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SPECIFIC FEATURES OF NATURE IN "BABURNOMA" AND ITS ENGLISH TRANSLATIONS

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Annotation: The classical work "Baburnoma" has been studied as a source of information by foreign scholars in history and now, by studying its translation, an encyclopedic work is being created as well as research opportunities are being created. The rare work "Baburnoma" is a source which contains a lot of information. Analyzing such unique data, this article will conduct an "Analysis of English translations of the image of nature in Baburnoma". Also, Zahiriddin Muhammad Babur gives information about unknown fruits which do not hang in the territory of Movaraunnahr and the analysis of their English translation is also important. Some information about rare plants listed in "Baburnoma" is given. This article examines their grammatical construction and meaning, while comparing aspects of translation in English translations.

Key words: meaning, translation, grammatical construction, nature, description, aspects, territory.

“BOBURNOMA”DAGI TABIAT TASVIRLARINING XUSUSIYATLARI VA UNING INGLIZ TILIGA TARJIMALARI

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Annotatsiya: “Boburnoma” mumtoz asari tarixda xorijlik olimlar tomonidan ma’lumot manbai sifatida o’rganilib, hozirda uning tarjimasini o’rganish orqali qomusiy asar yaratilmoqda, tadqiqot imkoniyatlari yaratilmoqda. “Boburnoma” nodir asari juda ko’p ma’lumotlarni o’z ichiga olgan manbadir. Ana shunday noyob ma’lumotlarni tahlil qilgan holda ushbu maqolada “Boburnoma”dagi tabiat obrazining ingliz tilidagi tarjimalari tahlili” o’tkaziladi. Shuningdek, Zahiriddin Muhammad Bobur Movaraunnahr hududida osilmagan noma’lum mevalar haqida ma’lumot beradi va ularning ingliz tilidagi tarjimasini tahlil qilish ham muhim ahamiyatga ega. “Boburnoma”da sanab o’tilgan noyob o’simliklar haqida ba’zi ma’lumotlar keltirilgan. Ushbu maqolada ularning grammatik qurilishi va ma’nosi ko’rib chiqiladi, shu bilan birga ingliz tilidagi tarjimalarda tarjima jihatlari taqqoslanadi.

Kalit so’zlar: ma’no, tarjima, grammatik qurilish, tabiat, tavsif, jihatlar, hudud.

ХАРАКТЕРИСТИКА ОБРАЗОВ ПРИРОДЫ В «БАБУРНАМЕ» И ЕГО ПЕРЕВОДЕ НА АНГЛИЙСКИЙ ЯЗЫК

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Абстракт: Классический труд «Бобурнома» изучался как источник информации зарубежными учёными-историками, в настоящее время путём

изучения его перевода создаётся энциклопедия, создаются исследовательские возможности. Редкая работа «Бобурнома» является богатым источником информации. Анализируя столь уникальные данные, в данной статье представлен «Анализ английских переводов изображения природы в Бобурноме». Также Захириддин Мухаммад Бабур приводит информацию о неизвестных фруктах, висящих в районе Моварауннахра, а также важно проанализировать их английский перевод. Приведены некоторые сведения о редких растениях, занесенных в «Бобурному». В этой статье рассматриваются их грамматические конструкции и значения, а также сравниваются аспекты перевода в английских переводах.

Ключевые слова: значение, перевод, грамматическая конструкция, природа, описание, аспекты, территория.

Introduction. At a time when science and technology are growing rapidly, it shows how important the role of translation studies is in society. In the development of the peoples of the world, the works of art in artistic and social spheres are of great importance. It is possible to learn from the translated works that our classical literature has made a great contribution to the development of world literature with its translations [1]. We know Zahiriddin Muhammad Babur as a passionate king and poet, a skilled general and a great statesman. The teachings of our grandfather, who missed his motherland by the fate of his life, about loving the Motherland, appreciating the country, and being a child worthy of it, are still alive today which has not lost its value and importance.

Methods. In the article, in order to study translation problems of “Baburnoma” and the descriptions of nature in English translations of the novel, comparative, linguocultural and conceptual methods and translation methods were used.

Results and discussion. The period of Babur's residence in Movaraunnahr and even earlier it was a time when science and enlightenment were well developed. That's why his lexicon, vocabulary, what kind of knowledge did the people of that time have indicates that it was. Although he is a prince in one place

Although he did not have the opportunity to get a perfect education, we can read from his works that his intellect was very high. We will always remember that he was 46 years old and lived a productive life [2].

Velier Thaxton, impressed by reading the original, is as follows, viz in a higher content than the impressive text of this original reflects in the translation, and as a result, it is attributed to the second author of the work: I have not written all this to complain: I have simply written the truth. I do not intend by what I have written to compliment myself: I have simply set down exactly what happened. Since I have made it a point in this history to write the truth of every matter and to set down no more than the reality of every event, as a consequence I have reported every good and evil I have seen of father and brother and set down the actuality of every fault and virtue of relative and stranger. May the reader excuse me; may the listener take me not to task [8].

– Men bularning barchasini arz qilish uchun yozmadim: Shunchaki haqiqatni keltirdim. Bularni yozish orqali o‘zimni maqtashni maqsad qilmadim: Faqatgina tarixda ro‘y bergan hodisalarnigina aslidek keltirdim. Tarix xotirasida har bir sodir bo‘lgan yaxshi va yomon ishlarni qayd etdim, otamdan, aka va ukalarim, begona va qarindoshdan yaxshilik va yomonliklar, xato va kamchiliklar sodir bo‘ldiki, hisob berdim. O‘qiguvchi ma’zur tutsin, eshitguvchi malomat qilmasin.

We think that these words of Zahiriddin Babur were well translated by V. Texton. The original will always remain the original. In it something is always left in the translation, and in exchange for some additions, losses may occur. May the reader excuse me in the passage translated above; If we translate may the listener take me not to task literally, *O‘qiguvchi ma’zur tutsin, eshitguvchi vazifaga yo‘ymasin*. Because the task comes in the sense of task, duty in the mother tongue. If a deeper analysis is made, another meaning can be understood through this task. In the Uzbek language, the meaning of the task is interpreted differently. Cognitive and pragmatic meanings, such as the duty of a child before parents, the duty of a husband, friend, son, daughter, daughter-in-law and servant before the Lord it embodies the fact that tasks are very important and demanding, but also very

difficult to perform, and it is this idea of importance that is put forward in the original, in the translation. If you rely on the general meaning of the text and its spirit, instead of relying on the meaning of one word, the meaning of the task will become stronger. That is why we gave him so that he would not be blamed. In this place, it seems to remind the sarcasm that it is your task, so it will not be a mistake to say that V. Texton used the task and translated it according to the original.

While Zahiriddin Babur marveled at the miracle of nature in "Boburnoma", the reader of his opinions about nature wants to share with. The reader describes as if he lives with him, the immortality of the spirit of the work is that he always takes the path of justice, he continues to write openly without hiding his feelings. Depicting nature in his work, he cites the following passage and emphasizes that the ability of painters is weak in front of nature.

Bir olma niholi yaxshi xazon bo‘lub edi, har qaysi shoxida besh-olti barg siyoq bila qolib edi, andoqkim, agar naqqoshlar takalluf bila tortsalar, oncha torta olmag‘ay edilar [4].

This original text is rendered in the 1926 translation of the Boburnoma by John Leyden and William Erskine:

One apple –tree had been in excellent bearing. On some branches five or six scattered leaves still remained, and exhibited a beauty which the painter, with all his skill, might attempt in vain to portray [8]. – Bir olma daraxti o‘zida juda chiroyli barglarini qadagan. Ba‘zi novdalarda besh-oltita tarqoq barglar saqlanib qolgan va rassom ushbu go‘zallikni namoyish qilish uchun butun mahoratini qo‘llashga urinsa ham, barcha harakatlari behuda ketadi.

The original text is given in Villiers Texton as follows:

We saw an apple sapling with beautiful autumnal foliage that had five or six leaves arranged regularly on each branch – painters had exerted every effort they wouldn’t have been able to depict such a thing [7]. – Biz har bir novdada muntazam chiroyli kuzgi besh-oltita barglari qo‘lgan olma ko‘chatini ko‘rdik, rassomlar bunday go‘zallikni bor kuchini sarflasalar ham, aslidagidek tasvirley olmas edilar

It can be seen from the translations that there are also translators of the author's images we will see that he uses and reflects his skills. The author also describes unknown fruits. It describes its taste and deliciousness.

Yana kadhaldur. Bu garib badhay'at va badmaza mevadur, biaynihi qo'yning qornidurkim, kepadek qorinning ichi tashqari bo'lgay. Mazasi dil ochur chuchukdur, ichida fundukdek-fundukdek donalari bor. Xurmog'a filjumla shabohati bor. Muning donalari girgddur, uzun emasdur. Bu donalarning xurmodin yumshoqroq go'shti bor, ani yeydurlar, xeyli chaspandadur, chaspandalig'idin ba'zi ilikni, og'izni yog'lab yer emishlar. Ham daraxtning shoxida bo'latur, ham tanasida, ildizida ham bo'lur emish. Daraxtdin go'yokim, kepalarni osib-osib qo'yubturlar [4; 204]. – Yana biri kadhaldir. Ko'rinishi hayratlanarli darajada xunuk va bemaza bir meva. Ko'rinishidan xuddi qo'yning kepadek qornining ichini sirtiga ag'darib qo'ygandek. Mazasi ko'ngilni ozdiradigan darajada shirin, ichida fundukdek-fundukdek (yong'oqdek-yong'oqdek) danaklari bor. Umuman, xurmoga o'xshab ketadi. Faqat buning donalari yumaloq, uzun emas. Bu donalarning xurmodan yumshoqroq go'shti bor. Uni yeydilar, juda yopishqoq. Shu bois ba'zilar qo'lini, og'zini yog'lab yerkan. Mevalari daraxtning shoxida ham, tanasida ham, ildizida ham o'sadi. Daraxtga xuddi kepalarni (qo'yning sochiq qornini) osib-osib qo'ygandek [4]

Zahiriddin Babur describes this fruit now in the modern language, it is called "*Jack fruit*", indeed, the kadhal that Babur is describing is exactly like the sheep that he is simulating, with its stomach turned upside down and stuffed inside, with unimaginable and unforgettable similes. accurately describes its appearance, body, grain and shape of the fruit on the basis of pictorial means. This original text is given by John Leyden and William Erskine:

Another is kadhil (or jack). This has a very bad look and flavor. It looks Kadhil (or jacks) like a sheep's stomach stuffed and made into a haggis. It has a sweet sickly taste. Within it are stones like a filbert; they bear a considerable resemblance to the date, but the stones are rounder and not so long, and the substance softer than that of the date. They are eaten. This fruit is very adhesives;

on account of this adhesives quality, many rub their mouths with oil before eating them. They grow not only from the branches and trunk of the tree, but even from its root. You would say that the tree was all hung round with haggis [8]. – Yana biri kadhil (yoki jak). Bu juda yomon ko‘rinish va ta‘mga ega. Bu Kadil (yoki jakka) qo‘yning qorni to‘ldirilgan va xaggis (Shotlandiya taomiga o‘xshash, qo‘yning oshqozonidan tayyorlanadigan taom) qilingan kabi ko‘rinadi. U shirin, achchiq ta‘mga ega. Uning ichida tolaga o‘xshash danagi bor; ular xurmoga ancha o‘xshaydi, lekin danaglari yumaloqroq va unchalik uzun emas, mevasining go‘шти esa xurmonikidan yumshoqroq. Ular yeyiladi. Bu meva juda yopishqoq; Ushbu yopishtiruvchi sifat tufayli ko‘pchilik ularni iste‘mol qilishdan avval og‘zini moy bilan ishqalaydi. Ular nafaqat daraxtning shoxlari va tanasidan, balki uning ildizida ham o‘sadi. Siz aytarsizki, daraxtda uning mevasi osilib turadi, deb. [5].

I can't find the name of this fruit until recently it was called fruit. Babur describes it as looking like a holodes, stuffed with sheep's belly and made into haggis, some people describe the fruit as looking like a sleeping hedgehog. As we learn what this jackfruit is for the peoples living in the seventh climate only from "Boburnoma" and its translations, it is impossible not to admire the author's description of the fruit of this tree. The uniqueness of the author's lexicon forces some of our translation friends to work hard.

Zahiruddin Babur's description of the world of plants relates growth to animal life, and the similes are complete it is seen in the author's character.

Derlarkim, nabotot orasida xurmo daraxtining ikki ishi hayvonotqa o‘xshar: bir ulkim, nechukkim, hayvonot boshini kesarlar – hayot munqati’ bo‘lur. Xurmo daraxtining ham boshi kesilsa, daraxti qurur. Yana bir ulkim, nechukkim hayvonottin benar natija hosil bo‘lmas, xurmodin shohini kelturub, tegurmasalar yaxshi bar bermas. Bu so‘zning haqiqati ma’lum emas [4].

This original text is given by John Leyden and William Erskine:

They say that the date alone, of all the vegetable kingdom, resembles the animal kingdom in two respects: the one is, that when you cut off the head of an animal it perishes; and if you cut off the top of the date-tree, it withers and dies: the

other is, that as no animal bears without concourse with the male, in like manner, if you do not bring a branch of the male date-tree, and shake it over the female, it bears no fruit. I cannot vouch for the truth of these remarks [8]. – Aytishlaricha, butun sabzavot olamida faqat xurmo ikki jihati bilan hayvonot olamiga o‘xshaydi: birinchisi, hayvonning boshini kesib tashlasangiz, nobud bo‘ladi. Agar xurmo daraxtining tepasini kesib tashlasangiz, u ham quriydi va o‘ladi, ikkinchisi, agar xurmo daraxtining bir novdasini olib boshqasiga payvand qilmasangiz, xuddi erkagi bilan birga bo‘lmagan hayvon tug‘maganidek u ham meva qilmaydi. Men bu so‘zlarning haqiqatligiga kafolat berolmayman.

Asliyat matni Vilyer Tekstonda esa quyidagicha beriladi: They say among the plants the date tree resembles animals in two ways. One is that just as animals lives ended if their heads are cut off, the date tree too will dry up if its head is cut off. The other is that just as animals cannot propagate without the male, the date tree too will not bear fruit unless a branch of a male date is brought into contact with the female. The truth of this statement is not known [6]. – Ularning aytishicha, o‘simliklar orasida xurmo ikki jihatdan hayvonlarga o‘xshaydi. Ulardan biri, hayvonlarning boshi kesilsa, umri tugagani kabi, xurmo daraxti ham boshi kesilsa, qurib qoladi. Ikkinchisi, hayvonlar erkagisiz ko‘paya olmaganidek, xurmo daraxti ham urg‘ochi xurmo shoxiga tegizdirilmasa, meva bermaydi. Ushbu bayonotning haqiqati noma‘lum.

Susanna Beveridge gives a differentiated translation of this same proverb: “Whatever hardship and wretchedness there is, I will face; what strong men stand, I will stand; for, as the Persian proverb says, to die with friends is a nuptial” [6]. Villiers Thexton's version of the translation differs in its structure from the previous translations: “I coul hardship and difficulty there was, I would suffer it too. Whatever the people could endure, I could too. There is a Persian proverb: “Death with friends is a feast” [5].

Conclusion. In conclusion, the original is the source of the data. But the fruits and trees described by the author of the work we can't understand all of them, because they don't exist in the climate we live in, and there are even translators

who don't know what kadhal is. Considering the above translations, each translator carefully approaches the definition of the author and, of course, searches for its equivalent in his native language. Or else, like J. Leyden and W. Erskine, they will try to give options similar to Scottish food, such as a dish prepared from sheep's stomach. We can't find the original name of kadhal, so we put it as a neologism called jackfruit, apparently, this neologism is equally understandable to a foreigner. "Jack fruit" is its English name.

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