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PRINCIPLES OF TRANSLATING THE PROVERBS AND ADAGES IN “BABURNAME”

Abstract

In the development of world science, a number of investigations are carried out on the base of scientific importance of Babur's works including analyzing translations of «Baburname» in a comparative aspect, especially on studying the questions of how the linguistic units in it were expressed. In this investigation such questions as determining paremias used in the translation texts of «Baburname»; studying their meaningful features, working out and grouping their statistics, studying their translations in Turkic language in a comparative plan, determining the similar and differential features in the translation of paremias used in it; classification and analysis of proverbs and phrasemes of linguocultural importance were highlighted.

Since paremias are linguistic concepts of more complex components than lexical units, translating and expressing them in translations require special responsibility from the translator. Because paremias take part in expressing the stylistic peculiarities as increasing characteristic and sensible-describing value of the character rather than common retelling of the idea as literary-depicting means in the work. Therefore taking into consideration the peculiarities of paremias trying to translate them in their turn is equal to recreation of a literary work.

The languages of originality and translation form the fundamentals for determining meaning-stylistic correspondence between proverbs and adages and the ways and opportunities to express one by the help of another in the process of translation by studying the nature of proverbs and adages comparatively. In the object of our investigation-“Baburname” the author uses proverbs, adages and phrases for describing the events skillfully. The reason for simplicity and attraction of the work is in that.

Keywords: *“Baburname”, turkish, paremia, proverb, proverb, translation, original, translator, comparative aspect.*

The languages of originality and translation form the fundamentals for determining meaning-stylistic correspondence between proverbs and adages and the ways and opportunities to express one by the help of another in the process of translation by studying the nature of proverbs and adages comparatively. In the object of our investigation – “Baburname” the author uses proverbs, adages and

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phrases for describing the events skillfully. The reason for simplicity and attraction of the work is in that.

The following cases can be seen in translating the paremias in “Baburname” into Turkish:

1. Paremias were translated word by word.
2. Paremias were translated by changing one or another grammatic means.
3. Paremias were translated by changing their content.

In translation of proverbs the translator used the method of translating word by word much. For instance: the proverb *Marg bo yoron sur ast-* the death with friends together is a wedding was translated as the following *Dostlarla beraber ölüm düğündür*(the death with friends together is a wedding)

... *ne gibi ıztırıp ve meşakkat olursa: ben de göreyimve halk nasıl tahammül edip duruyorsa ben de durayım-diye düşündüm. Farsça bir mesel vardır; Dostlarla beraber ölüm düğündür* (Vekayi, 1987: 214). We can see here that the proverb was translated word by word.

The proverb *Kopudagini kopmasa kariguncha kaygurur* is about how Babur let his enemies run away by not trying to take them on time. *Ushmundog kopuda kelgan gamin mutazarrir bulmay ajrashdi. Masal borkim, “Kopudagini kopmasa, kariguncha kaygurur”*(Baburname, 2002: 74).

This proverb was translated word by word in a Turkish text as *Kapıdaki kapmazsa, ihtiyarlayıncaya kadar nedamet eder* (Vekayi, 1987: 76) – *if you don't bite what is at the door, you will be sorry till you get old.*

The process of translating the proverbs and adages plays a great role in practice. Here the translator is demanded to be attentive and to have a great skill. Because, not having the ability to highlight the meaning of proverbs and adages may make harm to the meaning of the work. But the translation of the above mentioned proverb doesn't make any harm to the literary content of the work. Vice versa it increases the degree of understanding the work by readers. Perhaps, if it had been given with another proverb in Turkish, the work would be better and nicer.

Babur says the following about the obi angur sort of grapes and the wine prepared by it: *Bir nav uzum bolur, obi angur derlar, heyli yahshi uzumdur. Mast chogirlari bolur.Khoji Hovand Sayid Domani kohiyning chogiri tundluk bila mashhurdir. Agarchi holo taklid birla andin ta'rif kilurlarki: “lazzati may mast donad, hushyoron chi haz”* (Baburname, 2002:108). This Persian proverb translated into Uzbek as *The taste of wine is known only to the drunk and the sober doesn't know its delight* was translated into Turkish as *Şarabın lezzetini sarhoş bilir; akli başında olan ondan ne zevk alır* (Vekayi, 1987: 140) - *only the drunk knows the taste of wine, what delight does the sober get from it (our translation –D.M.)*. As it is seen from the example almost every word was translated directly one by one, and only the word *hushyor* (*sober*) was given as the word combination *aklı başında olan*, in present Turkish the word *hushyor* (*sober*) is translated as *uyanık, dikkatli*, here perhaps the translator wanted to give the meaning more clearly, as the mean-

ing of the proverb was translated very clearly and understandably. This proverb was translated by **changing the content**.

Paremiyas are units with polysemy and multi tasks, two lexical units with corresponding meaning do not always correspond in the translation. The meaning of paremiyas in certain texts do not always find their equivalents in phraseologic units, proverbs and corresponding versions. In the above mentioned example the same state can be seen.

The proverb *Yomon ot bila tirilgandin yahshi ot bila olgan yahshi* was translated into Turkish as *Kötü adla yaşamaktansa iyi adla ölmek daha iyidir* (Vekayi, 1987: 357) – *dying with a good name is better than living with a bad name* (our translation – D.M.). If we pay attention, there are many changes in this translation: the word *tirilgandin* was changed to “*yashamokdan*”, the combination *o’lgan yahshi* to “*olmak yanada yahshidir*”.

*tirilgandin – yaşamaktansa,
o’lgan yahshi – ölmek daha iyidir.*

This difference caused to change the meaning too and this proverb was **translated by changing the content**.

The logical continuation of this proverb is the adage *Zikri nomero hakimon umri soniy guftand* (Hakims say that being remembered with pride is a second life). It was told to highlight the story when Temurid princes didn’t come and didn’t keep their promises when they should have been coming so that to be together against Shaybaniy Khan. *Garazkim bu dunyoda kishidin ushmondog’ nimalar qolur, har kim aqldan bahravar bo’lsa, nega andog’ harakatga iqdom qilaykim, andan so’ng yomon degaylar va har kishiga hushdan asari bo’lsa, nega andog’ amrga iqdom va ehtimom qilmag’aykim, qilg’ondin so’ng muhtahsin degaylar: Zikri nomero hakimon umri soniy guftaaband* (Baburname, 2002: 142.).

The proverb *Zikri nomero hakimon umri soniy guftand* (Hakims say that being remembered with pride is a second life) was translated as *Ismi zikredilmesine hekimler ikinci bir ömür adını vermişlerdir* (Vekayi, 1987: 204). In this translation words and grammatical forms were changed, i.e. if we translate the Turkish version into Uzbek word by word: *Remembering the name is called a second life by Hakims*.

Remembering with pride- ismini zikr etish;

Memorizing- zikr etishlariga;

They say- otini berganlar. This proverb was translated by **changing the grammatical means**.

The proverb *Kim o’lar holatga yetsa ul bilur jon qadrini* expresses the feelings of a dying man. *Jon mundog’ aziz nima emish, muncha bilmas edim, ul misra’ borkim: “Kim o’lar holatga yetsa ul bilur jon qadrini”.* *Har qachon bu voqi’ai hoila hotirimga kelsa, behost holim mutag’ayyir bo’lur* (Baburname, 2002: 218.).

The proverb *Kim o’lar holatga yetsa ul bilur jon qadrini* was translated as *canın kadrini ölmek üzere olan kımse bilir*. But here the complex sentence in Uzbek was given as a common sentence and the poetic sound was destroyed too. *Can*

böyle aziz bir şey imiş böyle olduğunu bilmezdim. Bir mısra vardır: canın kadrini ölmek üzere olan kımse bilir (Vekayi, 1987: 347).

Translations of proverbs, adages, idioms are the most delightful –creative sides of this practice. In the expressions of their translations the ability, talent of the translator, his understanding the word and characters in high level and the ability to feel are demonstrated (Gafurov, 2008:4).

Besides these, in the proverb *Ishonmag‘il do‘stunga, somon tiqar po‘stunga* (Baburname, 2002:76) – *İnanma dostuna, saman doldurur postuna* (Baburname, 2002:82) the word *tiqar(puts)* was changed to *doldurur (fills)* and it became a translation with the changed content. But in the proverbs *Dushman ne demas, tushga ne kirmas* (Baburname, 2002: 117) –*düşman ne demez ve rüyaya ne girmez* (Vekayi.1987:156), *Safi mag‘lubro huye basandast* (Baburname, 2002: 97) – *mağlup düşmana bir hey sesi kafidir* (Vekayi.1987:121), *teng bo‘lmaguncha to‘sh bo‘lmas* (Baburname, 2002: 115) –*denk olmayan buluşmaz* (Vekayi.1987: 153) all the words coincide with their translations, therefore they can be examples to word by word translations.

We sometimes meet translations with fully corresponding words and sometimes the translations with the changed content. The adage *Deh kujovo darahon kujo* (Baburname, 2002: 36) –*where the village is there are trees* is given in the depiction of Akhsi castle. *Mahallati ko‘rg‘ondin bir sha‘riy yiroqroq tushubtur. “Deh kujovu darahon kujo”masalini g‘olibo Akhsi uschun aytiburlar.*

This adage is expressed in the Turkish text as the following: *Mahalleleri kurgandan bir şer‘i uzaktadır..... köy nerede, ağaçlar nerede darb-ı meselini, galiba, Ahsi için söylemişlerdir.* We can see from it every word of the adage was translated word by word.

In the text of “Baburname” we can meet the adage *Ko‘zlarini tuz tutti*. It serves to mean “betrayed”. While talking about a Bek Mukhammad Do‘st who served Babur, he reminds that he served Akhmad Tanbal after him and made him much bad and went to serve O‘zbek(Shaybaniy Khan). But he doesn’t stay peacefully and makes plenty of intrigues there too: (*Mukhammad Do‘st*) *Ohir O‘zbek ilgiga tushti. Ko‘zlarini ko‘r qildilar.* The meaning of “*Ko‘zlarini tuz tutti*” is this (Baburname, 2002:77). This adage was translated into Turkish as it is: *Gözlerini «tüz tuttu»* (Vekayi, 1987:83).

The adage On guzarro ob burd means “those times have passed, today is another time”. Of course, one can understand the meaning of the adage from the work too. *Dedikim, agar guzar topilsa, hud kelgusidir, vale guzarlar suv ulg‘aygach tag‘ayur topar. Ul masal borkim, “On guzarro ob burd”* (Baburname, 2002:104). The meaning of which is: *if he finds a place to cross the river, he will come, but when the water becomes much, the places to cross would change.* There is an adage “*Ul kechuvlarni suv olib ketdi*”. Here Babur plays with words: the original meaning of the adage is “*there is no place to cross, thus he can not come*” and the figurative meaning is that “*he has no former strength now thus he can not come*”.

In the Turkish text this adage is expressed as the following: *Eğer geçit bulunursa, çabuk gelir; fakat su yükselince, geçitler değişir. Bir darb-ı mesel vardır: «o geçidi su götürdü» – dedi (Vekayi, 1987: 133).* -If there is a place to cross he will come fast and if the water level increases the places to cross change. There is one adage: *that crossing place was changed by water –he said (translation is ours –D.M.).* so we can see that, the words in the adage were translated due to their meaning too. The two examples we translated in the framework of adages refer to **word by word translation**.

The adage meaning "beginning work with a risk" *gah yozdah beh, gah no'h– goh o'n bir yahshi, goh to'qqiz* present one type of Babur's military style. He sometimes fought with few soldiers against a great number of enemies and in most cases they won. This kind of risk was useful to him in gaining Samarkand and in the fight against Ibrokhim Lo'di. *Davlatkhon ul qarilig'I bila beliga ikki qilich bog'labtur. Bular jazm urushurlar. Khotirga kechtikim, ul masal borkim, "Gah yozdah beh, gah nur". Chun bu ketmas, Lahurdagilarni o'zumuzga qo'shub-o'q urushaling (Baburname, 2002: 186).*

So, he wants to fight against Davlatkhan's 30-40 thousands of soldiers with 12 thousands of soldiers. This text was expressed in a different way in Turkish: *Devlet Han bu ihtiyarlığı ile, beline iki kılıç kuşatmıştır. Bunlar şiddetli vuruşacaklardır. – Bir darb-ı mesel vardıron dost dokuzdan evladır. Eldeki vasitalardan hiç birini kaçırmmamak için, Lahur'dakileri kendimize takıp sonra vuruşalım –diye düşündük (Vekayi,1987:289).* Here the adage *gah yozdah beh gah nuh* was translated as *on dost dokuzdan evladır*, i.e. "ten friends are better than 9". The conjunction "goh-goh" in the content of the adage was omitted and the word *eleven (yozdah)* was translated as *ten (on)*. The attentive thing is that, this kind of adages or proverbs are not found in today's Turkish vocabulary as well. It can be seen that, this adage is **the translation with a changed content**.

Shaybaniykan so'zi bu ekandurkim, Khojaning ishi mendan emas edi, Qanbarbiy va Ko'pakbiy qildilar. Bu andin yomonroq.Masal borkim."Uzrash batar az gunoh" (Baburname, 2002: 78). The adage used to evaluate what Shaybaniykan did *uzrash batar az gunoh –his excuse is worse than his sin* was translated into Turkish with slight changes.

Şıbanı Han, Hoca'nın öldürülmesi işinin kerdisinden olmadığını ve katillerin Kanber Bi ile Köpak Bi olduğunu söylemiş. Bu ise daha kötüdür. Bir atalar sözü vardır Özü kabahatinden büyük. In the translation of this text there are a number of differences. Firstly, *Khojaning ishi* was translated as – *Hoca'nın öldürülmesi işi (Khoja's murder)*, secondly, the word *katillerin –murderers'* that was not in the Uzbek text was added. Ofcourse, this addition was used to explain the text more clearly, but we can not say the same about the difference in the third adage. The word *batar (worse)* in the content of the adage in the original text was changed to *büyük (big, great)*. The translation of a Turkish text is as the following: *Murder of Shaybaniykan Khoja was not done by them and they say that the murderers were Qanbarbiy and Ko'pakbiy and this is even worse. there is a proverb:*

The excuse is even worse than the sin (the translation is ours –D.M.). By this translation we understand that Shaybaniykhān's evil was nothing before his excuse.

“Translating another nation's proverb and adage word by word requires a great skill and cautious. Otherwise, instead of expressing a national idea of another nation one can turn a proverb into a common sentence and an adage into an ordinary combination” (Salomov, 1966: 245). Some proverbs and adages, phraseological combinations lose their value when translating them word by word, wisdom in them, different features peculiar to national colour, direct and figurative meanings will not have their full reflection. But in the sources we are investigating there are no cases where they do not coincide with each other as they belong to one and the same language family and have similar traditions.

Aphorisms are the paremias used much in “Baburname” text. There were a number of changes in the process of their translations.

The aphorism *Korhoro bavaqt boyad just*

Kori bevaqt sust boshad sust (works should be accomplished on time, the work that is not done on time is weak, very weak) was written when Babur was in sorrow by losing his luck in the result of hesitation. In the Turkish translation it was given as the following:

İşlerin zamanında yapılması lazımdır,

vakitsiz yapılan iş gevşek olur, gevşek (Baburname, 2002: 76).

The translation was made correctly when compared to Persian lines, but if we take into consideration that the word *vakitsiz* can mean “before time”, a slight defect appears, i.e. one can understand it as *the work done before time is weak* too. Here the translation in an Uzbek text expresses a clearer meaning: *the work not done on time is weak*.

The aphorism *Ba tundi sabuk dast burden ba tig‘,*

Ba dandon g‘azad pushti dasti darig‘ (Baburname, 2002: 82) is about how Babur was sorry when he hurries to begin fight. Babur believes in forecasters' words: “if you fight today, between eight stars, you will win” and hurries to begin fighting but he will be defeated with his army by Shaybaniykhān in the fight as they were not ready. His bitter lesson he expresses with this aphorism.

This bayt was explained differently in various sources. In the scientific-critical text of “Baburname” it was explained as “a light-minded cuts his finger when he gets angry and chews the back of his hand with teeth” (Baburname, 2002: 82), in “Baburname it is written in a poetic form as *G‘azabdan hanjarga qo‘l cho‘zgan kishi, Afsus barmog‘ini tishlashdir ishi* (Baburname, 2008: 81). In a Turkish text this bayt was translated as *Hiddetli hemen elini kılıca uzatan, peşiman olarek, elinin arkasını ısırır* (Baburname, 2002: 93) –if an angry man takes his sword fast he will bite the back of his hand in sorrow.

Original text	Critical text	Translation	Turkish text
Tundi sabu	Bad characterized	Man	<i>Hiddetli</i> (angry)
Dast burden	Cuts the finger	-	<i>Elini uzatan</i> (gives hand)
Tig	Knife	Dagger	<i>Kılıc</i> (sword)
Ba dandon	With teeth	-	-
Gazad	Chews	Biting	<i>ısıtır</i> (bites)
Pushti dasti	Elbow	Finger	<i>elinin arkası</i> (elbow)
Darig	-	Sorrow	<i>Peşiman olarek</i> (with sorrow)

It is seen that the aphorism was translated word by word in a critical text, only the word *darig* – sorow was not given, in the translation a poetic style was preserved and the figurative meaning was highlighted only, but the words *tundi sabuk* was changed to – *kishi* (man), *tig* – into *hanjar* (dagger), *pushti dasti* (back of the hand) into – *barmoq* (finger), and the words *ba dandon* (with teeth) were omitted. There are a number of changes in a Turkish text too, firstly, in the combination *dast burdan* (cuts his hand) was changed in the form *elini uzatan* (gives his hand), secondly, the word *dagger* was turned into *kılıc* (sword), thirdly, the unit *ba dandon* (with teeth) was not reflected in the translation. Despite of so many changes the translator could give the figurative meaning Babur wanted to tell.

While describing Khusayn Boyqaro, Babur says the following about his spouse: *His former wife was Beka Sultonbegim. She was Sanjar Mirzo Mrviy's daughter. Badi'uzzamon was born by her. He was will-bred. Sulton Khusayn Mirzo was often effended by him. Mirzo could tolerate him hardly, he finally surrendered and was freed, what he could do else.*

Zani bad dar saroyi mardi nako,

Ham dar in olam ast do'zax o' (Baburname, 2002: 131).

(a bad woman in a good man's room is his hell in this world)

This aphorism is given in this way in the Turkish text:

İyi bir erkeğin evinde kötü bir karısı olursa, o erkeğin cehennemi bu dünyada demektir (Vekayi, 1987: 184) – *if there is a bad wife of a good man in his home, the man's hell is in this world.* We can see that the meaning of this aphorism was translated into Turkish successfully without any changes.

In most cases a translator finds corresponding or coinciding combinations from his language to every proverb, adage or idiom due to the content, object, national spirit and style features of events described in the book or translates them word by word. Due to it one can translate the same proverb, adage or idiom in several cases differently depending on the meaning. Therefore, finding ready prescription corresponding equally to any case is very difficult (Salomov, 1983: 118).

In present stage of language investigation a number of scientists regard paremiology that studies proverbs, adages and aphorisms as a separate independent sphere of linguistics. Paremiology was known to the folk before the scripts appeared and turned into a part of the society's mind. After the scripts appeared it began being reflected in cultural values. Most of the paremiology we analysed are historical proverbs and adages, a part of them are not used today, a part of them can be met in our vocabulary with some changes. Determining and studying their meanings by comparing to today's proverbs and adages is important for today too.

Our conclusions on the second chapter devoted to proverbs, adages and aphorisms are the following:

1. In the process of translation the translator of "Baburname" R.R.Arat presents the form of each paremia in old Uzbek script and the meaning in Turkish alphabet in brackets.

2. In describing most of the events Babur Mirzo ends his idea with a paremia.

3. A part of proverb-adages (12 of them) are in Persian. The reason for this is Persian language is still the state language and we can explain it with that Babur spent his life among Persian nations.

4. Proverbs-adages given in Turkish are used without changes in present Uzbek, only the words of the adage "*Kurgon bekitmaklikka bosh kerak, ikki qo'l kerak, ikki but kerak (a head, two hands, two legs are necessary to close the castle)*" are clear but the meaning is historically old and therefore it is not used now. The proverb "*Kopudagini kopmasa, karigunicha kaygurur (If you don't bite what is in your sack, you will be sorry till the end of your life)*" is old too.

5. Aphorisms are the paremiology used much to conclude an idea in "Baburname", because they are lessons the author gained from good-bad events in his life.

6. Three types of cases were observed in translations of paremiology: a paremia was translated word by word, a paremia was translated by changing a grammatical means, a paremia was translated by changing its content.

7. Paremiology are the units with polysemy and multi functions, units of two languages corresponding each other's meaning do not always fully coincide each other. We met a number of examples for this.

8. In translations of proverbs the translator used the method of translating word by word much. The proverbs given in the work are not met in present Turkish language.

9. Proverbs and adages given in a poetic form are expressed in a narrative form in translation; the aphorisms were given in a narrative form only. This is one of the differential features of an Uzbek text and a Turkish translation.

10. In the Turkish translation their translations were not highlighted enough or there are proverbs, adages and aphorisms that meant different meanings.

11. The peculiar state of Babur's life was generalized in his outlook about nation, people, and life.

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“Baburnamə”dəki atalar sözləri və məsəllərin tərcümə prinsipləri

Xülasə

Məqalədə “Baburnamə”nin tərcümə mətnlərində istifadə edilən paremiyaların aşkar edilməsi, onların səciyyəvi xüsusiyyətlərinin öyrənilməsi, türk dilinə tərcümələrinin müqayisəli planda tədqiqi, linqvokulturoloji mənə daşıyan atalar sözləri və frazeologizmlərin təsnifatı və təhlili kimi məsələlərdən bəhs edilir.

Paremiyalar leksik vahidlərə nisbətən daha mürəkkəb komponentlərdən ibarət dil məfhumlarıdır, onların tərcüməsi tərcüməçidən xüsusi məsuliyyət tələb edir. Belə ki, paremiyalar ədəbi-təsviri vasitə kimi təkcə əsərin əsas ideyasının yox, eləcə də personajların səciyyəvi cizgilərinin ifadəsində iştirak edir. Paremiyaların bu xüsusiyyətləri nəzərə alındıqda, demək olar ki, onların tərcüməsi ədəbi əsərin yenidən canlandırılmasına bərabərdir.

Original və tərcümənin dilləri atalar sözləri və məsəllər arasında anlam-üslub uyğunluğunun təyini və tərcümə prosesində onların müqayisə yolu ilə əvəzlənməsinin üsul və imkanları üçün əsas təşkil edir.

Tədqiqatın obyektı olan “Baburnamə”də müəllif hadisələrin təsviri məqsədilə atalar sözləri və idiomatik ifadələrdən bacarıqla istifadə edir. Əsərin sadəliyi və cazibədarlığının səbəbi məhz bundadır.

Açar sözlər: *“Baburnamə”, türk dili, paremiya, atalar sözləri və məsəllər, tərcümə, original, tərcüməçi, müqayisəli aspekt.*

Дилафруз Мухаммадиева (Узбекистан)

Принципы перевода пословиц и поговорок в «Бабурнаме»

Резюме

В статье рассматриваются такие вопросы, как выявление паремий, используемых в переводных текстах «Бабурнаме», изучение их значимых характеристик, исследование их переводов на турецкий язык в сравнительном плане, классификация и анализ пословиц и фразеологизмов лингвокультурного значения.

Паремии представляют собой языковые понятия, состоящие из более сложных компонентов, чем лексические единицы, их перевод требует от переводчика особой ответственности. Так, паремии в качестве литературно-изобразительного средства принимают участие в выражении не только основной идеи произведения, но и характерных черт персонажей. Поэтому, учитывая эти особенности паремий, пытаться перевести их, в свою очередь, равносильно воссозданию литературного произведения.

Языки оригинала и перевода составляют основу для определения смысло-стилистического соответствия между пословицами и поговорками и способов и возможностей выражения одних с помощью других в процессе перевода путем сравнительного изучения их характера. В объекте нашего исследования – «Бабурнаме» автор умело использует пословицы, поговорки и идиоматические выражения для описания событий. Именно в этом заключается причина простоты и привлекательности произведения.

Ключевые слова: *«Бабурнаме», турецкий язык, паремия, пословица, поговорка, перевод, оригинал, переводчик, сравнительный аспект.*