


“BOBURNOMA” DA EKVIVALENT SO‘ZLAR MASALASI VA INGLIZCHA TARJIMALARI XUSUSIDA

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filol.f.d. **Ziyodaxon TESHABOYEVA**

Alisher Navoi nomidagi o‘zbek tili va

adabiyoti universiteti dotsenti,

Toshkent, O‘zbekiston.

[Tel:+998903459746](tel:+998903459746);

teshaboyevaz@mail.ru.

Gulsanam ABDAZOVA

II-bosqich magistranti

abdazovag@mail.ru.

Annotatsiya. *Zahiriddin Muhammad Boburning “Boburnoma” asari o‘zidagi nodir ma’lumotlar bilan butun dunyoga ma’lum va mashhurdir. Mumtoz asarning o‘ttizdan ortiq dunyo tillariga tarjima qilinishi mamlakatning badiiy aloqalarida muhim rol o‘ynaydi. Ushbu maqolada asarda qo‘llangan leksik va frazeologik birliklarning ko‘lami va ekvivalentligi, inglizcha tarjimalari tahlilga tortilgan. “Boburnoma”da o‘lmoq, o‘ldirmoq leksik semantic maydonidagi muallif tomonidan qo‘llangan frazeologik birliklarning tarjimalari ochib beriladi. Mumtoz asar tarjimasida tarjimaning muhim ahamiyati va tarjima metodlari ochib berilgan.*

Kalit so‘zlar: *leksik semantic maydon, asliyat, tarjima, frazeologik birlik, so‘z birikmasi, metod.*

Аннотация. *Произведение “Бабурнаме” известно на весь мир своими редкими сведениями. Перевод классического произведения более чем на тридцать языков мира играет значительную роль в художественных отношениях страны. В статье анализируется объем и эквивалентность лексических и фразеологических единиц и их перевод на английский язык. Выявлены лексико-семантические переводы фразеологизмов “умереть” и “убивать” использованных автором. Выявлена важность перевода и их методы в переводах классических произведений.*

Ключевые слова: *лексико-семантическое поле, подлинность, перевод, фразеологические единицы, словосочетание, метод.*

Abstract. *Zahiriddin Muhammad Babur’s work “Baburname” is well-known throughout the world for its rare information. The classical work translated into more than thirty languages of the world and plays a significant role in the artistic relations of the country. The article analyzes the words and equivalence of lexical and phraseological units and their translation into English. Lexical and semantic translations of phraseological units “to die” and “to kill” used by the author are*

revealed. The importance of translation and their methods in translations of classical work are discovered.

Key words: *lexical and semantic field, authenticity, translation, phraseological units, phrase, method.*

Tarjimalar tarixini boshidan kechirgan asar “Boburnoma” xorijiy va o‘zbek olimlari tomonidan o‘rganilgan va o‘rganib kelinmoqda. Mumtoz asar tarjimasida ustida bir necha olimlar ilmiy taqqiqot olib borganlar, ayniqsa chet el tarjimonlari ushbu asar tarjimasiga kirishishdan avval yillab psixologik tayyorgarlik ko‘rgan. Xususan, hozirgi kunda yashab ijod qilayotgan tarjimon Vilyer Tekston “Boburnoma”ning ham forsiy, ham turkiy variantlarini puxta o‘rganib chiqqan va o‘qigan tarjimonlardan biridir.

“Boburnoma” o‘zida juda ko‘p fan uchun ma’lumotlarni jamlaganki, undan har bir sohadan misol keltirish mumkin. Shunday ekan, filologik, tarjimashunoslik nuqtai nazardan yondashgan holda undagi “so‘z” ummonidan bir nechasinigina tahlilga tortishga harakat qilamiz.

Gap tarjima ustida borar ekan, biroz fikrni jamlagan holda ekvivalent so‘zlar “Boburnoma” asarida qanday qo‘llangan va ular tarjimada qay tarzda aks etgan, degan masalaga oydinlik kiritishga harakat qilamiz.

Asarda *o‘lmoq* va *o‘ldirmoq* leksik semantik maydoniga kirgan so‘z birikmasi va frazeologik birliklar ham mavjudki, ularni birma bir misol tariqasida keltirish lozim bo‘ladi:

1. shunqor bo‘lmoq [4, 37] – gave up a ghost [10, 8];
2. Tengri rahmatig‘a boribtur [4, 38] – had gone to God’s mercy [8, 12];
3. shahid bo‘lmoq [4, 40] – killed [10, 16];
4. o‘z amaliga giriftor bo‘lmoq [4, 47] – he fell prey to his own action [10, 30];
5. bu olamdin o‘tmoq [4, 38] – passed away [10, 11];
6. dunyoyi foniyni vido qilmoq [4, 39] – bade farewell to this mortal world [8, 14];
7. olami foniyni vido qildi [4, 43] – he bade farewell to the mortal world [10, 22];
8. olamdin bordi [4, 46] – departed this world [10, 27];
9. olamdin kehti [4, 47] – passed from this world [10, 30];
10. olamdin naql qildi [4, 113]. – (he) left this world [10, 218];
11. juvonmarg bo‘ldilar [4, 48] – died young of shamed immoderation and debauchery [10, 31];

12. (Samarqand shahrida) bo‘ynig‘a urdurdi [4, 50] – had him beheaded (in Samarkand) [10, 35];
13. siyosatqa yetkurdi [4, 54] – he was sentenced to death [10, 45];
14. Ko‘ksaroyga chiqardilar [4, 54] – “They have taken the prince to the Kok Saray,” meant that they had killed him [10, 45];
15. yomon ot bila bordi [4, 78] – departed with a bad name [10, 95];
16. zoye bo‘ldi [4, 57] – loosing many of his men [10, 51];
17. vafot qilg‘on ekandur [4, 86] – passed away [10, 112];
18. (ushbu baliya bila-o‘q) olamdin naql qildi [4, 135] – he passed from this world with this affliction [10, 209];
19. qatlg‘a boribtur [4, 162] – were put to death [10, 265];
20. Marakai juvonmardi zohir gardonidand – o‘lim sharobini totdi. [4, 228] – to taste the poison of death [4, 178, 391];
21. naql qildi – died [10, 201];
22. rixlat qildi – he bade farewell to the world [8, 264];
23. Tengri hukmini butkarmish –she had fulfilled God’s will [1, 268, 269].
24. qasosg‘a yetkurmoq [4, 182]. – he was put to death in retaliation [8,284].
25. qatlg‘a borur [4, 246].– were put to death [10, 429].
26. qilichqa borib edi [4, 141]. – were slain by the sword [8, 200].
27. suvg‘a g‘arq bo‘lur [4, 257]. – were drowned, [8, 417].
28. tirt-pirt qildilar [4, 96]. – dragged away [115].
29. shahid qilg‘on ekandurlar [4, 220]. – put them to death [10, 378].
30. zoye‘ bo‘ldi [4, 57].– perished there [1, 70].

Yuqorida keltirilgan misollardan ko‘rinadiki, *o‘lmoq* va *o‘ldirmoq* semantik maydonidagi leksik va frazeologik birliklar ingliz tiliga nisbatan o‘zbek tilida koproq. Agar e‘tibor qaratilsa o‘zbek tilidagi misollar rang barang bo‘lishi bilan birga ingliz tiliga tarjimaning kalka, yani so‘zma so‘z tarjima metodi orqali aks ettiriladi. Xosh, ularning qaysi biri ekvivalent bo‘la oladi? Frazeologik va leksik birliklar o‘zbekchasida 30ta topilgan bo‘lsa inglizchasida ham shuncha, lekin bir birini mazmunan qoplay olmaydi, chunki har biri butunlay boshqa boshqa hodisalarni tasvirlab keladi: suvga cho‘kib o‘lmoq, qilich yeb yoki qilich ostida qolib o‘lmoq, jang maydonida behuda o‘lib ketmoq, pinhona o‘ldirilmoq, jazosiga yetkazmoq kabi. Deman asarning ruhiyatini tarjimada saqlash uchun tashviriyy vositalar orqali ham aks ettirish maqsadga muvofiq bo‘lar ekan.

“Boburnoma”dan bir misol keltiraylik:

Darvesh Muhammad tarxon Buxorodin kelib, Sulton Ali mirzoni Qarshidin kelturub, podshoh ko‘tarib, Bog‘i navg‘a keldilar. Boysunqur

*mirzoni tutqun yo'sunluq qilib navkar, savdvridin ayirib arkka kelturdilar. Ikkala mirzoni bir yerda o'lturg'uzdilar. Kech namozi digar Boysunqur mirzoni **Ko'ksaraoyg'a chiqorur xayoli qildilar** [4, 54].*

Ushbu misolda etnografik joy nomi *Ko'ksaraoyg'a chiqorur* frazeologik iboradir bo'lib, o'ldirur degan ma'noni anglatadi va uch turdagi inglizcha J.Leyden-V.Erskin (1926), A.S.Beverij (1921), V.Tekstonda (1996) tarjimalarda quyidagicha aks etadi.

Yuqoridagi asliyat misolinging J.Leyden-V.Erskin (1926) tarjimasida: ... so that in the end Dervish Muhammed Terkhan leaving Bokhara, brought Sultan Ali Mirza from Karshi, proclaimed him king; and advanced along with him to Samarkand to the New Garden, where Baiesanghar Mirza then resided. Having seized that prince by stratagem, they separated him from his servants and retainers, conducted him to the citadel, and put the two Mirzas in one place. About afternoon prayers, they had a consultation, and came to the severe resolution of **sending the Mirza to Gokserai** [8; 39]. – ... oxir-oqibat Darvesh Muhammad Tarxon Buxorodan chiqib, Sulton Ali Mirzoni Qarshidan olib kelib, podshoh deb e'lon qiladi; shoh; va u bilan birga Samarqandga, o'sha paytda Baysang'ar mirzo istiqomat qiladigan yangi boqqa yo'l oladi. O'sha shahzodani hiylanayrang bilan qo'lga olib, uni xizmatkorlari va qo'riqchilaridan ajratib, qal'aga olib borib, ikki mirzoni bir joyga qo'yadilar. Peshin namozi haqida maslahatlashib, **Mirzoni Go'ksaroyga jo'natish to'g'risida** qat'iy qarorga kelishadi.

Ushbu tarjimadagi *came to the severe resolution of sending the Mirza to Gokserai* –*Mirzoni Go'ksaroyga jo'natish to'g'risida qat'iy qarorga kelishadi*, tarzida tarjima qiladi. Asliyat matni A.S.Beverij (1921)da quyidagicha berilgan:

Darvesh Muhammad Tarkhan went from Bukhara to Qarshi, brought SI. 'Ali Mirza to Samarkand and raised him to be supreme. People then went to the New Garden where Baisun-ghar Mirza was, treated him like a prisoner, parted him from his following and took him to the citadel. There they seated both mirzas in one place, **thinking to send Bai-sunghar Mirza to the Guk Sarai** close to the Other Prayer [1; 62]. – Darvesh Muhammad Tarxon Buxorodan Qarshiga ketdi, SI (ya'ni Sulton Ali) Ali mirzoni Samarqandga olib kelib, uni oliy darajaga ko'tardi. So'ngra

odamlar Boysung‘ar mirzo bo‘lgan Yangi boqqa borib, unga mahbusdek munosabatda bo‘lishdi, uni ergashuvchilardan ajratib, qo‘rg‘onga olib kelishdi. U yerda ikkala mirzoni bir joyga o‘tirg‘isdilar va Bay-sung‘or Mirzoni boshqa ibodat qiladigan yaqin joy **Guk saroyga jo‘natmoqchi bo‘ldilar**. Ushbu Susanna Beverij tarjimasida nafaqat ajratib ko‘rsatilgan birikmalar va boshqa so‘zlarning tarjimasini ham biror o‘zgarib borgan. Asliyatdagi *Ko‘ksaroyg‘a chiqorur xayoli qildilar* – thinking to send Bai-sunghar Mirza to the Guk Sarai – Guk saroyga jo‘natmoqchi bo‘ldilar, deya aks ettirgan. Bu joyda *thinking to send – jo‘natmoqchi* kabi maqsadni aks ettiruvchi gerundiy orqali tarjima qilinadi.

Asliyat matni V.Tekstonda (1996) quyidagicha tarjima qilinadi: The Tarkhan begs and some of the Samarkand begs were offended by this, and Darwesh Muhammad Tarkhan came from Bukhara, had Sultan-Ali Mirza brought from Karshi, made him padishah, and went with him to the Baghi-Naw, where Baysunghur Mirza was. Making Baysunghur Mirza a sort of captive, they separated him from his liege men and servants and took him to the citadel. There both mirzas were made to stay in one place. They **thought of taking** Baysunghur Mirza to the **Kok Saray** late that afternoon [10; 44]. – Tarxon beglari va ba‘zi Samarqand beglari bundan ranjidilar va Darvesh Muhammad Tarxon Buxorodan kelib, Sulton Ali mirzoni Qarshidan olib kelib, uni padishoh qilib, u bilan Bog‘-i-Navga, Boysung‘ur Mirzoga boradi. Boysung‘ur Mirzoni o‘ziga xos asirga aylantirib, uni o‘z qo‘shinlari va xizmatkorlaridan ajratib, qo‘rg‘onga olib kelishdi. U yerda ikkala mirzo ham bir joyda turishga majbur qilingan. O‘sha kunning ikkinchi yarmida Boysung‘ur mirzoni **Ko‘k saroyga olib ketish haqida o‘ylashdi**.

They thought of taking Baysunghur Mirza to the Kok Saray – Boysung‘ur mirzoni Ko‘k saroyga olib ketish haqida o‘ylashdi. V.Tekston ham tarjima meyorlarini buzmaganda yarim kalka, yani **thought of taking ... to the Kok Saray – Kok Saroyga olib borish (haqida) o‘lashdi**, tarzida aks ettirgan.

Yana shunday iboralar mavjudki asliyatda *Marakai juvonmardi zohir gardonidand* ya‘ni bu o‘zbek tilida o‘lim sharobini totdilar [43, 228] deb beriladi. Uni ingliz tilida *tasted the poison of death* – o‘lim zahrini totdilar,

deb o‘giriladi, chunki contrast ma’no sharob ichmoq yoki o‘lim sharobi o‘zbek tili leksikasida mavjud bo‘lib tasavvuf ilmida kop bora qo‘llangan.

“Boburnoma”da mavzuga aloqador 40 va 50dan ortiq leksik va frazeologik birliklarni topish mumkin, bu esa yanada chuqur va jiddiy, alohida tadqiqot mavzusidir. Xulosa sifatida aytish mumkinki, agar ekvivalent so‘z *o‘lmoqqa* mos kelishini nazarda tutsak u neytral holatdagi so‘z *to die* va frazeologik birlik *to pass away* 30ta keltirgan misolga teng keladi deyish mumkin. Bundan anglashiladiki asliyat mazmunan boy tarjima esa tasviriy bo‘lib qolishi mumkin. Lekin shunday bo‘lsa-da, bosqichma-bosqich olib borilgan tarjimalardan ham juda kop narsani o‘rganish mumkin.

Bobur leksikasining o‘ziga xosligi aynan bir marta qo‘llangan frazeologik birliklar qayta ifodalanmay, kelgusi matnda uning bir necha muqobillari ifoda etiladi va bu ko‘rinish inglizcha tarjimalarda ham o‘z aksini topgan. *O‘lmoq* leksik maydoniga kiruvchi *Tengri rahmatiga bormoq* frazeologik birliklarning yigirmadan ortiq muqobillari mavjudliga amin bo‘lamiz.

Har qanday til belgisi odatda uch xil munosabatni o‘zida mujassam etadi. Ular semantik va pragmatik munosabatlar bo‘lib, birinchisi – til belgisining u anglatadigan predmet bilan aloqasini aks ettiradigan, ikkinchisi – til belgisini mazkur tizimga aloqador boshqa belgilar bilan bog‘lab turadigan va uchinchisi – til belgisi bilan muloqot jarayonida undan foydalanuvchi shaxslar o‘rtasidagi aloqani muayyan qiladigan munosabatlardir. Til belgisi semantik (denotativ), sintaktik va pragmatik ma’nolari bilan ajralib turadi. Pragmatik omillar ekvivalentlikning tarkibiy unsuri hisoblanib, ularning qayta yaratilishi tarjimaning asliyatga kommunikativ to‘la-to‘kis mosligini vujudga keltiradi. Tillararo kommunikatsiyani amalga oshirish munosabati bilan pragmatika muammolari yuzaga kelar ekan, tarjimonning vazifasi tarjima jarayonining maqsadini to‘g‘ri anglagan holda, uni tarjima tili talabi, me‘yori asosida qayta yaratishdan iboratdir.

Asardagi frazeologik birliklarning inglizcha uch xil ko‘rinishdagi tarjimalarini tadqiq etish orqali asliyatdagi frazeologik birliklar mazmuni va o‘rni yo‘qolmay, balki uning ekvivalentlarida yuzaga chiqqanligini ko‘rishimiz mumkin. Shu bilan bir qatorda uning asar tarjimalaridagi uslub,

yondashuv va o‘ziga xoslikni ham o‘rganish mumkin. frazeologik birliklar tarjimasining bir emas bir necha muqobillari mavjudligini ham guvohi bo‘lamiz.

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