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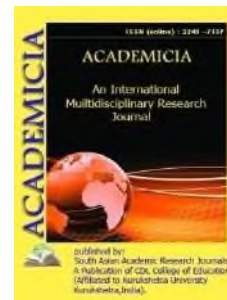


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**THE SEMANTIC CLASSIFICATION OF PHRASES IN  
 "BABURNAME" AND PROBLEMS OF THEIR TRANSFER IN TURKISH  
 TRANSLATIONS**

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**ABSTRACT**

*"Baburnome" is an encyclopedic work, as unanimously said by world Turkologists. From it, all scientists in the field can find information that is relevant to them. That is why this work has been translated into about twenty languages of the world. Even some languages have multiple translation options. The Turkish translation is one of such successful translations. It is a requirement of the time to compare such translations with the original. In this article, the phrases used in "Baburnome" are semantically classified and their expression in the Turkish translation is analyzed.*

**KEYWORDS:** "Baburnome", Phrase, Parema, Phrasema, Semantic, Lexical, Sema, Translation, Unit.

**INTRODUCTION**

In recent years the phraseology entered in a row of widely explored areas. Researches of spiritual features to phrases of Uzbek, their relation with the phenomena of related languages, the phenomena of a homonymy, a synonymy and an antonymy between expressions, their role and a technique in realization of sense of the offer, a comparative research Uzbek to phrases from phrases of other languages were conducted.

The phraseological unit is perceived as the secondary nomination, which arose from a steady combination of two and more words. Also they are considered by phrases as the linguistic phenomenon which is in a language layer lexemes are higher and offers are lower [2.18]. The phraseological value isn't the sum of lexical meanings of the words, which are a part of a phraseological unit, it has the general integrity. There are common features between

phraseological and lexical values, but at the same time, there is also a number of peculiar characteristics. Common features indicate two similar aspects of these phenomena and peculiar characteristics as distinctive (differential) sign confirm that they represent the separate phenomenon-taking place in a language system.

It is known that the differential sign of free and stable combinations are the properties of “reproducibility” and “stability”. In accordance with these properties, in a phrase joining the opposition, a stable member is perceived as strong, marked, and free as weak, unmarked [6.59]. Despite the fact that stable combinations have common features, due to the properties of “reproducibility” and “stability”, they nevertheless differ in accordance with certain differential signs and, on this basis, are divided into small groups. Phrases as a linguistic unit arise in finished form. At various stages of historical development, they are actively used in various language layers. Features phrases inherent in the stages of linguistic development, can be determined through an analysis of the language of historical, artistic and literary sources.

Since “Baburname” is a large, stylistically perfect work, it is impossible to imagine its language without phrases. The expressions used in the work, in particular phrases indicating the nature and condition can be investigated by dividing them into certain groups in accordance with the structure of the phrases, their semantics and their constituent parts.

In the semantic relation phrases, used in “Baburname”, it is possible to classify as follows:

1. Phrases with the seme “Action - condition”: **gunohini bag'ishlab** - forgive sins (Hoja Kalonning shifoati bila gunohlarini bag'ishlab, ahl va ayollarini alarga qaytib ruxsat berildi (Thanks to the intercession of Khoja Kalon, they forgiven his sins and allowed him to return his property women)). [5,162], **ta'ziyat tutmoq** - to grieve (Ul o'lganda Mirzo bisyor qattiq ta'ziyat tutqondur (When he died, Mirzo very much grieved) [5,49], **so'zni bu yerga qo'yimoq** - to agree (mening ulug onam Esan Davlatbeginning qoshida yig'ilib, so'zni bu yerga qo'ydilarkim, Hasan Ya'qubni ma'zul qilib fitnasiga taskin berilgay (Having gathered with my grandmother Esan Davlatbegim, we agreed to free Khasan Yakub and suppress him)[5.47], **tilimtutuldi** - (my tongue paralyzed) lose the ability to speak (Andoqkim, to'rtkungachatilimtutuldi, og'zingapaxtabilasuvtomizurlaredi (It so happened that until four days I could not speak, they put water into my mouth with cotton). [5.63], **boshsizliqqilgon** - refuse to obey (Qorabuloqqatushgandaba'zikirgankend-kesakkaboshsizliqqilg'onmug'ullarnitutibkelturdilar(Upon arrival in Karabulak, they were caught and brought to us by the Mughals, who refused to obey the local landowners) [5.56].

2. Phrases with semy "Subject phenomenon": **jon vahmi** - fear of death (Olamda jon vahmidin yomonroq nima bo'lmas emish (There is on light nothing worse than fear of death) (Page 99), **moli omon** - preservation of property (type of tax) (Talon va taroj qilmay, Bhira eliga moli omon solib, naqd va jinsdin to'rt lak shohruhiy olib.) (Without plundering Bkhira's people, and having appointed by it a tax for preservation of property and having taken away 40,000 shakhrukh (currency) money and goods...), **zeridasti** - in submission (Samarqand podshohianingzeridastiedi (The king of Samarkand was subordinate to it) [5.195.], **Besh kun o'tardunyo** is the perishable world (Besh kun o'tardunyo chun biro' zio'sturg' onvaline' matzodasiniko' rquidi (For the sake of the perishable worldm, he blinded his only child for the world)) [5.49].

3. Phrases with semy "sign": **so'ziga o'z** - keeping the word (Saydi Qaro agarchi so'ziga o'z edi, qilichiga sustroq edi. (Saydi Caro always kept the word pledged to them, but in possession of a sword wasn't strong) [5.82], **tili qisiq** - not to be able to put pressure (Xeyli tili qisiq edi (We couldn't put pressure)) [5.186], **jon tortqon** - betrayed (Ko'rsamkim, Qutluq Muhammad Barlos va Boboyi Pargariykim, mening jon tortqon navkarlarim o'n-o'n besh, yigirma kishi bo'lg'ay, yetib keldilar (I watch, Kutlug Mahomed Barlos and Boba Parvari, my devoted soldiers arrived, having gathered ten - fifteen, twenty people) [5.100], **so'zgamungiy'o'q** - eloquent (So'zgamungiy'o'qedi. Og'asi Boyqaro Mirzoningo'rtanchao'gli Sulton Vays Mirzog'achiqaribedi (Eloquent. Married to the middle son of his brother Baykaro Mirzo - Sultan Weiss Mirzo) [5,139], **rioyatqobili** - worthy of attention (Muncharioyatqobili masedi (Not such a person was worthy of attention.) [5,137]

Our scientists also consider the affirmative and negative forms characteristic of a verb as parts of speech as a category of existence (*mavjudlik*) [3.36]. Unlike verbs, not all phrases possessing an action-state semecan be equally used in both aspects.

According to category of existence with semy "action state" can be present at phrases:

1. The expressions used both in affirmative, and in negative forms: **so'zlariniquoqqaolmoq - to believe** (Ushmundoqmahaldamuxoliflarningfiribomuzso'zlariniquoqqaolib, ...elchilik kayubordilar (In such time, having believed the false words of the people of "Ushmundok"... sent them the envoy) [5.64]. **Yuzlarigakeltirmay - without reproaching** (Sulton Husayn Mirzoborig'aehsonmaqomidabo'lib, yomonliklarini yuzlarigakelturmay, in'omlar ham qildi (Sultan Husayn Mirzo showed generosity, I didn't reproach them for deeds angrily and even I presented with gifts) [5.123]. **Yaxshimaoshqildi - is polite to manage** (Bu jihatdinbu tog'elibilanyaxshimaoshqilmoqvojibvalozimedi (It was in this regard necessary and has to manage politely with these mountain people) [5.166]. The expressions from the above examples are used in the work in both forms, that is, in the affirmative and in the negative. For example, the phrase **yomonmaoshqilmoq** (behaving rudely) is given several times in the form: **yomonmaoshqildi** (was rude) - **yomonmaoshqilmadi** (was not rude) or **yaxshimaoshqildi** (was polite).

2. The expressions used only in an assertive form: **burunidinchiqdi - left a nose** (backfired) (Nechayilqilg'onbekligivasaltanatitamomburunidanchiqdi (The whole years of its power and board left at it a nose (backfired to it)) [5.104]. **Behuzurbo'ldi - it is bad to feel** (Meningonamxonimbehuzurbo'ldilar, xeyliyomonbehuzurlikedi (My madam mother got sick, the disease was very heavy) [5.86]. **Shunqorbo'ldi - to die** (UmarshayxMirzozardinkabutarvakabutarxonasibilauchub, shunqorbo'ldi (UmarshaykhMirzo fell down together with the pigeons and a dove and I died) [5.37]. **Jong'ayettuk - to bother** (biz ham aningaxloqvaaf'olidinjong'ayettuk, ruxsatberduk (We were bothered by his behavior too and we released it) [5.125]. **Qochmakkayuzqo'ymoq - to begin to run away** (Uylarini ham sog'indilar. Birar-ikkirarqochmoqqayuzqo'yidilar (Missed their house. Began to run on one, on two persons)). The given examples are used only in an assertive form, and is valid, it is impossible to use them in a negative form. For example, as **shunqorbo'ldi (died) - shunqorbo'lmadi (didn't die)**.

3. Expressions used only in negative form: **ko'z gailmasedi - ignore (do not count)** (Agarchi Darvesh Muhammad tarxonto'ravamuchabilamundanulug 'edi, vale

bufir'avnaniko'zgailmasedi (Despite that Darves Muhammad was older than him both in position and age, this self-built pharaoh ignored with him) [3,45]). **Pisandtutmas - to be neglected** (o'zidino'zgahechkishinihechishdapisandtutmasedi. (Apart from himself, he neglected everyone and everything) [5.50]).

The study of phrases, in particular the study of the semantic field of phrases associated with the names of body parts, is recognized as one of the leading topics in modern linguistics.

Studying the semantics of phrases in historical works provides important information about the history of the phraseology of the Uzbek language, about the worldview of the people, about its customs and traditions. In this sense, the study of phrases in “Baburname” is relevant at present.

In “Baburname”, the expressions incorporating the words ko'z (eye) and qo'l (ilik) (hand) are fruitfully used. Among them: ko'zyetaryerda (as far as there are enough eyes - under review), ko'zilmas (not to watch), (you watch) ko'z soling, arkniiiklamoq (to take fortress), ilikolishtilar (tried forces), ilikkatushshdi (fell into hands (in captivity)).

As phrases with the component of “ko'zlar”(eyes) serve expression of the boundless and various feelings, feelings and physiological processes peculiar to the person. Their main part in the structural relation represents two - or three-component verbal structures of the building a noun + a verb [4.6]: "ko'zyetaryerda" (... ko'zyetaryerdabirotningustidabirnimayiltirabko' rinadir (under review on some horse, something brilliant was seen)), "ko'zilmas" (Bu fir'avnaniko'zilmasedi (This posing as the Pharaoh I didn't reckon with it), "ko'z soling" (O'ygako'z soling, o'yniiturmang (You look for cows, don't lose them), "ko'zimuyqug'abordi" (... birzamonko'zimuyqug'abordi (through some time I fell asleep (the dream made laugh eyelids))). In these examples, the verb carries out a task of a grammatical basic component, and the word “ko'z” is a semantic basic component and defines a logical basis to phrases.

In these examples, the phrases “ko'zyetar” and “ko'zilmas” express the concepts of distance and area, and the phrases “ko'z soling” (see), “ko'zlarig'a mil tortqaylar” (blind), “ko'zimuyqug'abordi” (fell asleep ) serve as carriers of the state seme.

In phrases containing the word “qo'l” (hand), the use of this component in the role of both grammatical and semantic bases is observed: “ilikolishtilar” (BoysunqurMirzoningkishisibilailikolishtilar (They tried their strength (fought) with the people of BaysunkurMirzo)), “o'zinningiligimda” (o'zjilovimo'zinningiligimdabo'lur (my will is in my hands)), “ilikkatushshdi” (ilikkatushgannavkarlar (captured soldiers)), “arkniiiklamoq” (ShayhBoyazidnitutmoqkerak, arkniiiklamoqkerak (We must catch Sheikh Bayazid, we must capture the fortress.) In all the above examples, the word “ilik”, i.e. “qo'l” (hand) is used in a figurative meaning, namely: will, possession, which is a consequence of the people's lifestyle and worldview.

Since parems are a linguistic phenomenon with a more complex component structure than lexical units, re-creating them in translations places a special responsibility on the translator.

This is due to the fact that parems as art-graphic means participate in the usual presentation of thought, but moreover they serve to express stylistic features that increase the figurative and emotional-visual value of the work. Therefore, the desire for expedient translation by a couple, taking into account their peculiar characteristics, is equivalent to creating an artwork anew.

In a comparative study of the nature of proverbs and sayings of the languages of the original and the translation, the identification of meaningful and stylistic correspondences between them, the determination of the ways and possibilities of interpreting one of them through the other lays of the foundation for creating an entirely adequate translation. In the “Baburname”, which is the object of our study, the author skillfully used proverbs, sayings and phrases. This is the reason for the smoothness and attractiveness of the language of the work. In the translations of the phrase from “Baburname” into Turkish, the following are observed:

1. The phrasemis translated using a phrase that is close in meaning to it.

“Bir tom uygakirib, o’tyoqib, birzamonko’zumuyqug’abordi“(I came into one house, I lit fire and I fell asleep)[5,99].

“Duvarla çevrilmiş bir eve girip, ateş yakıp, bir müddet uykuya daldım”[1,125].

In translation of expression of “ko'zimuyqug'abordi”, the component of “ko'z” isn't used, and as its equivalent the phrase of “uykuyadaldım” is used. Babur represents a condition of a dream concerning “ko'z”(eyes), and in translation of “uykuyadalmak” is used concerning all body. Together with it, the three-component phrases (ko'zimuyqug'abordi) is translated by means of a two-component phrases (uykuyadaldım). In Uzbek, the word “uyqu” isn't combined with the concept daldi - to drown, used with the words “xayol” (dream), “o'y” (thought). It also is one of distinctive characteristics of phrases in the Uzbek and Turkic languages.

2. Phrases translated literally (word for word):

- expression of "ko'z ilmas" (not to pay attention) is used in the form of “nazar-ı by dikkate almazdı” (not to notice).

“Bu fir'avn ani ko'z ilmas edi” [5.45]. (This Pharaoh didn't reckon with him)

“Fakat bu fir'avn onu nazar-ı dikkate almazdı” [1.26].

The component “ko'z” as a part of this expression in Turkish is recreated by means of the adverbial noun relating to “ko'z” from an izof (an additional particle) - ı: “nazar-ı dikkate”. A concept not to pay attention (not to be considered) in the semantic relation it is also a little softened, instead of "to ignore" it is brought closer to a concept only "not to notice".

Shayx Boyazidni tutmoq kerak, arkni iliklamoq kerak[5,95].

(We must catch Sheikh Bayazid, we must seize with force)

Şeyh Bayezdni yakalamak ve erki ele geçirmek lazım [1,126].

In these examples, the phrase “arkni iliklamoq” is translated in the form “erki ele geçirmek” (to seize with force). In the translation, instead of the concept of “qo'l” (ilik - hand), another phrase is used, transmitting the meaning with force –“kuch”.

3. The value is transferred by phrases by means of a phrase:

The phrase “ko'z yetar yerda” is translated by means of “gözle görünür”.

“Kun tush bor edikim, ko'z yetar yerda bir otning ustida bir nima yaltirab ko'rinadir” [5, 99].  
(Time was midday, under review on some horse, something brilliant was seen)

“Öğle vakti gelmişti; gözle görünür bir yerde bir at üzerinde bir şey parlıyordu” [1.124].

“Ilikka tushgan navkarlarning tamom bo’yniga urdurdı”[5.57]. (I ordered to behead all taken prisoner Dzhigits).

“Eser düşen adamlarının hepsinin başlarını kestirdi” [1.43].

Here the phrase of “ko’z yetar yerda” is translated by means of a phrase “gözle görünür” (visible to an eye), and expression of “ilikka tushgan” by means of “eser düşen” (taken prisoner).

In the first phrases, the component “ko’z” was saved, only grammatical categories were changed, in the second example, the phrases “ilikka tushkan” were replaced by the expression “asir tushish” that passed this value, which facilitated the understanding of the text. It should be noted that the expression “asir tushish” is also found in Uzbek historical sources.

1. Phrase disappears, and its meaning is conveyed in one word.

“O’ yga ko’z soling, o’ yni iturmang, to yo’ning qay sari chiqari ma’lum bo’lg’ay”[5, 87]. (Look after the cows, do not lose them, it will be seen which side of the road to go).

“Öküze bakın, ne der; yolın nereye çıkacağı malum oluncaya kadar yürü”[1,101].

“Ushbu kun ba’zi beklar Xiyobon boshida Boysunqur mirzoning kishisi bila ilik olishtilar” (On this day, some beks at the beginning of the Square fought with the people of Baysunkur Mirzo) [5,56].

“O gün bazı içki beyler hiyaban başında Baysungur Mirza’nın adamları ile çarpıştılar”[1,41].

In this situation, expression of "ko’z soling" is recreated in the form of "bakın" (look, watch), the phrase of “ilik olishtilar” is expressed by means of the word “çarpıştılar” (faced). It simplified the sense put in the text.

## CONCLUSION

Thus, the comparative and structural research of the expressions used in “Baburname” and their translations into Turkish helps to reveal today's evolution of historical to phrases and to define their originality in translations. And it is capable to provide with important scientific-theoretical information such branches of science as language history, the theory of linguistics, a lexicology, a lexicography and phraseology. In the somatic phraseological units and their transfers considered by us above it is possible to observe the common and various features in customs, a way of life and traditions of our people.

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