
LEXICOGRAPHIC STUDY OF BABURNOMA'S TRANSLATIONS

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Abstract.

This article deals the translation of the work of Baburnoma into different languages and the translation of the ethnographic units reflected in it in its analysis based on the research of scientists.

Keywords.

Translation Studies, world literature, ethnographic units, Eastern culture

The development of the field of translation studies the formation of terminology and lexicography in its own way provides a great opportunity for today's young people to master secular knowledge. In the field of translation, especially the introduction of our Uzbek classical literature to the world plays a huge role in the development of Oriental culture. One of such large masterpieces, Baburnoma, an important and unique monument in world literature and source studies; is considered as the first prose memoir and historical and scientific work in Uzbek literature.

Many writers such as Alisher Navoi, Abdurahman Jami, Shaikhim Suhayli, Husayn Ali Tufayli, Osafi, Binayi, Sayfi Bukhari, Ahiy, Muhammad Salih are described and given an impartial assessment of their creative activities. In particular, about Alisher Navoi it is said: "Alisherbek was a precious man. He created poems in Turkic language – that no one could do it much and beautifully as he did". From the above mentioned statement can be seen that the Baburnoma also focuses on linguistics, literary studies.

From the 16th century until now, " Baburnoma " has been translated several times into many languages of the world such as English, Deutch, French, Persian, German, Italian, Russian, Indian and others. In the researches of scientists from dozens of countries, such as England, America, France, Russia, India, Pakistan, Afghanistan, Turkey, Japan, it is noted that "Boburnoma" has a special place among the immortal monuments created by mankind, and is an excellent encyclopedic work.

Turkish scientist Bakegramon, J. Paul Rus' efforts are great in the translation of "Boburnoma" into French language. They paid great attention to the words which described nationality in translating and gave comments on them under the work. It is honoured that Babur skillfully used words related to the culture of his native country and India, thusly contributed them to take a place in World linguistics.

"Boburnoma" was translated into the Deutch language by Wiesen (1705), into German in shortcut by A. Keiser (1828), into French in full by Pavé de Curteil (1871). Also various scientists from several countries such as Afghanistan (Abdulhai Habibiy), Pakistan (Rashid Akhtar Nadvi, Shah Alam Mavliyot), India (Mirzo Nasriddin Haydar, muhibbul Hasan Rizvi), Turkey (R.R. Arat and N.I. Bayur) have made incomparable services in research and translation of "Baburnoma". Russian orientalists (N.I. Pantosov, S.I. Polyakov, V. Vyatkin) also translated extracts from "Baburnoma". N.I. Ilminskiy published "Baburnoma" in Kazan (1857).

The creation of an Explanatory Dictionary, in studying in French translation of ethnographic units and units representing the phrases used in the "Baburnoma", provides practical assistance in promoting and implementing our national-cultural values abroad, in introducing the heritage of ancestors to the world.,

The lexicon and the style of writing of "Baburnoma", as a work covering different areas in the historical, literary, linguistic and source studies direction, has been studied in different languages in different spheres. From this point of view, it is important to proceed to the study of ethnographic units, which fully reflect our values and traditions, study their adequate translations and the phenomenon of equivalence in French.

Raising the study of "Baburnoma" to an international level, creating a bibliography of its large volume, gives it the opportunity to research it in different languages. Uzbek linguist Z. Teshaboeva focuses on the issue of studying "Baburnoma" from the lexicographic point of view of scientists from the East and the West in her research, and defines that the study of the work began earlier in the East and eight dictionaries were compiled related to the work.

The first dictionary was compiled by Mirza Muhammad Mahdikhan Sanglokh. Even the dictionary was compiled mainly for the works of Alisher Navoi, to more than 250 Uzbek words from the works of Babur had been given a Persian explanation.

Second dictionary Abel Pavel De Kurteyl's *Distionnaire tour-Oriental destine principalement a faciliter la lecture des ouvrages De Baber*; Abel Pave de Kurteyl's

so-called "Dictionary of the eastern Turkish language. For lectures on the works of Babur" . The first edition of this dictionary was translated in Paris in 1870, and the last edition was published in the Paris Ulan Press, in 2011.

The third dictionary compiled by H. Nazarova, "Brief dictionary for the works of Zahiriddin Muhammad Babur" published in the 1972 Publishing House "Science" were given explanations to the words and word combinations in 278 pages.

The fourth dictionary "Boburnoma" compiled by A.Ibrahimov is called " Indian words from Baburnoma", and was published in 2002 at the Tashkent State Institute of Oriental Studies. It interprets the Indian words used in the work.

Fifth dictionary is written by M.Olimov. Dictionary of synonyms used in "Baburnoma" was published in 2004 in the publishing house "Science". It is indicated that this dictionary constitutes a group of 1249 words, 348 synonyms found in the "Boburnoma".

Sixth dictionary jointly compiled by F.Is'hakov and H.Nazarova, "brief Explanatory Dictionary on the work of Zahiriddin Muhammad Babur" Baburnoma" was discussed and published by the Andijan International Babur Foundation in 2004.

Seventh dictionary named "Brief Explanatory Dictionary for Baburnoma" by Iskhakov, it was published in Andijan publishing and printing house in Andijan in 2008.

"Dictionary of English translations of phraseological units and paremias in Baburnoma" eighth dictionary was published in 2016 (Z.Teshaboeva). While compiling this dictionary of Teshaboeva based on the translations of Leiden and William Erskin (1826), Annete Susanna Beverij (1921) and Wiler Tekston (1996).

The Baburnoma also gives about Babur Alphabet. Although Babur aimed to simplify the Arabic alphabet for some reason the sources did not provide information why this alphabet was common.

Since Baburnoma is studied in different languages, researches by dividing it into different areas and compiling thematic dictionaries provides an opportunity for a broader understanding of this work and enables sufficient data reception.

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