoyat qildilarki, hatto chumchuq ham bezgakka chalingan ekan (they told a story that even a sparrow was diseased with ague) [Babur: 2008, 36]. In her work Z.Teshaboyeva writes about understanding and translating this phraseme: “Leiden Erskin pays attention to the season and weather (the weather was extraordinary and in autumn ague is spread much and S.Beveridge animates the translation by translating as a sparrow had fever as a man. V.Thackston translates it as that heavy weather influenced even a sparrow” [Teshaboyeva : 2018,107].

As it is seen, combination of ague with a word sparrow caused different versions. We do not usually have information about the diseases of animal and birds, only a disease peculiar to birds as “birds flue” has recently been known, talking about observation of the diseases in animals peculiar to people is especially amazing for Babur’s period. Resulting from it translators tried to explain the sentence.

Phraseme chupchuq bezgak was translated as serçe bila sıtma tutarmış into Turkish.

Rivayete göre, serçe bila sıtma tutarmış(s.3).

The word serçe in translation means “sparrow” and sıtma “fever disease, so, in Turkish translation the idea Babur wanted to tell was translated correctly.

There is a sentence in description of 906 where Babur’s fights with Shaybaniykan:

Tonglasiga Hoja Abulmakorim va Qosimbek va jani' beklar va ichkilar va so'z tegar yigitlarni charlab mashvarat qilib, so'zni qo'rg'onni berkitmakka o'luk tirikni qo'rg'on ichida ko'rmakka qo'yduk(p.84).

In this sentence the phraseme ko'z tegar is in the lower position than beks but it means a person who does important tasks (our explanation-M.D.), i.e. In the morning Hoja Abulmakorim, Qosimbek, all beks and people who do important tasks were called and they made a party...

In Turkish translation of “Baburname” the phraseme so'z tegar was translated as müşaverete iştirak edebilecek –a person who can participate in the meeting.

Ertesi sabah Hoja Ebülmekekarim'i, Kasım Bey'i, bütünbeyler ve içkileri va müşavereye iştirak edebilecek yigitleri davet edip, müşavereettik ve kurganı tahkim ederek, hayat ve ölümü kurgan içinde görmeğe karar verdik (s.95), -in the following morning we called Hoja Abulmakorim, Kasimbek, all the beks and people who can participate at the meeting and made a party, decided to lock the castle and see life and death in the castle (our translation-M.D.).

In our opinion, Turkish translation of ko'z tegar– müşaverete iştirak edebilecek is also close to the original meaning and expresses the idea correctly. A person who does important tasks can participate at meetings and it is not logically incorrect.

When describing Khusayn Baykaro, Babur presents a little information about his daughter - Sultonbegim too. Sultonbegim is very talkative and this characteristics is given as so'zga mungi

yo'q phraseme. This phraseme was translated as Serbest konuŝurdu-used to speak freely in a Turkish translation.

Heyli so'z bilur edi. So'zga mungi yo'q edi (p.130).

Cok söz bilir ve serbest konuŝurdu(s.182). –She knew many things and was very talkative, free in talking.

Serbest konuŝurdu word combination can not fully give the meaning “was very talkative”, to speak freely does not mean “talkative”.

“Baburname” is based on real descriptions, literary false and attractive similarities were not almost used in it. But the author makes very beautiful imitations to natural states that it can be called a sample of characteristic thinking in his nature. Phraseme kun o'lturur(sun sits) expresses the time of sunset i.e the sun “sitting”.

Mundoq mutahayyirlik va sargardonlikda bu habar kelgan bila hech andisha va tavaqquf qilmay, o'shal zamon-o'qkim, oftob o'lturur chog' edi, Marg'inonga ilg'or tariqa bila mutavajjih bo'ldim (p.67).

Böyle ŝaŝkın bir halde bulunduğum bir sırada, bu haberin gelmesi üzerine, hiç andiŝe ve tevakkuf etmeden, gün batarken, çabuk yürüŝeyle, derhal Merginan'a doğruhareket ettim (s.63).

This beautiful phrase was expressed as gün batarken – time when sunsets in Turkish, in our opinion, here he character disappears and it gives an ordinary information.

Besides these, olamdin naql qildi(left theis world)–dünyayi terk etti, yoqqa yerda ulg'aygan(brought up there)– taŝrada büyüdüğü, tashvish berdi(had difficulty) – müşkilat çektirdi,bisiyor taraqqiy ustida(in the rapid development)– fevkalade iyi gidiyordu,elga sang ko'purmoq(be against)– başkalarına taŝ atmak, iligi yomon emas(didn't have weak legs) – fena değildi, yomon maosh qilmoq(to be in bad attitude) – fena muamele etmiş, otga bo'g'uz ber(feed the horse)–yem verdikfen, qabal tortti-muhasere altında kaldı, yahshi ko'rdi(fell in love)– iyi kabul etti, urushga tortti(began war)– harbe sürükledi, shoyista hizmat(good service)– yararlarlar gösterdiği, taskin berilgay(to console)–nihayet verilmesi phrasemes were expressed with the help of word combinations.

2. The meaning of a phraseme was expressed with a complex word.

A part of phrasemes are expressed with a complex word in translation. Oraga soldi– teklif etti, so'zni munga qo'yub– karar verip, ilik qo'shmoq–hücüm etmeği,olamdin bordi –vefat etti,ta'ziyat tutqon- matem tuttu are among them.

Demanding copying all the lexical-grammatical form signd of course will bring in formalism and this realistic translation principle is fully strange. But stylistic delicateness which was ctreated on the basis of this form features and giving the volume of the composed idea is one of the main tasks of translation [Salomov : 1983, 146].

3.Phraseme disappeared and its meaning was expressed with a common word.

When a phraseme was expressed with a word its form changes fully and only meaningful seme is left. In this case characters, attractiveness in a literary work becomes a bit unclear, and it is replaced by simplicity.

O'ygga ko'z soling, o'yni iturmang, to yo'lning qay sari chiqari ma'lum bo'lg'ay (p.87).

Öküze bakın, ne der; yolın nereye çıkacağı malum oluncaya kadar yürü(s.101.).

Here the phrase “ko’z soling” was expressed with a word “bakın”(look,look at). The meaning expressed in the text was simplified with it.

Creative individual characteristics, features of a translator passes to the text he is translating too. The text he is translating is under the influence of these peculiarities: beauty, attractiveness of the translated text, reading the book as the original is because of this individualism [G’afurov: 2008, 23.]. Creative approach of the translator is in that if he has to change a literary means he will find a correct way to solve it. We can see the same skills in the following examples.

Ushbu kun ba’zi ichki beklar Hiyobon boshida Boysunqur mirzoning kishisi bila ilik olishtilar(p.56.)

O gün bazı içki beyler hiyaban başında Baysungur Mirza’nın adamları ile çarpıştılar.(s.41.)- that day some inner beks ran into Boysunkur mirzo’s people at the beginning of the square.

The phraseme ilik olishtilar in this sentence was expressed with the word çarpıştılar(ran into). The phraseme ilik olishtilar is not used in bot Uzbek and Turkish languages. Therefore the translator tried to explain it with the word that expresses it. The meaning expressed in the text was simplified with it. This historical phraseme is used in present Uzbek as “to’qnashdilar”(ran into), we can see it in the translation of “Baburname” [Babur: 2008, 52]. Taking in to consideration these features the translator made a correct choice.

While talking about Boqi Chag’oniy in “Baburname”, Babur uses the phraseme jonga yettuk, this phraseme expresses the meanings “fed up with”, “tired of it”.

Nozi va ruhsatti haddan oshti, biz ham aning ahloq va afolidin jonga yettuk, ruhsat berduk (p.125).

In the Turkish text this phraseme was translated as bıktık –tired of.

Nihayet nazi ve müsaade istemesi hadden aştı;biz de onun ahlak ve hareketlerinden bıktık ve nihayet müsaade verdik(s.173).

In this sentence there exist haddan oshdi phraseme too, and we wanted to talk about it as well. There is following information about its historical origin. Our grown ups usually tell their ages due to the age of our Prophet, there was even a ceremony called Prophte’s birthday, the grown ups who lived more than our prophet i.e. 63 years even say they lived more and are shy for that. Later the meaning of this phraseme widenend and began to mean “being beyond the norms, norms of upbringing”.

While talking about the nations of Andijan Babur gives information about the nature of Andijan, its fruits, language and people. Here he says “Elining husn heyli bordur”. The phraseme husn heyli in this sentence was explained as artists [Babur: 2008, 29]. This very phrase was translated as güzeller- beautiful women in Turkish text, this is the result of not understanding the meaning of the text.

Ahalisi arasında güzeller çok bulunur (s.2). –There are many beautiful woemn among its people.

Not to understand the text and to express the idea incorrect usually happens among the languages not relative to each other. The reason for it is not to know the original language of the text, customs-traditions and realies. But we cannot say the same about the Turkish translation of “Baburname”. It is not so difficult to understand the meaning of the text and

delicate semantics in it as these two languages have similar language, the same religion, outlook and customs-traditions. Since, the translator could manage it. Husn heyli – güzeller can be the result of not paying good attention.

Expressing the word combinations with a word can be seen in the following examples: so'z chiqdi bahsedildi, tuproqqa topshurduk –gömdük,berkka tortti-çekildi,ta'bim yomon edi-hoşlanmiyordum, sovuq oldi-dondu,tun qotib-yürüyerek, dast berdi –oldu, qush solib –kuşle, munifiq sheva –munafik,o'zini tortti-gitti, hotirga yeti- zikredildiği,cherik tortib-askerle,pisand tutmas-beğenmezdi, juvonmarg bo'ldilar-öldüler, shunqor bo'ldi-öldü.

Concluding these translating phrasemes in “Baburname” into Turkish by the help of other means was accomplished successfully by the translator. As trying to change phrases with far equivalents make the style shallow and the translation language lexic-phraseologically and characteristic-stylistically poor [Salomov:1983. 117]. In the process of translation the spirit, language and atmosphere of that time should be taken into consideration and it would provide the work to be successful. But there are such historical words and phrases that giving them as they are will make the work harm, thus giving and expressing them into present language with the help of other means make it much better. As we told above, here individual smartness is required from the translator. In the Turkish we witnessed this kind of smartness many times. Of course there were met a few cases where the meaning was not expressed completely.

### CONCLUSIONS TO THE THIRD CHAPTER

1. Different phrasemes in “Baburname” were used to express various meanings. Only a few of them are preserved in the lexis of our time, most of them are not understable for today's generation. When analysing phrasemes by a structural feature, we studied that the word that is the basis has a variety of expressing different meaning in the content of a combination, we pointed out some words having seven-eight types of meanings (ko'ngil(heart, soul), bosh(head), oyoq(feet)). In semantic analysis of phrasemes 8 semantic groups were analysed. In the above pointed examples, the phrasemes shunqor bo'ldi, ajal yeti, tengri rahmatioga oldi, olamdin kechti were used as the synonym of “die”. The units “Qilichqa bordi, boshini qo'lga olib dunyodin choqar, o'tqa, suvg'a, qilichqa bordi” serve to express the time and condition of death, the combination “shahid bo'ldi” means a Muslim man to die for the religion and a phraseme “juvonmarg bo'ldi” means to die young.

2. Phrasemes as Tush qayta tush qotila, zavol vaqti, oftob hanuz o'lturmay are used to determine what exact time of the day an action happened. Ikki namoz o'rtasi, farz vaqtida were used to express the time relating to Namaz-praying. Phrasemes as Safar oyining g'urrasi, Rajab oyining g'urrasi served to express the time relating to the month.

3. The work “Baburname” is a work which mainly gives references on Babur's military activity. Therefore, it is natural that military terms and types of punishments used at that time are given in the book. Most of the military terms met in the work are based on figurative meanings and it demonstrates the lexis of that time (qatli om qilmoq, qoratayoq qilmoq, yasoqqa yetkurmoq, burnini teshturmak, bo'ynuga urdurmak). Phrasemes like qo'lga kiritmoq, dast berdi, ili qo'shmoq, moli omonn solib, qochmoqqa yuz qo'ydilar, cherik tortqon, og'iz so'zlari are not used in our present language, most of them are used as words. Qo'lga kiritmoq-

egallamoq(to obtain), qochmoqqa yuz qo'ydilar- qocha boshladi (began to run),og'iz so'zlari- og'zaki(oral), qo'lga olmoq-tutmoq(to catch).

4. Most of the phrasemes given above are not used nowadays (as jon vahmi, so'zga mungi yo'q, bo'yi og'ir, rioyat qobili, kalla hushk), but the figurative meaning and delicate expression in them can give evidence about how rich our language is.

5. Phrasemes preserved in the process of translation of "Baburname" compose very little (approximately 20%).

6. A part of phrasemes preserved in th translation text were given with the equivalents that are present in modern Turkish. The rest is explained by translating word by word.

7. Most part of phrasemes used in "Baburname" is not present in modern Uzbek; sometimes we can see the use of a historical phraseme to be used in present Turkish. For example: ilik qo'yub – el uzatmak.

8. In some phrasemes translated word by word the words were wrongly chosen and thus changes in the meaning can be observed. For example: cherik tortti– asker sevketti.

9. In most cases in translations the translator was able to express completely what Babur meant or wished to say. It can be evaluated as the achievement of Turkish translation.

10. Most of the phrasemes changed in the text of translation expressed the menaing of the text correctly. Simplicity and concreteness replaced literary and characteristic features in them. Changes in the meaning are met as the result of changing phrasemes too (husn heyli –güzeller).

#### LIST OF THE USED LITERATURE

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