

A Cognitive Study of “Baburname”’S Translations and Principle of Compiling a Textual Dictionary

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Abstract

Zahiriddin Muhammad Babur's memoir “Baburname” is well known and well thought-out as a rare source by the world scholars which provide gorgeous information about the history of Central Asian people. His work written in an autobiographical way that contains a vast data about the way of life of people in Central Asia, as abroad scholars called Transoxiana political and social activities of that time, the way of national and cultural life and wonderful customs and traditions. At the same time the literary translation of “Baburname” is also serving as a model of both diachronic and synchronic study from a linguistic translation point of view. The paremiological and phraseological units used in work “Baburname” also served to describe the character of historical figures. This article is devoted to the study of comparative – conceptual analysis of Russian-English translations and suggest the possibility of creating a textual dictionary based on its’ translations and the development of principles of creating dictionary as the work that undergone the history of translation. The English translations made by J. Leyden-W. Erskine (1826), A.S. Beveridge (1921) and W. Thackston (1996) are compared in this article. The tables of phraseological expressions worked out in “Baburname”’s translations, aimed at revealing the cognitive interpretation of the author's point of view.

Keywords: “Baburname”, Russian, English Translations, Phraseology, Cognitive, Conceptual Analysis, The Principle of Compiling a Textual Dictionary.

DOI: 10.47750/pnr.2022.13.S08.244

INTRODUCTION

In recent years, the field of translation studies has developed in our Republic, simultaneously the reliable formation of terminology and lexicography created a great opportunities for today's youth to comprehend the deep secular knowledge, especially in our classical work the national-cultural phraseological units used in “Baburname”, and the creation of textual dictionaries of their English translations, working out their principles make a great use for future translators to master the foreign languages perfectly. The research is aimed at promoting and using our national and cultural values abroad, spreading the heritage of our ancestors around the world, solving the translation problems on a global scale.

In the world linguistics the classical work “Baburname” is widely studied and seriously researched. As a literary source “Baburname”, along with Bible is valued as one of the ancient chronicle memoirs of Zahiriddin Muhammad Babur, and it is revered as reliable written source of encyclopedic significance.

The works of foreign scholars dedicated to Zahiriddin Muhammad Babur’s life and his work are published in England, France, Japan, Russia, Turkey, Afghanistan, India and other countries. The scientific community is well aware

of that the necessity for studying “Baburname” in agreement reveals itself the researches, critiques of scientists from all over the world, for centuries orientalist-linguists have been continuously studying and translating into different languages the literary heritage of Babur. However, the problem of phraseological units that convey national and cultural values and their adequacy of translations have not yet gained, a textual dictionary of this unique work in three Uzbek-Russian-English languages have not yet been worked out. We think it to study “Baburname” in this aspect is considered a vital issue.

In Uzbek linguistics the vocabulary of “Baburname” and the style of its’ writing in such directions as history, literature, linguistics are studied from various scope of the work which covering vast of areas. “Baburname” is a rare work, it has been translated into many languages of the world, and also served as a source for the creation of scientific works and monographs in Russian and Uzbek languages. This is evidenced by the fact that the research made by the scientific community of the republic that led the work to periodical publication of Babur's encyclopedia. However, there are mistakes and shortcomings in the study of translations of phraseological units and lexicography of “Baburname”. Their elimination has an important and completely relevant. In recent years the fundamental

projects have targeted and carried out on “Baburname” in a national scale. Terminology and lexicography are also use of innovative approaches to convey the richness and beauty of classical literature for young people. Studying the discipline of scientific in the light of new approaches, the creation of multilingual thematic dictionary of phraseological units in “Baburname” as well as its publication are the vital tasks of the day. We have set ourselves a great goal; namely, securing the foundation for a new Renaissance in our country, and for this purpose we must deliver an environment and conditions for nurturing new Khorezmis, Berunis, Ibn Sinos, Ulugbeks, Navois and Baburs. Crucial factors in this historic process, an integral part of our national idea, are the development of education and enlightenment, science and innovation, promotion of healthy lifestyle (Shavkat Mirziyoev www.president.uz; © 2021). From this point of view, in this work, having engaged the study of translations of phraseological units in “Baburname” that revealing our national value, we consider that important and relevant to investigate, the adequacy and equivalence of English translations.

The fact that the study of “Baburname” has risen to the international level, that its large-volume bibliography has been created, and the International Public Fund of Babur is preparing the third revised edition of the Uzbek-Russian-English encyclopedia entailed a great responsibility on the scholars of Uzbekistan. Scientists of Babur and Navoi experts of the Republic, calligraphers and specialists are doing serious work.

DATA ANALYSYS

The research work is devoted to the study of English translations of “Baburname” that can be traced in the literary, historical and linguistic aspects in our country. The work was studied in the literary and historical aspects on the scale of Uzbek and foreign literature by Kh. Khudratullaev (1998), S. Khasanov, N. Otadjanov (N. Otadjanov. – 1998), D. Khoshimova (D. Khoshimova. – 2006). And the local scholars as Abdurauf Fitrat, H. Yakubov, J. Gulyamov, V. Zokhidov, H. Sultonov, I. Sultonov, A. Kayumov, A. Khaitmetov, F. Sulaimonova, N. Mallaev, H. Nazarova, P. Kodirov, S. Zhamonov, B. Valikhadjaev, R. Nabiev, A. Abdugafurov, B. Kasimov, N. Kamilov, J. Sharipov, M. Kholbekov, B. Mamatov, G. Khudjaev, R. Vokhidov, I. Sulaymonov took the approach of the work as a historical, literary, geographical source, they drew attention to its literary and aesthetic significance. However, the linguistic and lexicographic point of view of exclusive literary work have not been specially studied. S. Azimzhonova (S. Azimzhonova.: Tashkent. – 1969), A. Ibragimov, S. Shukrullaeva, F. Salimova, Z. Kholmanova, L. Khudjayeva, N. Jiyanova, N. Otadjanov, M. Sobirov, R. Karimov, N. Urmonova M. Amanov, D. Khoshimova (doctoral dissertation) Sh. Khaitov, D. Mukhammadiyeva worked fruitfully in the sphere of linguistics and translation studies.

But they did not set the task of a comparative study of national-cultural characteristics and lexicographical features of phraseological units. Despite the fact that the work “Baburname” has been studied by the local and foreign scholars, but its’ linguocultural and lexicographic features of the phraseological units have not been studied as a separate aspect. Their descriptive-analytical, comparative-historical, comparative-typological, cognitive-conceptual and statistical analysis of phraseological units in three different English versions of “Baburname” was not researched.

Western orientalis as D. Vitsen, J. Leyden, W. Erskine, R. Caldekot, S. Poole, E. Holden, M. Elphinston, Jane-Paul Roux, B. Grammon, G. Elliot, W.H. Moreland, Pave de Courteil, F.G. Talbot, A. Denison Ross, A.S. Beveridge, N. Lamb, A. Shimmel, S. Dale, M.V. Kuprulizada; famous Russian scientists N.I. Ilminsky, N.N. Pantusov, V.V. Vyatkin, N.I. Veselovsky, V.V. Bartold, A.N. Samoilovich, M.Salie, A.A. Semyonov, A.Y. Yakubovsky, I.V. Stebleva, M. Maklay; Afghan and Indian researchers Ahmad Ali Kuhzad, Abdulhai Habibiy, Gulchin Ma’oni, as well as Zokir Husayn, Nurul Hasan, Muni La’l, S.A. Sharmi, R.P. Tripathi, P. Saran, Kanunga, Muhibbul Hasan also studied the work.

Despite the profoundly study of “Baburname” by local and foreign scientists, the linguocultural and lexicographic features of its phraseological units were not researched as a separate topic, no alternatives of English translations and in modern Uzbek worked out. In different English translations made by J. Leyden-W. Erskine (J. Leyden-W.Erskine. – 1826), S. Beveridge (S. Beveridge. – 1921), W. Thackston (W. Thackston. – 1996), their descriptive-analytical, comparative-historical, comparative-typological, cognitive-conceptual and statistical analysis of phraseological units not studied.

The aim of the research work is to reveal the cognitive and lexicographical features of phraseological units and work out the principles of compiling a thematic (textual) dictionary in “Baburname”.

During the research to work out the comparative and componential analysis of English translations of phraseological units in “Baburname”; to make descriptive analysis of English translations of phraseological units used in revealing the historical characters and identifying the correspondence of translations to the original text; to identify the adequacy of translations of phraseological units in “Baburname”, in modern Uzbek of “Baburname”, compare the semantic relations between Uzbek-Russian-English translations, make out the original alternatives; to coverage and cognitive-conceptual analysis of lexical and semantical field of phraseological units in the work; to determine the translators’ approach in achieving the adequacy of translation of the work, find out the methods of: lexical, grammatical, syntactic transformation in translation; to study the translation problems of reflecting the national and cultural features of phraseological units in “Baburname”

into English; to observe the dynamics of equivalence of phraseological units in translation and create the statistical analysis; having studied the phraseological units of classical work reveal the principles of compiling the Uzbek-Russian-English textual dictionary.

1. “Translations of “Baburname” into the world languages and study from the lexicographical point of view”

The classical work “Baburname” translated into the many languages as: Arabic, Persian, Indian, Urdu, Turkish, Kazakh, Uyghur, Chinese, Japanese, Azerbaijani, Russian, Dutch, English, German, French, Spanish. In particular, it was translated into the English language several times. The first English translation of “Baburname” made by J. Leyden-Wh. Erskine (1826 that entitled “Memoirs of Zehir-ed-din Muhammad Babur, Emperor of India.”). It was later translated again and published by F. Talbot (1909), R.M. Caldecot (1845), L. Wh.King (1921), A.S. Beveridge (1921) and Wh. Thackston (1996). Among the above mentioned translations relatively considered J. Leyden-Wh. Erskine (1826), A.S. Beveridge (1921) and Wh. Thackston’s (1996) translation.

Today, Japanese academician Eiji Mano (Eiji Mano. Babur. Japan. 山川出版社. – 2013.88 pp.), American Babur scholars Stephen Dale (The Garden of the Eight Paradizes. Brill Leiden Boston. – 2004. 583 p.; Babur. Temurid Prince and Mughal Emperor, 1483-1530. Cambridge University press. – 2018.242 p.), Wheeler Thackston contributing a good deal of its’ translation on Zahiriddin Muhammad Babur’s work “Baburname” and we can see several published works entitled “Babur” by E. Mano and “Babur” by Stephen Dale, equally that shows the researches on Babur’s work is still continuing by foreign scholars around the world.

If we pay attention to “Baburname” from lexicographical point of view by Eastern and Western scholars’ investigations, the work was studied a long time ago, alternatively it was discovered totally there compiled eight dictionaries on “Baburname”.

The first dictionary compiled by Mirza Muhammad Mahdikhan. Dictionary compiled by Sangloh (Babur’s Encyclopedia «Sharq», Tashkent – 2017, P.112. 688 pp). Although the dictionary was compiled mainly for the works of Alisher Navoi, and there are more than 250 Uzbek words from Babur’s book which interpreted from Persian included;

The second Dictionary is Pave De Courteille’s Dictionnaire Tour-Oriental Destine Principalement A Faciliter La Lecture Des Outrages De Baber; Abel Pave De Courteille. “East Turkish Dictionary. For lectures on the works of Babur”. The first edition of this dictionary was published in Paris in 1870, and the last edition in Paris, Ulan Press, 2011.

The third dictionary was compiled by H. Nazarova that entitled “A Short dictionary for Zahiriddin Muhammad

Babur’s work” it published in 1972 by “Fan” publishing house, with a commentary, words and phrases on page 278.

The fourth dictionary is called “Indian words in “Baburname”. It was compiled by A. Ibragimov and published in 2002 at the Tashkent State Institute of Oriental Studies. It explains the Indian words used in the work of Babur.

The fifth dictionary was compiled by M. Olimov. Dictionary of synonyms used in “Baburname” which published in 2004 by “Fan” publishing house. This dictionary contains 1249 words and 348 groups of synonyms expressed in “Baburname”.

The sixth dictionary compiled by F. Iskhakov and H. Nazarova, “A Concise dictionary on the work of Zahiriddin Muhammad Bobur” “Baburname”, discussed and published in 2004 by the Andijan International Babur Public Foundation.

The seventh dictionary is called “Short annotated dictionary for “Baburname”, compiled by F. Iskhakov and published in 2008 in Andijan – “Andijan Publishing House”.

The eighth dictionary is the “Translations of phraseological units and proverbs of “Baburname” into English”. This dictionary was compiled in 2016 (by Z. Teshaboieva) and published by “Tafakkur” publishing house. This dictionary is based on the English translations of phraseological units and proverbs in “Baburname” translated by John Leyden and William Erskine (1826), Annette Susannah Beveridge (1921), and Wheeler Thackston (1996). Basically, this research is as a continuation of the eighth dictionary, covering and completing with modern Uzbek-Russian-English translations. The main goal of the dissertation is to reveal the principles of creating a thematic – textual dictionary.

2. “Comparative analysis of English translations of somatic phraseological units in “Baburname”

This paragraph is devoted to the semantic, componential, cognitive-conceptual analysis of phraseological units. Somatic phraseological units in “Baburname”: *ilgida xamir bo’lmoq* - to be a dough at one’s hands, *iligini iligiga olmoq* - to take hold of the cow’s shank, *ilik olishmoq* - to get into fracas, *ilikka tushmoq* - to be taken prisoners, *iligiga tushmoq* - to fall into smb’s hand, *ilikka kirmoq* - to fall into one’s hands, *iligi ishga yetmoq* - to join the fray are compared their English translations corresponding to the original text.

Zahiriddin Babur describes the disagreements between the Begg, as well as the attitude shown towards him from the side of Temurid Begg, in particular, the attitude of Hussein Baykara and his son Badiuzzaman Mirza with militaries as follows: *Хисравшоҳни навкар-савдаридин айириб мундоқ забун қилмасам эди, Кобулни Зуннуннинг ўгли Муқимдин олмасам эди, бориб мирзони қўрмаклари мумкин эмас эди. Бадигўззамон мирзо худ буларнинг илгида хамир*

эди, буларнинг сўзларидин тажовуз қила олмас эди [“Baburname” P. 123]. In the given extract the highlighted sentence *илгида хамир эди* is a phraseological unit. This expression is also fully reflected in translations and we can see the meaning of phraseological unit in all translations that preserved. This phraseological unit *илгида хамир эди* conserved its’ form and meaning in modern Uzbek:

Хисравшоҳни навкар-савдаридан айириб бундай бечораҳол қилмасам, Кобулни Зуннуннинг ўғли Муқимдан олмасам эди, уларнинг бориб мирзони кўрмаклари мумкин бўлмасди. Бадиъуззамон мирзо ҳам буларнинг қўлида хамир эди [“Baburname” P. 122]. The author was astonished by the fact that Badi’uzzaman Mirza being a ruler at the same time, he turned into a dough in the hands of his Begs, and, he obeyed them, however these political processes were described by the author, here ironically being a dough in somebody’s hands or a puppet in the hands of the begs, shows the author’s view point. This above mentioned text was translated by J. Leyden and Wh. Erskine as follows:

*For had I not deprived Khosrou Shah of his army and retainers, and reduced him to his present helpless condition, and had not I taken Kabul from Mokim, Zulnun’s son, they never would have thought of going to wait upon the Mirza. Badi-uz-zaman was only **dough in the hands** of the other two, and never attempted to swerve from their advice* [“Baburname” P. 168].

A.S. Beveridge translated the original text as follows:

*For it is not likely they would have seen if I had not made Khusrau Shah helpless by parting him his following, and if I had not taken Kabul from Zunnun’s, Muqim. Badi’uz-zaman Mirza himself was **as dough in the hands of the rest**; beyond their word he could not go* [“Baburname” P. 243].

Wh. Thackston translated the original extract as follows: *Had I not reduced Khusrawshah to such a state by separating him from his servants and liege men, and had I not taken Kabul from Zu’n-nun Beg’s son Muqim, it would not have has been possible for them to go to the mirza. Badi’uzzaman Mirza, **putty in their hands**, was incapable of protesting against anything they said* [“Baburname” P.182].

J. Leyden – W. Erskine (1826) and A.S. Beveridge (1921) translated phraseological unit *ilgida xamir bo’lmoq* by using calque (word for word translation) translation *was dough in the hands*. The reason is that being a dough in one’s hands is familiar process to all nations because of food staff and concept of shape, forming a dough into different figure recognizable process to different nationalities, which has played an important role in revealing the qualities of a human image in “Baburname”. But Wh. Thackston took the approach in describing originality the method of lexical transformation, substituting *илик* with *putty in their hands*. The concept of phraseological unit *илик* and its’ specific contents are developing the following table.

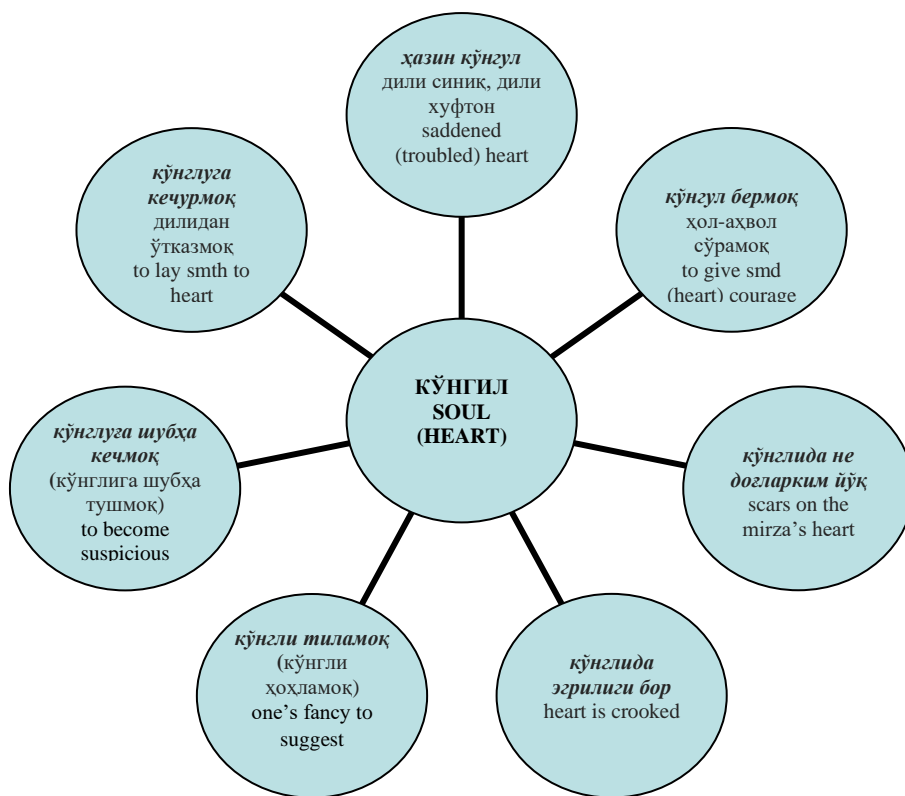
Picture 1. The lexical semantic field of ILIK and its’ evaluative means of translation.

№	ORIGINAL AND SOMATIC FIELD OF ИЛИК	MODERN UZBEK VERSION	RUSSIAN TRANSLATION (2008)	J.LEYDEN – W.ERSKINE (1826)	A.S. BEVERIDGE (1921)	WH. THACKSTON (1996)
1	илгида хамир бўлмоқ [Б. 122].	қўлида хамир эди [Б. 122].	в руках, [словно] тесто [94].	as dough in the hands [167, 168].	to be a dough at one’s hands [P. 243].	putty in their hands [P. 182].
2	илигин и илигига олмоқ (молнинг оёғини қўлига олмоқ) [Б. 89]	илигин и қўлига олиб [Б. 87]	взяв в руки бычьёю костью [Стр. 64]	taking the oxshank in his hand [P. 103]	to have hold of cow’s leg [P. 222]	to take hold of the cow’s shank [P. 116]
3	илик олишмоқ (жанг қилмоқ) [Б.56]	тўқнаш дилар [Б.52]	схватитесь с людьми [Стр. 32]	attacked a body [P. 43]	got to grips with [P.67]	to get into fracas [P.49]
4	иликка тушмоқ (асир бўлмоқ) [Б. 236]	қўлга тушмоқ [Б.249]	попасть в руки [Стр.195]	to have fallen into our hands [P.380]	to have fallen into our hands [P.600]	to have been taken captive [P.409]
5	илигига тушмоқ (тасарр уфига кирмоқ) [Б.234]	қўлига ўтмоқ [Б.246]	перейти в руки [Стр.193]	fell into smb’s hands [P.376]	fell into the smb’s hands [P.593]	to fall into smb’s hands [P.405]
6	иликка кирмоқ (қўлига ўтмоқ) [Б. 92]	қўлга кирар [Б. 91]	впустят нас с какой-нибудь стороны [Стр. 67]	would have fallen into our hands [P. 110]	would have come into our hands [P. 234]	would have fallen into our hands [P. 124]
7	илиги ишга етмоқ (қўли ишга бормоқ) [Б.133]	қўли ишга етган [Б. 134]	(его) руки доходили до боевого дела [Стр. 103]	to go into action [P. 186]	getting his hand into the work [P. 274]	to join the fray [P. 205]

We can imagine from this table that it enable us to reveal the form of textual dictionary of phraseological units further in “Baburname”, in Russian, its’ interpretation into modern (current) Uzbek and three different English translations made in different years by J. Leyden-Wh. Erskine (1826), A.S. Beveridge (1921) and Wh. Thackston (1996).

In “Baburname” with the examples of somatic meaning *Ko’zlarini tuz tutti*; (salt took his eyes); *ko’z solmoq* (to keep an eye upon) which the author illustrated the historical personages’ character to discribe in his memoir. The author ascribed them using phraseological units with expressive meaning. There also expressed several phraseological units related to the original word *ko’ngul*, which sounds in

English *heart, soul, mind, conscious* and the sphere of concepts of *ko’ngul*, which includes different meaning as: *hazin ko’ngul* - saddened (troubled) heart; *ko’ngul bermoq* - to give smd (heart) courage; *ko’nglida ne dog’larkim yo’q* - scars on smb’s heart; *ko’ngli tilamoq* - one’s fancy to suggest; *ko’nglug’a shubha kechmoq*- to become suspicious, *ko’ngluga kechurmoq* - to lay smth to heart served for the attractiveness of the work to ensure the originality of the author's vocabulary, and they also reflected in English translations. They occurred in situations involving different individuals and different events. The different meanings of *ko’ngul* are more clearly seen the following description:



Picture 2. Concept of ko’ngul.

The word *ko’ngul* associated with the author's mood in “Baburname”, it struggles for such concepts as heart, conscience, and feelings from the very beginning to an end associated with the Day of Judgment of the narrative of work. Through a systematic analysis of views of the author are combined and enriched with emotional experiences in “Baburname”. Historical events are reflected in expressions, they consistently reveal the images of militant Begs, which not only shows the mastery of language, but also reflected in English translations.

3. “Cognitive-conceptual analysis of English translations of phraseological units in “Baburname”

The word cognitive is translated into the English language as “to cognize” - “to know”, “to comprehend”, “to understand”. The verb “cognize” simultaneously includes such meanings as “to see”, “to understand”, “to analyze”, “to realize”, “to concretize”, and “to conclude”. These area are not limited with the philosophical theory of knowledge, connecting the language with thinking and consciousness, translator conducts the deep scientific analysis of emerging psychological, biological and neurophysiologic features, considering them in context of individual social, cultural

and linguistic peculiarities of originality. From these points of view, cognitive linguistics implies interconnection with such spheres as psycholinguistics, anthropolinguistics, ethnolinguistics, sociolinguistics, (http://arslonov.blogspot.com/2012/01/blog-post_12.html). This aspect of cognitive linguistics determines a close relationship with such related areas as psycholinguistics, anthropolinguistics, ethnolinguistics, sociolinguistics. In her article, D. Ashurova points to topical issues hopefully their solution through the goals and objectives of cognitive linguistics. Indicates the presence of such new areas of cognitive linguistics as cognitive phonology, cognitive grammar, cognitive lexicology, cognitive semantics. Based on the cognitive approach, concepts such as dividing linguistic units into categories and their conceptualization, understanding the world through language will acquire a new interpretation. The basic concepts of cognitive linguistics include frame, script, categorization, concept, conceptualization, cognitive structure, cognitive metaphor (Ashurova D.U., Galliyeva M.R. Cultural Linguistics. “Vnesh Invest Prom”. – Tashkent: 2019. 208 cc.). At the same time, it becomes possible to deeply study the national and cultural characteristics of the functional and semantic field through various factors. If we proceed from the above factors when translating “Baburname”, which includes in other things, historical and cultural characteristics, the cognitive aspect of the study helps to comprehend the author's vocabulary and reflect the national and cultural characteristics, which is important.

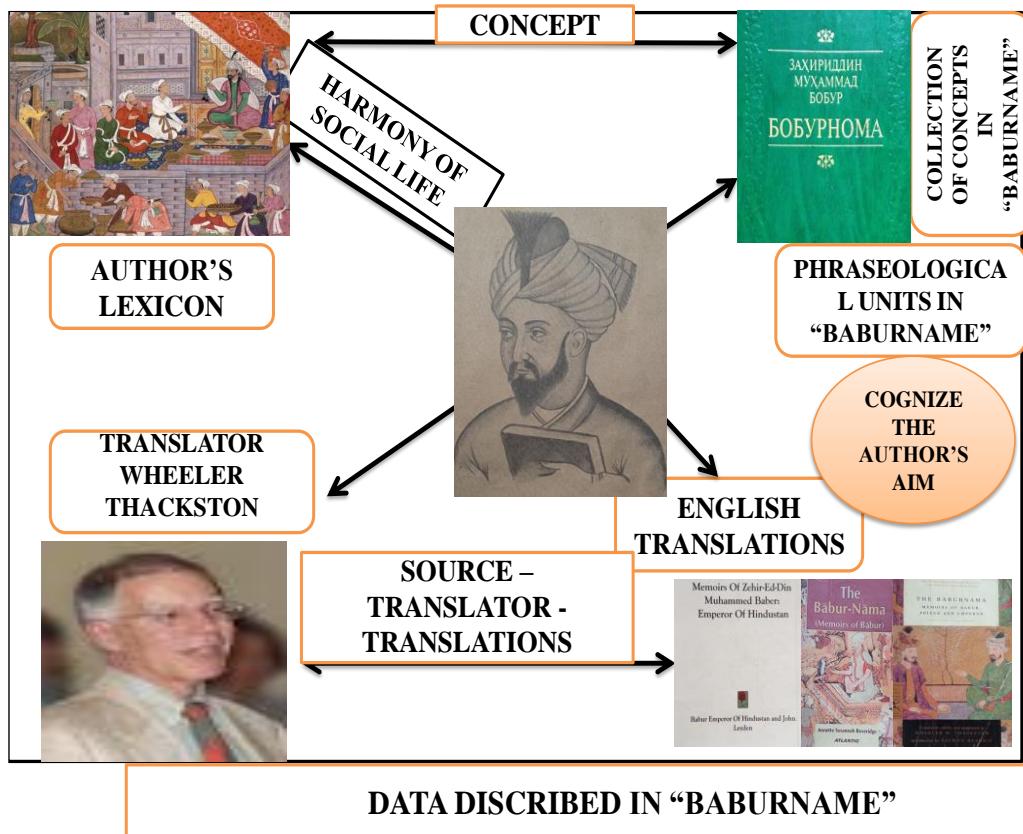
One of the tasks of cognitive linguistics is deeply study the national and cultural characteristics of functional and semantic field based on various factors. In this sense, when translating “Baburname” which rich in historical and cultural sources, translators should take into account the above mentioned features of the work, feel the vocabulary of the author of “Baburname”. It is necessary to fully master the vocabulary of classical literature, deeply study the methods of writing, grammatical and phonetic linguistic properties, and the peculiarities of building a linguistic system. In the given thesis, we will mention another classification that a system of knowledge adopted in modern cognitive linguistics, which are divided into the following types.

- From the point of view of linguistics (vocabulary, grammar, phonetic construction of words). Linguistic knowledge - through the basic units and categories of the system of cognitive-conceptual construction of language to comprehend the principles, mechanisms of formation and change of various linguistic sensations, as well as their division into concepts.
- From an encyclopedic point of view (translator master the knowledge about the world, history, politics, economics and natural phenomena). This kind of knowledge implies the presence of general ideas, information about the geographical location, nature,

world history, about the main events from a political and economic point of view.

- From a communicative point of view (information about communicative goals and intentions, conditions and state of establishing communication, norms of behavior and purposes of using various speech actions).
- Includes knowledge in such areas of culture as literature and art, national and cultural values, traditions and customs, religion, mythology and information about works of various genres (Gerasimov V.I., Petrov V.V. Na puti k kognitivnoy modeli yazika// Novoe v zarubejnoj lingvistiki. –M.: Progress. 1988. – Vip. XXIII).
- This means that when translating, the use of modern approaches of linguistics helps to solve translation problems.

AS for analyses on the concept that follows cognitive analysis. One of the local scientists U.K. Yusupov noted the concept of the following definition: “A concept is a complex of knowledge and images about an object or event of the internal or external world, accumulating in our consciousness, as well as their positive, negative or neutral assessment.” As for concept by cognitive analysis, one of the Uzbek scientists U.K. Yusupov described the it as follows: “A concept is a set of knowledge in our minds about something or an event in the external or internal world, images about it and a positive, negative or neutral assessment of it.” Speaking of concept of relationship among the scientists, they considered the concept to an iceberg as for instance: By their point of view “If the iceberg is a concept, the part that comes out of water is a thought,” he says. So, if we interpret an iceberg as a concept, it is a comparison of the “concept” he is referring to, or “water,” in a very broad sense, where the underlying concept is based on content, and water is the largest object of study. From this point of view, if we understand “Baburname” as an ocean, we will consider its’ expressions (phraseological units) to an iceberg, and its’ basis, the very “Baburname” is to water. Based on the above mentioned theoretical considerations, we believe that the cognitive-conceptual process of translation is in deeply be mastered all features and events by the translator in order to fully convey the work to his reader. We try to give the translations and the cognitive interpretation of translator in the following picture:

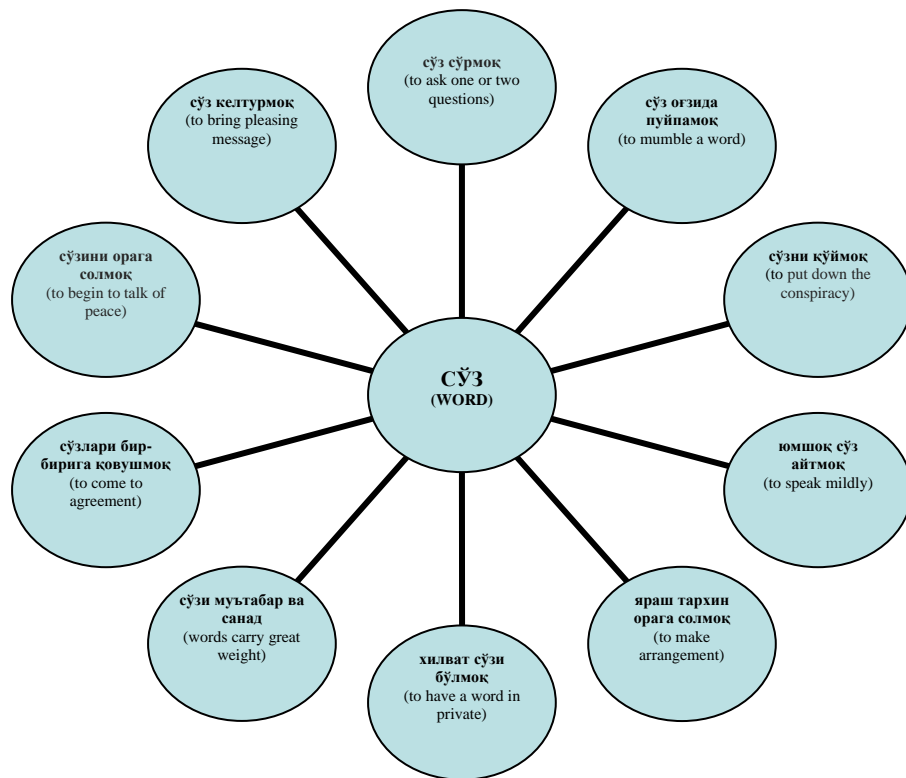


DATA DISCRIBED IN “BABURNAME”

Picture 3. Mental perception of the author and his work

“Concept” is a unit of consciousness, “lingvocultureme” is a unit of language are the basic concepts of linguoculturology. These concepts are interpreted as part of culture, and in some cases linguistics are considered as synonymous of concepts. Concept in cultural linguistics is mostly studied in close relationship with the concepts as “language, thought and culture”. Although in cultural linguistics the term “concept” has not yet formed a unified approach, some linguistic scientists give their own interpretation. The founders of cultural linguistics N.D. Arutyunova, A. Vezhbtskaya, S.G. Vorkachev, V.I. Karasik, S. Kh. Lyapin, D.S. Likhachev, Yu. S. Stepanov consider the concept as a mental perception with ethno semantic properties. The linguoculturological approach to the concept implies accepting it as a pivotal unit of culture and reflects in itself significant concepts for a particular culture. In “Baburname”, the scope of the word is wide, using wise words and various phrases to describe historical characters, so translators try to explain the meaning on the basis of different approaches so that translators can achieve the adequacy of translation. The author's style requires that the translator pay attention thoroughly to the smallest details of how the word differs from the word. Phraseological units in the work *so’z so’rmoq* - to ask one or two questions; *so’z og’zida puypamoq* - to mumble a word; *so’zni qo’ymoq* - to put down the conspiracy; *yumshoq so’z aytmoq* -to speak

mildly; yarash tarhin oraga solmoq - to make arrangement; *xilvat so’zi bolmoq* - to have a word in private; *so’zi mo’tabar va sanad* - words carry great weight; *so’zni qo’ymoq* - to come to agreement; to begin to talk of peace and so on. The lexical semantic field of words such as *so’z kelturmoq* - to bring a pleasing message, is more vividly expressed in the following image.



Picture 4. Concept of so’z.

Сенинг ҳаққингда ёмон бордиммуким, тўшунг била белинга икки қилч боғлаб, черик тортиб, бизнинг вилоятларнинг устига келиб мундоқ шўр ва фитна солурсен Қари мабҳут мардак бир-икки **сўз оғзида-ўқ пуйпади** сўзлай олмади, муқобалада ҳам демай мундоқ мускат сўзларга не дея ҳам олғай эди [“Baburname” P. 188]. In this example, the word **сўз оғзида-ўқ пуйпади** is a phraseological unit but no word was uttered in transformation in modern Uzbek and Russian and expressed as a simple phrase. In most cases, even in the Russian and English translations, the original phrase is translated more as a phrase. *Разве я поступил с тобой дурно, что ты повесил на грудь и на пояс два меча, повел войска на наши земли и поднял там смуту и мятеж? Этот ошалевший старик невнятно пробормотал несколько слов, но не мог ничего возразить; да и где ему было ответить на такие убедительные слова* [“Baburname” P. 154]. In this translation, the word *пробормотал несколько слов*, - muttered something, found its expression in phrase by translating describing its’ meaning or human nature, using “meaning to meaning translation”. The content of this phraseological units are also reflected in the English translations made by J. Leyden and W. Erskine (1826), A.S. Beveridge (1921) and W. Thackston (1996).

The original extract in J. Leyden and W. Erskine translation: What evil have I ever done you, that you should come in this style against me, with these two swords by your side:

and, attended by an army, stir up tumult and confusion in my territories?” The, man being stupefied, **stammered out a few words**, not at all to the purpose; and, indeed, what could he say in answer to such confounding truths? [“Baburname” P. 298].

The original extract in A.S. Beveridge’s translation:

What ill sayest I have done thee, that thus thou shouldst hang a sword on thy either side, lead an army out, fall on lands of ours, and stir strife and trouble?”. Dumbfounded, the old man **shattered a few words**, but he gave no answer, nor indeed could answer be given to words so silencing [“Baburname” P. 460]. The original text in

The original extract in W. Thackston’s translation reflected as:

Did I do you ill that you strapped two swords to your waist and led your army against our domains and caused such strife and turmoil?” The confused old man **mumbled a word or two** in the back of his throat but said nothing in response. What could he say to such unanswerable words? [“Baburname” P. 317].

It can be seen from the examples above given original phrase *so’z og’zida o’q puypamoq* conveyed in a semantic way in translations. In J. Leyden and W. Erskine’s version *stammered out a few words* that muttered a couple of words and A.S. Beveridge described it *shattered a few words* that gritting his teeth muttered two or three words. W. Thackston

interpreted as: *mumbled a word or two* as muttered, saying one or two words. Specifically, they all translated compassionately, with the help of illustrative means reflecting the original extract *so’z og’zida o’q puypamoq*. During translation process some fragments are omitted, while others are added, restoring and supplementing with the original text. It is important for translators to convey political and historical events, famous battles that have entered the chronicle of centuries, to describe the characters of historical figures, conveying the meaning of phraseological units of original as accurately as possible. If we analyse the following phraseological units carry polysemantic expressions as: *so’z so’rmoq* means to ask permission, to say a word; *so’z og’zida o’q puypamoq* - to be confused, not knowing what to say; *so’zni bu yerga qo’yimoq* - to agree among themselves, to decide; *so’zlari bir biriga qovushmoq* - to agree, come to a common opinion; *parishon so’z kelturmoq* - to speak at random, to say, it is not known what, to bring bad news; *so’zni orag’a solmoq* - to offer a truce; *xilvat so’zi bo’lmoq* - to have a confidential word; *so’zi mo’tabar va sanad* - attentive, decisive.

In the work, most of all there are expressions of lexical field *mulozamat qilmoq*: *mulozimlik qilmoq* (*выражать почтение*) to express respect in the meaning of duty or position; bow your head – *bosh egmoq*; show courtesy – *tavoze qilmoq*; to treat – *mehmon qilmoq*; forgive insults – *gina kuduratlarni yuvmoq*; come for a meeting – *uchrashgani kelmoq*; to visit, to visit a relative – *qarindoshini yo’qlab bormoq*; to enter the service – *xizmatiga kirmoq*. Of all above mentioned examples, only the expression come to meet (*uchrashgani kelmoq*) is not categorized as a lexical unit. In most cases, W.Thackston does not hesitate to translate the phraseological unit *mulozimlik qilmoq* with “to pay homage”. We can see conveyed phraseological units *mulozamat qilmoq* substitute “to pay homage” (to express respect), which reflects the national and cultural characteristics of people and all word combinations that we interpreted their meaning evolved from *mulozamat qilmoq*. In the work and in translations are also there figurative meaning, which used in a positive context and as an indicator of cultural level, that reflected the way of life of the nation of Uzbek people.

4. “The role of linguocultural factors in English translations of phraseological units in “Baburname”

In “Baburname” such expressions as *sog’doqqa solguncha, ikki o’q otguncha fursat* is used in the meaning of temporary space; *ko’z ochib yumguncha fursat* (while blinking an eye). Here is one of such examples used by the author: *Танбалнинг дувулгасига ўқ оттим, яна согдоққа илик элиттим, хон додам бир сарсабз гўшагир бериб эди, ул чиқди, тошлагали ҳайфим келди, яна согдоққа солгуча, икки ўқ откунча фурсат бўлди экин* [“Baburname” P. 93]. In the adapted version, the expression “*bir sarsabz go’shagir berib edi*” is explained as follows: “he gave an

arrow with a green tip”, but there are no changes in the sentence “*sog’doqqa solguncha, ikki o’q otguncha fursat*”. And in the Russian translation it sounds like this: “*можно было бы метнуть две стрелы*” – “*solib* (о’қни) *qo’yungu qadar ikkita o’q otish mumkin edi*” (“*пока укладывал (стрелу в колчан), можно было метнуть две стрелы*”), that is meaning is conveyed by the descriptive translation of the process of situation. The above given extract of original was translated by J. Leyden and W.Erskine as follows:

One arrow, which was then on the notch, I discharged on the helmet of Tambol, and again applied my hand to my quiver, and brought out a green-tipped barbed arrow, which my uncle, the Khan, had given me. Unwilling to throw it away, I returned it to the quiver, and thus lost as much time as would have allowed of shooting two arrows [“Baburname” P. 110]. For example, I discharged on the helmet of Tambol - we will detach *Танбалнинг дувулгасига отдим* (fired fire into the Tambal’s helmet); A green-tipped barbed - *green arrow with a sharp tip*. The expression *sog’doqqa solguncha, ikki o’q otguncha fursat* – *lost as much time as would have allowed of shooting two arrows* translated as “missed the time required to launch two arrows” *ikkita o’q otish vaqtini boy berdim*, from which one can see here the translators’ attempt to recreate the original text. And here is how S. Beveridge translated the original text:

I shot off the arrow on my thumb, aiming at Tambal's helm. When I put my hand into my quiver, there came out a quite new *gosha-gir* given me by my Younger Khan dada. It would have been vexing to throw it away but before I got it back into the quiver, there and **been time to shoot**, maybe, **two or three arrows** [“Baburname” P. 166, 167].

S. Beveridge left the name of an arrow as in the original *gūshagur* - *gosha-gir*, then translated it by transliteration, and transferred the time dimension as follows: there and been time to shoot, maybe, two or three arrows - in my opinion, there was time left for launching two or three arrows – *chamamda ikki yoki uch o’q otguncha vaqt bor edi*, omitting the translation of the combination of the words “green arrow” (*yashil o’q*). W. Thackston translated the extract in this way:

I shot an arrow I had in my thumb ring at Tambal’s helmet. It would have been a shame to throw it away, but by the time I reached back into the quiver I **could have shot two more arrows** [“Baburname” P. 125]. From the translation it is clear that W. Thackston reports that it was a shame to shoot this arrow, without specifying who gave the arrow. Paying attention to the brevity of the presentation, W. Thackston could not fully translated the original text. We believe that, ideally, the translation text should look like this:

I shot an arrow aiming at Tambal’s helmet, I stretch for another arrow into my quiver, a green arrow came out that presented by my Khan Doda, I felt remorse of to shot it that there was so quick time as **to take a breath** and **blink of**

my eyes.

5. “Principles of creating a dictionary of phraseological units used in “Baburname”

There are five principles for the selection of phraseological units used in “**Baburname**”, and the dictionary compiled to clarify them:

1. According to the principles of compiling a chronological dictionaries, developed by Sh. Rakhmatullev and A.V. Kunin: phraseological units in the “Dictionary of Phraseological Units of the Uzbek language” explained by means of examples. For example, a phraseological unit is given with capital letters: ДЎППИИ ТОР КЕЛДИ (literally *skullcap was too tight*). His explanation of *имконсиз оғир аҳволга тушмоқ* (getting into a hopeless position) is inscribed in lowercase letters. Дўнни(си) тор келди (skullcap is too tight) whose; when it is too tight. Шундай дўнни тор келган пайтда Азим бойвачча Холхўжанинг жонига ора киради (Rahmatullaev Sh. O‘zbek tilining frazeologik lug‘ati. – T., 1992. – 378 b. B.70.). Based on this principle, the phraseological units selected from “Baburname” which considered correctly to be given in capital letters, while the interpretation of phraseological units – in lowercase letters.

At the same time, according to the principle of A.V. Kunin’s selection of phraseological units and his explanation with notes; the following expression is explained as follows: *GET-OUT* as all get-out Amer. colloquial amplification damn, crazy, awful (Kunin A.V. Anglo-russkiy frazeologicheskiy slovar. – M.: Izdatelstvo «Russkiy yazik», 1984g. 944s.). “I’m hungry as all **get-out**, girls” Tyty said. (E. Caldwell, God’s Little Acre, ch, VIII). As you know, the work of A.V. Kunin is one of the largest phraseological dictionaries created to this day. It is taken as a reference source for English phraseological units;

2. The translators encountered some difficulties according to the notes and footnotes given by the translators at the bottom of the page in process of translation. When translating phraseological units, they left explanations at the bottom of the page. One of these: *Tughchi*: a servant in charge of the tugh, yak-tail standard attached to a ruler's horse [“Baburname” P. 480]. The meaning of the note refers to the word *tughchi* and means a servant, *yak-teil* (the tail of a buffalo or donkey, (the translator in this place did not mean a tail, but saddle equipment), a gear worn on the ruler's horse). As we can see from the given example, how difficult it is to find the equivalence of phraseological units or to achieve the adequacy of translation. *Tug‘chi tug‘ bog‘lag‘uncha fursat bolmadi, tugni iligiga olib-oq otlandi. Yog‘iy keladurgan sori-oq mutavajjih bolduk. Ul otlong‘onda*

o‘n-o‘n besh kishi hamroh edi [“Baburname” P. 93]. Phraseological unit *TUG‘CHI TUF BOG‘LAG‘UNCHA FURSAT BO‘LMADI* means: some time or while the blink of an eye; for the period it takes to blink an eye; during the time it takes to jump off the horse; in the time it takes to remove the saber from its scabbard however show the lingua cultural peculiarities and national color of the work. These phraseological units are selected based on the experience of combat, battles, when every moment is important. Such short time intervals are measured by the author and conveyed in figurative expressions. This text is rendered as follows by J.Leyden and W.Erskine: *My standard-bearer seized the standard, but without having time to tie on the horse tail and colors; but, taking the banner-staff in his hand just as it was, leaped on horseback, and we proceeded towards the quarter in which the enemy were advancing. When I first mounted, there were ten or fifteen men with me* [“Baburname” P. 110]. From the translation it is clear that the expression *Tug‘chi tug‘ bog‘lag‘uncha fursat bolmadi* translated There was no time for the standard bearer to tie the banner staff, or without having time, as not having found the time (vaqt topolmay). S.Beveridge translated the original episode as follows:

My standard-bearer had no time to adjust my standard; he just mounted with it in his hand. There were ten or fifteen men with me when we started toward the enemy;... [“Baburname” P. 166]. S.Beveridge translated phraseological unit *Tug‘chi tug‘ bog‘lag‘uncha fursat bolmadi* in a descriptive way of translation as *My standard-bearer had no time to adjust my standard*. Although, the original *Tug‘chi tug‘ bog‘lag‘uncha fursat bolmadi* interpreted differently. However, translators were able to convey the meaning of original. W.Thackston translated the given extract as follows: *With no time for tughchi to secure the yak-tail, he mounted with it in his hand. We set off in the direction from which the enemy was coming. As I rode out I had with me ten or fifteen men* [“Baburname” P. 124].

While translating the word standard-bearer (*tug‘chi*) in W.Thackston’s version, we can see alliteration in his work: With no time for tughchi, standard-bearer, without having time, accompanying the word standard-bearer (*tug‘chi*) with the link *Tughchi* means a servant in charge of the *tugh*, yak-tail standard attached to a ruler's horse, that is: *Tug‘chi* is a responsible person who firmly sticks the banner to the rump of the ruler's horse, an employee. In his translation, yak-tail standard attached to a ruler's horse, excluding the expression of strengthening the meaning buffalo (yak or bull) misleads the reader. Therefore, as these phrases cannot be translated literally, in that case there is no way to generalize the meaning of phrase or sentence of original to convey the views or ideas of the author completely. If we pay attention to the translation of only one word *yak*, we can

see it changes the whole sentence and original’s meaning. The indicator of the word bearer conveys the meaning of the word *standard*, that is, the standard-bearer. Taking into account such nuances depends on translator's skill.

3. We account it on according to the principle of definition of phraseological units. The scientists understand phraseology in a broad and narrow context. We support a broad understanding of phraseology. In the broad sense of phraseology, along with stable units, it includes proverbs, sayings, aphorisms. To be phraseological unit or proverbs, sayings, aphorisms must consist of stable units, and certainly should have a figurative meaning. The meaning of phraseological unit is not derived from the literal meaning of its’ component that make up phraseological unit, it is not formed from the simple lexical meaning (Rahmatullaev Sh. O‘zbek tilining frazeologik lug‘ati. – Toshkent.: Qomuslar bosh tahririyati. – 1992, P.3.). The meaning of the expression acts as a generalized, general meaning. “Baburname” is a valuable source. It contains a vast of proverbs, sayings, folk sayings, phraseological units as well as compound words.
4. We account it on according to the “Baburname”’s interpreted version of modern Uzbek. The vocabulary of “Baburname” is sophisticated, it’s lexicon incomprehensible to modern reader of Uzbek. Taking this into account, we presented “Baburname”’s interpreted version prepared by V.Rakhmonov and K.Mullaxojayeva in 2008. Phraseological units of original book are reflected in this edition, also. The euphemism, with the meaning “to die” (“vafot etmoq”), in “Baburname” refers to the lexical area. The number of such phraseological units as, *Tengri rahmatig’a bormoq* - to go to God’s Mercy, *olami foniyni vido qilmoq* - to depart from this transitory world, *olamdin naql qilmoq* - to take his departure from this world or to leave this world, *bosh olib itmoq* - to pass away, *rihlat qilmoq* – to bade farewell to the world, *olamdin bormoq* - to depart from this world in “Baburname”. Such kind of phraseological units in the work more than forty. Meanwhile, in English translations, the equivalents of these words we were sure thirteen but not forty. The euphemism *Tengri rahmatig’a bormoq* literally go to God's Mercy is indicated in this extract: *Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазоқлиқларда ва фатаратларда менинг билан билла эдилар, Кобулни олгондин беш-олти ой сўнгра, тарих тўққуз юз ўн бирда **Тенгри раҳматиға бордилар*** (“Baburname” P. 39).

In current Uzbek it was interpreted like this: *Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар ҳарбий сафарлар ва саргардонликларда мен билан бирга эди. Кобулни олганимдан сўн беш-олти ой ўтиб, тўққуз юз ўн биринчи (1505) йили **Тангри раҳматиға борди***

(“Baburname” P. 34).

We can see the highlighted sentence *Тангри раҳматиға борди* also reflected in the adapted version.

5. We account it on according to the author's notes in “Baburname”, each fable and story as Babur said *masal borki, mataldurkim*, the author himself disclose the matter using with them. He fruitfully used folk sayings, proverbs, aphorisms in his memoir. Based on these selection of phraseological units we tried to create five principles of compiling a textual dictionary.

CONCLUSION

In world linguistics, “Baburname” is widely studied and seriously researched. As a literary source “Baburname” along with the Bible is valued as one of the ancient chronicle and it is revered as a reliable written source of encyclopedic significance. The phraseological units used in the work served to describe the chronicle of the peoples of Movarounnahr to reveal the characters of historical figures. The work has been repeatedly studied and being investigated by local and foreign scientists, however “Baburname” is turning into a world literary heritage, now. Thanks to the repeated translated work it became possible to study author's style, the style of translators. At the same time the study of foreign sources, its’ translation into foreign languages make the acquaintance with the opinion of world scientists and their point of views about our great ancestor and these make us to grow self-awareness, improve the sense of pride. Critical and artistic works written with the influence of “Baburname” provide a variety of methods and approaches by research and they contribute to develop our national literature. Their comparative study is of great assistance in the development of translation studies.

In English translations of polysemantic words of components of phraseological units as: *mulozamat* (to pay homage), *taqsir qilmoq* (not fail), *so’z* (word), *Tengri* (God), *qilich* (saber), *qaror* (decision), *fursat* (time) found in “Baburname”, and there are the changes in meaning. Their cognitive-conceptual analysis, the study of linguocultural problems through different English translations creates the basis of successful translation of other classical works. The tendency is revealed that linguocultural factors in translation do not obey the sentence structure of another language, and have a constant impact on translation. The attractive power of the word classics, the author's style encourages the reader to carefully get acquainted with the work, charm of classical works, polysemantic phraseological units put in difficult situation of foreign translators. From practice it becomes obvious that without mastering the meaning of words, translator could not be able to reach the adequacy of translation, in that cases it is useful to work together with a native speaker (if it is possible). In order to convey to the reader the full completeness of the work, it needed to be used not tracing calque translation, but the method of

interpreting the complexities of original language.

Extra-linguistic factors in translation of classical work are clearly traced during translation of phraseological units. Subtext links of translations proved that translators are not able to fully convey the content of the original. These references are most often found in S. Beveridge’s translations.

On the basis of three versions of English translations of phraseological units made by the scientists J. Leyden – W. Erskine (1826), Annette Susannah Beveridge (1921) and W. Thackston (1996), and in research an opportunity was created to investigate the disclosure of the essence of their lexical, national and cultural characteristics, analysis of semantic shades of synonymous sequence, syntactic-grammatical and stylistic properties, to study the possibilities of combining components.

In searching the ways of solving the translation problems, study the phenomenon equivalence of phraseological units, following the dynamics of equivalence in translations, conducting their comparative analysis and finding the optimal alternative, necessitate a step-by-step study of the history of translations. From these point of view the language of the time, the translation made by J. Leyden–W. Erskine (1826) can be considered the closest to the original. However, understanding “Baburname” from the standpoint of today, taking into account the originality of the Russian, Uzbek and English languages, such is the translation of W. Thackston. In his version, religious terms, places’ names and geographical locations, phraseological units are transferred quite close to the original.

In “Baburname” there are many proverbs, sayings, fables, phraseological units used to convey the spirit of the times, in providing reliable information about historical figures, transmitting linguocultural features, revealing the everyday life of peoples of Central Asia, describing the battlefields. Their comparative analysis using the example of English translations, as well as translation research themselves, should be included in special subjects as the aspects of translation study. This will help to achieve the adequacy of translation of other classical work of Uzbek people.

The absence of some constructions in the English language of grammatical forms or word building in original language, the lack of correspondence of combination of forms and structures, the use of lexical-semantic, phraseological units based on extra linguistic factors, the use of concordances and various words, or the lack of parts of speech of a similar meaning prevent adequate translation. With the phenomenon of the lexical, grammatical, syntactic transformation of translation, the dynamics of the equivalence of phraseological units appear, the meaning of which is reflected of translations. Study the translations of classical work, acquaintance with other related literature (for example, “Baburname”) and works, monographs of local and foreign scientists, written under the influence of “Baburname” and the study above mentioned three

languages translations provide translators great benefit in the aspect of translation practice. To achieve the completeness of translation of phraseological units of the original translator should find their analogs in their native language and use them, in the absence of such matter, it is necessary to use the descriptive way of language, or like S. Beveridge should provide footnotes to extra linguistic features. We think it helps to solve some translation problems.

We were sure while researching the translations of historical work, searching for the meanings of words from dictionaries are unproductive. To solve this problem, it is useful to compile a textual dictionary of translations of classical work. This text of dictionary which made in different English, in different period of “Baburname” and it will solve the problems, difficulties in translating such works; however will help in translating phraseological units, finding the meanings of lexical units, proverbs, sayings, close to them in terms of the meaning of dictionary units.

“Baburname” by Zahiriddin Muhammad Babur plays an important role in further improvement of the Uzbek language, in the formation of an artistic, scientific, official style. Its’ author was an incomparable master of words and making huge contribution to the development of such spheres of linguistics as etymology, lexicology, stylistics, lexicography and translation studies.

Having studied we tried to answer such question: “Are there any phraseological units of “Baburname” that are not fully reflected in English translations? The study allows us to conclude that in at least one of the three cases of each of the translation options, they are, of course, reflected. In future, researchers of “Baburname” can conduct research on topics as: Study the isaphetic feature of compound words in “Baburname” and their English translations”; “Place’s names in “Baburname” and their comparative analysis of English translations”; “The concept of *mulozamat* in “Baburname” and their problems of translation”; “Stylistic and semantic features of repetition in “Baburname”.

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