

"BOBURNOMA" DAGI MULOZAMATNING FRAZEOLOGIK BIRLIKLARDA QO'LLANISHI

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Annotatsiya

Mumtoz asarlar tarjimasi o'ta murakkab va dolzarb jarayondir. Ajdodlarimiz merosini mutolaa qilish, ularni o'rganib hayotga tatbiq etish ilmda yangi yo'l ochishdan ko'ra afzalroqdir. Chunki mutafakkirlar ijodi, ularning g'oyalari hayot uchun yetarli saboq bo'ladi. Ushbu maqola "Boburnoma" dagi mulozamatning frazeologik birliklarda qo'llanishi haqida bo'lib, so'zning bir emas bir necha mazmundagi frazeologik birliklarda aks etishini ochib berishga harakat qilinadi. Shuningdek, ularning inglizcha tarjimalari haqida ham ma'lumot keltiriladi.

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Kirish

Zahiriddin Muhammad Boburning jahonga mashhur asari " Boburnoma" nafaqat butun jahon tarjimashunos olimlari tomonidan, balki o'zbek tarjimashunos olimlari tomonidan ham har tomonlama o'rganilib kelinmoqda. Ushbu asarning noyobligi 16 dan ortiq tillarga tarjima qilinganidir. Xususan, J.Leyden, U.Erskin, A.S.Beverij, U.Tekston tarjimalar o'zining mukammal ifodasi bilan boshqa tarjimalardan ajralib turadi.

Frazeologik birliklarning tarjima muammolari tilshunos olimlar o'rtasida doim bahs va munozarali bo'lgan. Ularning tarjima yo'llarini Q. Musayev to'rtga bo'lgan holda birinchisini ekvivalentlar vositasida tarjima qilish yo'li deb belgilagan.

Endilikda ushbu maqolada aynan *mulozamat qilmoq* frazeologik birligining Leyden-Erskin, Beverij va Tekston tomonidan qilingan tarjimalaridagi ekvivalent variantlari bilan tanishib chiqamiz.

"O'g'ul Haydar mirzo edi. Otasini o'zbek o'lturgandin so'ng kelib, mening **mulozamatimda** uch-to'rt yil bo'ldi, so'ngra ijozat tilab, Koshg'arga xon qoshig'a bordi". [1,39]. Ushbu gapdagi **mulozamatimda** 3-4 yil bo'ldi frazeologik birligining inglizcha tarjimadagi ekvivalentlari quyidagilar:

entered my service [6,12-13]. (Leyden-Erskine).

was in my service [5, 22] (Beveridge).

joined my retinue [7, 15] (Thackston).

Ko'rib turganimizdek uchala tarjimani ham xizmatimda bo'ldi ma'nosidagi ekvivalent tarjima deb ayta olamiz. Ammo keyingi gapda kelayotgan mulozamat qilmoq frazeologik birligining tarjimasi uchala tarjimon tomonidan turlicha berilgan:

“ Sherozda Shohrux mirzoning ikkinchi o'g'li Ibrohim Sulton mirzo edi. Besh-olti oydin so'ng Ibrohim Sulton mirzo o'lub, o'g'li Abdullo mirzo aning yerida o'lturdi. Abdullo mirzog'a xon navkar edi, **mulozamat qilur** edi. O'n yetti, o'n sekkiz yil xon Sheroz va ul viloyatlarda bo'ldi” [1,39].

was succeeded by [6,11] (Leyden-Erskine).

used to pay respects [5,20] (Beveridge).

paid homage [7,13] (Thackston).

Keltirilgan bu tarjimalarni esa hech birini bizningcha ekvivalent tarjima sirasiga kirgiza olmaymiz. Lekin tarjimalarni umumiy holda solishtiradigan bo'lsak, Tekston tomonidan qilingan tarjima qolgan tarjimalarga nisbatan adekvat tarjima hisoblanadi. Quyida solishtiramiz:

“ Thence he proceeded to Shiraz, where Shahrokh Mirza's second son, Ibrahim Sultan Mirza, then reigned. Five or six months after his arrival, this prince died, and was succeeded by his son Abdulla Mirza, and remained in Shiraz and that country for seventeen or eighteen years. ” [6,11] (Leyden-Erskine tarjimasi)

Susan Beverij tarjimasi :

“From Tabriz he went to Shiraz where was Shahrukh Mirza's second son, Ibrahim Sultan Mirza. He having died five or six months later (Shawwal 4, 838 AH.-May 3rd , 1435 AD), his son, 'Abdul'l-lah Mirza sat in his place. Of this 'Abdul'l-lah Mirza Yunus Khan became a retainer and to him used to pay his respects. The Khan was in those parts for 17 or 18 years. ” [5,20]

Endi esa **Tekston** tarjimasini ko'rib chiqamiz:

“From there he went to Shiraz, where Shahrukh Mirzas second son, Ibrahim-Sultan Mirza, was. Five or six months later Ibrahim-Sultan Mirza, died, and his son Abdullah Mirza and paid him homage. For seventeen or eighteen years the khan was in Shiraz and those regions. ” [7, 13] – U yerdan u Shoxruh Mirzoning ikkinchi o'g'li Ibrohim Sulton Mirzo bor bo'lgan Sherozga bordi, 5-6 oydan so'ng Ibrohim Sulton Mirzo vafot etdi va uning o'g'li Abdulloh Mirzo xizmatiga kirdi...

“Yana bir Pirmuhammad Elcha bo'g'a edi. Qavchin edi. Balx eshigida hazora urushida Sulton Abusa'id mirzo olida da'vo bila musht tegurubdur. Mardona kishi edi. Mirzog'a doim mulozamat qilur edi” [1, 50] - Yana bir Pirmuhammad elchi Bo'g'a qavchin edi. Balx darvozasida hazoralalar bilan urushda Sulton Abusa'id mirzo oldida bahs boylashib musht jangiga kirgandi. Mardona kishi edi. Sulton Mahmud mirzoga doim **mulozamat qilardi** gapidagi mulozamat qilmoq frazeologik birligining tarjimasi esa quyidagicha:

remained in the employment [6,31] (Leyden-Erskine)

serving the Mirza [5,50] (Beveridge)

served the Mirza [7,34] (Thackston)

Beverij va Tekston tomonidan qilingan served the Mirza tarjimalari ekvivalent tarjima hisoblanadi.

“ Qanbar Ali chun tutturub, oldurub kelib edi, ani Sangzorda qo'yub o'ttuk. Kelib Xon yurtig'a tushganda Muhammad Mazid tarxon boshliq Samarqand beklari kelib mulozamat qildilar ” [1,77] – Qanbar Ali chun tutilib, oldirib kelingan edi, uni Sangzorda qo'yib o'tdik. Kelib Xon yurtiga tushganda Muhammad Mazid tarxon boshliq Samarqand beklari kelib **mulozamat qildilar**. Ushbu gap tarjimalari ham uchala tarjimon tomonidan o'ziga xos uch xil tarjima qilingan va ular quyida keltirilgan:

... *came to meet me, and tendered me their duty* [6,82] (Leyden-Erskine)

... *Mazid Tarkhan came and did me obessiance* [5, 124] (Beveridge)

...*Samarkand begs under Muhammad Mazid Tarkhan's command came and paid homage* [7,92]

(Thackston)

“ Ajab baloyidur bu zamonda, birovkim bek atandi, keyinida besh-olti kal va ko’rni ko’rdi, takliflar bila eshikka kelturmak kerak. Ul nav’ **mulozamat** xud qandadur, o’zlarining bedavlatlig’i ekin [1,135] ”– Ya’ni, bu zamondagi qiziq ishlarni ko’ringki, bek atalmish kishi o’z orqasida ergashgan besh-oltita kal va ko’rni ko’rsa, uni yalinib-yolvorib podsho dargohiga keltirmog’i kerak bo’ladi. Avvalgi beklarning xizmat va mulozamatlari qayerda deysiz! Bizning beklarimiz shu darajada baxtsiz! Endilikda bu parchaning tarjima variantlariga e’tiboringizni qaratsak:

Leyden-Erskin tarjimasida:

“ It is a heavy calamity now-a-days, when one who gets the name of Mir invites and calls in to him five or six scabbed, blind fellows, to create trouble and confusion in the palace. But where is the other kind of service to be found? The present practice of the Beks only serves to evince their want of liberality [6,188].

Beverij tarjimasi:

“ It is an evil noticeable today that effort must be made before the man, dubbed Beg because he has five or six of the bald and blind at his back, can be got into the Gate at all! What this sort of service is, it must be to their own misfortune! [6,277] ”.

Tekston tarjimasida:

“What a ghastly time this is that a beg who sees five or six bald and blind people behind him has trouble getting to the gate. Where is that old type of service? Well, it’s their own wretchedness [7,208] ”.

Where is the other kind of service to be found?

What this sort of service is?

Where is that old type of service?

Avvalgi beklarning mulozamatai qayerda deysiz gapining uchala tarjimon tomonidan qilingan tarjima variantlarini ko’rib, tahlil qilgan holda shuni aytishimiz mumkin, Tekston tomonidan qilingan “***Where is that old type of service?*** ” tarjima varianti ko’proq maqbul hisoblanib, uni ekvivalent tarjimaga misol qila olamiz.

Xulosa

"Boburnoma" dagi mulozamat konseptining o’ziga xos tarjimalarini ochib berishda ekvivalentlik hodisasi yaxshigina ahamiyatga ega. Yuqorida ko’rib o’tganimizdek har doim ham biz bu natijaga erisha olmaymiz. Bunday hollarda o’zimizning tushunchamizga yaqinroq bo’lgan variantni olishimizga to’g’ri keladi.

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