

**“BOBURNOMA” INGLIZCHA TARJIMALARIDA MILLIY-MADANIY
KONSEPTLARNING IFODALANISHI VA TARJIMA MUAMMOLARI**

(J. Leyden – V. Erskin, A. S. Beverij va V. Tekston tarjimalari asosida)

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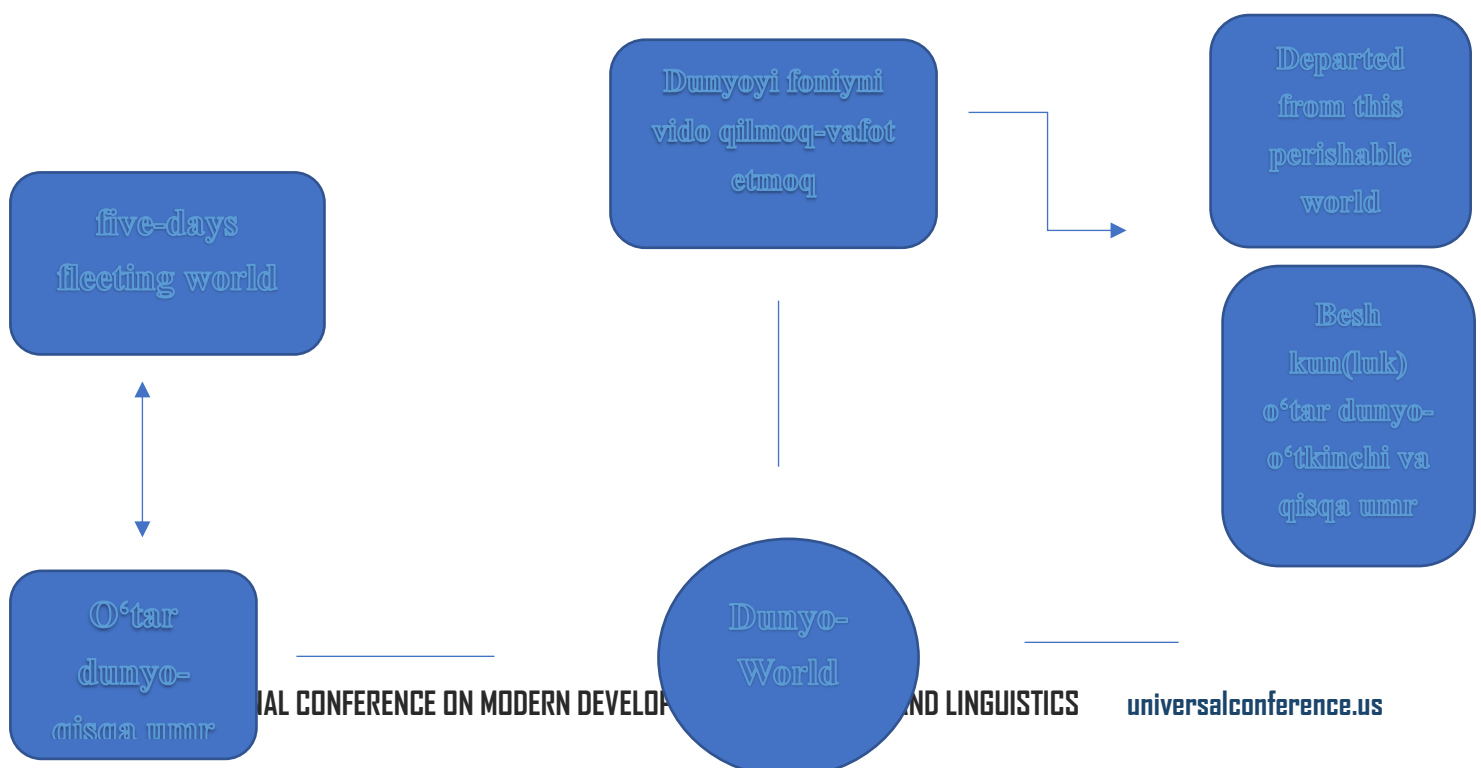
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Kirish. Zahiriddin Muhammad Bobur tomonidan yaratilgan “Boburnoma” asari o‘zbek mumtoz adabiyotining nodir namunasi bo‘lishi bilan birga, jahon tarixiy-memuar adabiyotida ham alohida o‘rin tutadi. Asarda muallifning hayoti, siyosiy faoliyati, harbiy yurishlari, davr manzarasi bilan bir qatorda, uning falsafiy qarashlari, diniy e‘tiqodi va milliy dunyoqarashi ham badiiy jihatdan yuksak saviyada ifodalangan. Ayniqsa, asar tilining boyligi, frazeologik birliklar, metaforalar, ramziy va diniy tushunchalarning keng qo‘llanilishi “Boburnoma”ni tarjima qilish jarayonini murakkablashtiradi.

“Boburnoma” ingliz tiliga bir necha bor tarjima qilingan bo‘lib, eng mashhur tarjimalar Jon Leyden va Villiam Erskin (1826), Annetta Susanna Beverij (1921) hamda Vilyer Tekston (1996) nomlari bilan bog‘liqdir. Ushbu tarjimalar nafaqat til, balki davr, tarjimonning maqsadi va ilmiy yondashuvi bilan ham farqlanadi. Shu sababli bir xil matn turli tarjimalarda turlicha semantik, uslubiy va pragmatik qiyofaga ega bo‘lgan.

Mazkur maqolada “Boburnoma” inglizcha tarjimalarida milliy-madaniy konseptlarning ifodalanishi, frazeologik birliklarning tarjima qilinishi, shuningdek, tarjima jarayonida yuzaga keladigan muammolar va ularning yechimlari atroflicha tahlil qilinadi.

Asosiy qism. “Boburnoma”dagi “Dunyo” leksik semantic maydonidagi frazeologik birliklar “Dunyoyi foniyni vido qilmoq”, “Besh kun(lik) o‘tar dunyo”, “Dunyoyi bebaqo” va “O‘tar dunyo” kabi misollar orqali quyidagi misollarda korishimiz mumkin.



“Boburnoma”dan bir misol keltiramiz: *Shohbegim va Mehr Nigorxonim va ja’mi elning ahli va ayoli asirliqqa tushub, ul zolimi badkirdorning habsida dunyoyi foniyni vido qildilar* [39]. Ushbu asiyatdagi misol birinchi inglizcha tarjima ya’ni Jon Leyden Villiam Erskin (1826)da quyidagicha beriladi

1. Shah begum and Mihr Nigar Khanum, with their whole family and attendants, were taken prisoners; and, in the prisons of that wicked miscreant, they *departed from this perishable world* [12].

T: Shohbegim va Mehr Nigorxonim hamda jami elning ahli va ayoli asirlikka tushib, u zolim badkirdor qamog’ida *hayotdan ko’z yumdilar* [34].

2. When Mubarak Shah invited Khan Mirza into Fort Victory, they were captured, together with the wives and families of all their people, by marauders of Aba-bikr Kashghari and, as captives to that ill-doing miscreant, *bade farewell to this transitory world* [77].

A: *Besh kun o’tar dunyo* uchun bir o’zi o’surg’on valine’matzodasini ko’r qildi. Yana birini o’ldirdi. Tengri qoshida osiy va xalq oldida mardud bo’lubdur [49].

1. *For the sake of the short and fleeting pomp of this vain world*, he put out the eyes of one, and murdered another of the sons of the benefactor, in whose service he had been, and by whom he had been patronized and protected; rendering himself accused of God, abhorred of men, and worthy of execration and shame till the day final retribution [31].

T: *Besh kun o’tar dunyo* uchun bir o’zi o’stirgan valine’matzodasini Sulton Mahmud mirzo o’g’lining ko’zini ko’r qildi. Boshqa birini o’ldirdi. Tangri qoshida osiy va xalq oldida yomonotliq bo’ldi [45].

2. *For the sake of this fleeting, five-days world*, he blinded one of his benefactor’s sons and murdered another. A sinner before God, reprobate to his creatures, he has earned curse and execration till the very verge of Resurrection. [50].

A: Shayboqxon Hirini olg’ondin so’ng, bu podshohlarning zoh va zodi bila yomon maosh qildi, ne yolg’uz bu jam bila, bori xaloyiq bila Rustoyi va nodida kishi, *besh kunluk o’tar dunyo* uchun mundoq yomon ot qozg’ondi. Shayboqxondin noshoista harokot va aftolekim, Hirida sodir bo’ldi, avval bukim, *chirik dunyo uchun Xadichabegimni* Shoh Mansur baxshi...ga tuturub, turluk-turluk qiyinlar qildirdi [154,155].

1. Shaibaq Khan, after taking Heri, behaved badly not only to the wives and children of its rulers but to every person soever. *For the sake of this five-day fleeting world*, he earned himself a bad name. His first improper act and deed in Heri was that *for the sake of rotten world (chirik dunya)*, he caused Khadija Begim various miseries, through letting the vile wretch Pay-master Shah Mansur get hold of her to loot [328].

T: Shayboqxon Hirotni olgandan so’ng, bu podshohlarning avlod-ajdodi bilan, nafaqat butun xaloyiq bilan yomon qildi. Qishloqi va olam ko’rmagan bu odam *besh kunlik o’tar dunyo uchun* bunday yomon ot qozondi. Shayboqxondan xunuk xatti-harakat va yaramas qiliqlar Hirotda sodir bo’ldi:

avvalo, *chirik dunyo uchun* Xadicha begimni Shoh Mansur baxshi...ga topshirib, turli azoblarga soldi [156].

2. After taking of Heri, Sheibak Khan behaved extremely ill to the children and wives of the kings; nor to them alone, he conducted himself towards everybody in a rude, unseemly, and unworthy manner, forfeiting his good name and glory for a little wretched earthly pelf. The first Sheibak Khan's misdeeds in Heri was that *for the sake of some worldly dirt*, he order Khadjeh Begum to be given up to Shah Mansur Bakshi [223].¹

Misollar, J.Leyden-V. Erskin(2008), A.S.Beverij (1921) va V.Tekston (1996)ning inglizcha tarjimalari asosida keltirilgan. Tarjima tushunarli va o'rganuvchiga sodda tarzda yetib borishi uchun frazeologik birliklarni tarjima tilida oddiy so'zlariga olib otish orqali amalga oshiriladi.

Hayotdan ko'z yumdi frazeologik birligi 2 xil tarjimada kuzatilishi mumkin. Masalan, bade farewell to this **transitory world** va bade to this **mortal world tariqasida**. Biroq **transitory world va mortal world** birliklarning o'zini ham qisqa, vaqtinchalik umr tariqasida ishlatishimiz mumkin. **For the sake of this transitory world - besh kun o'tar dunyo** ma'nosini bersa, **for the sake of this filthy world- besh kunluk o'tar dunyoni** anglatadi.

Dunyoyi bebaqo- **this fleeting, unstable world, this ephemeral world** tariqasid keltiriladi. Ya'ni foniy, o'tib ketuvchi umr ma'nosida beriladi. O'tar dunyo qisqa umr- five-days fleeting world, filthy world birliklari orqali ifodalanadi.

Misol tariqasida asliyat tilida: First among his improper deeds in Herat was that for the sake of this filthy world he turned over Khadija Begim to Shah Mansur Bakhshi's wife for the safe keeping and let her be tormented in all sorts ways [249].

Tarjima jarayonini tahlil qilishda E. Nida tomonidan taklif etilgan formal va dinamik ekvivalentlik nazariyasi muhim ahamiyatga ega. Formal ekvivalentlik asliyat shakliga sodiqlikni nazarda tutsa, dinamik ekvivalentlik mazmun va ta'sirni saqlashga qaratilgan. Leyden-Erskin tarjimasida ko'proq erkin va izohli tarjima usuli qo'llanilgan. Beverij tarjimasi esa formal ekvivalentlikka yaqin bo'lib, asliyat mazmunini iloji boricha saqlashga intilgan. Tekston tarjimasi esa zamonaviy o'quvchiga mo'ljallangan bo'lib, dinamik ekvivalentlik asosida soddalashtirilgan.

“Boburnoma”da uchraydigan frazeologik birliklar ingliz tilida bir necha usulda tarjima qilingan:

1. **Frazeologik ekvivalent bilan tarjima**
2. **Sinonimik almashtirish orqali tarjima**
3. **Oddiy leksik birlik bilan berish**
4. **Tasviriy yoki izohli tarjima**

Masalan, “dunyoyi foniy” iborasi ingliz tilida:

- *this perishable world*
- *this mortal world*
- *this transitory world*

kabi variantlarda berilgan. Bu yerda “foniylilik” tushunchasi ingliz tilidagi *mortal, perishable, transitory* so'zlari orqali ifodalangan bo'lsa-da, ularning har biri semantik jihatdan biroz farqlanadi.

¹ Teshaboyeva. Z.Q. “Boburnoma”dagi frazeologik birliklarning o'zbekcha-ruscha-inglizcha lug'ati. Toshkent-2023.

Zamonaviy tarjimashunoslikda tarjimaning faqatgina asliyatga sodiqligi emas, balki o'quvchi uchun tushunarli bo'lishi ham muhim hisoblanadi. Shu sababli ba'zi frazeologik birliklar ingliz tilida oddiy leksik birliklar bilan almashtirilgan. Bu holat matnning badiiyligini qisman kamaytirsada, mazmunning yetib borishini ta'minlaydi. "Boburnoma" inglizcha tarjimalari tahlili shuni ko'rsatadiki, milliy-madaniy konseptlarni tarjima qilish tarjimonlardan yuqori darajadagi til bilimi, madaniyatlararo tafakkur va ijodiy yondashuvni talab qiladi. Frazeologik birliklar va diniy-falsafiy tushunchalar tarjimada turli semantik transformatsiyalarga uchragan. Har bir tarjimon o'z davri va maqsadiga mos strategiyani tanlagan. Kelajakda "Boburnoma"ning yangi tarjimalarini yaratishda milliylikni saqlagan holda, zamonaviy o'quvchi uchun qulay, izohli va ilmiy asoslangan tarjimalarni ishlab chiqish dolzarb vazifa bo'lib qoladi.

Frazeologik birliklar matnga o'zgacha jilo va mazmun beradi, tarjimonlarni nafaqat bitta so'zga balki birliklardagi ekvivalentliklarni, sinonimlarni yuqori darajada chiqarib berishga imkon beradi. Kelajakda oson va omma uchun yaroqli tarjimalarni yetkizib berish maqsadida.

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