

V.KOLLINZNING “THE MOONSTONE” ASARIDAGI PAREMIYALAR ORQALI NUTQIY AKTLARNING IFODALANISHI

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Ingliz tilida mavjud ko‘plab paremiyalar nasroniylarning “Injil” kitobidagi hikmatli so‘zlar bo‘lib, ular odatda ruhoniylar tomonidan xalqqa yetkazilgan va bora-bora bu hikmatli so‘zlar maqol, matallarga aylanib ketgan. Binobarin, ular og‘izdan-og‘izga o‘tib, o‘z shaklini va ko‘rinishini o‘zgartishi, yanada sayqallanishi tabiiydir. Quyida beriladigan parchada ana shunday paremiyani uchratish mumkin:

“I had not seen Mr. Franklin since he was a boy, living along with us in this house. He was, out of all sight (as I remember him), the nicest boy that ever spun a top or broke a window. Miss Rachel, who was present, and to whom I made that remark, observed, in return, that she remembered him as the most atrocious tyrant that ever tortured a doll, and the hardest driver of an exhausted little girl in string harness that England could produce. “I burn with indignation, and I ache with fatigue,” was the way Miss Rachel summed it up, “when I think of Franklin Blake.”” (W.Collins, “The Moonstone”, P.24)

Asarda keltirilgan *I burn with indignation, and I ache with fatigue* paremiyasi yuqorida ta’kidlanganidek “Injil” kitobida keltirilgan bir qancha hikmatli so‘zlarning biroz o‘zgartirilgan shakli¹. Ushbu paremiya semantik jihatdan tahlil qilinsa “*g‘azabdan yonaman, charchoqdan qiynalaman*” degan ma’noni anglatadi. Shuningdek, “Injil”da g‘azab bilan xatolar qilishdan qaytarilgan hamda g‘azab va hasadda inson oxir oqibat yonib, qasos olishga urinishi ta’kidlangan. Bunday holatlardan inson o‘zini tiyishi kerakligi haqida bir qancha ko‘rsatmalar berilgan. Yuqorida keltirilgan parchada Reychel xonim tomonidan Janob Franklinni g‘azab bilan eslanishi, uni yoshligida yoqtirgan qo‘g‘irchog‘ini qiynoqqa solganini va u bilan birga ko‘nglida unga nisbatan hali ham g‘azab so‘nmaganini ushbu paremiya yordamida xulosalab aytib o‘tdi. Bunda so‘zlovchining inferensiyasi pragmatik tahlil qilinganda janob Franklinga nisbatan salbiy ekanligini ma’lum bo‘ladi. U bu fikrlari bilan Janob Franklinni voyaga yetgan hoida hali ko‘rmasdan turib, yoshlikdagi qilgan ishlaridan uni dunyoning eng shafqatsiz insoni deya hukm chiqaradi, talqin qiladi va bu kontekstda nutqiy aktning verdiktiv turi ifodalanadi.

Shuningdek, yana bir parchada:

“You are not to take it, if you please, as the saying of an ignorant man, when I express my opinion that such a book as Robinson Crusoe never was written, and never will be written again. I have tried that book for years – generally in combination with a pipe of tobacco – and I have found it my friend in need in all the necessities of this mortal life. When my spirits are bad— Robinson Crusoe. When I want advice – Robinson Crusoe. In past times when my wife plagued me; in present times when I have had a drop too much – Robinson Crusoe. I have worn out six stout Robinson Crusoes with hard work in my service. On my lady’s last birthday, she gave me a seventh. I took a drop too much on the strength of it; and Robinson Crusoe put me right again.” (W.Collins, “The Moonstone”, P.15)

Yuqoridagi parchada berilgan “*my friend in need*” ingliz tilidagi *A friend in need is a friend indeed* paremiya (maqol) sining qisqartirilgan shaklida qo‘llanilishi bo‘lib, uning o‘zbek tilidagi muqobili *Do‘st kulfatda bilinadi* qabilidadir. Demak, bu yerda qahramonning har qanday kunida

¹ <https://www.bibleref.com/Proverbs/27/Proverbs-27-4.html> v8

unga hamdard bo‘lgan, yonida turgan, maslahat bergan, tushkunlikdan olib chiqqan va to‘g‘ri yo‘l ko‘rsatgan birdan bir do‘sti kitob (Robinzon Kruzo) ekanligini ta‘kidlaydi. Hattoki uni oltita nusxasini olib qayta qayta o‘qishdan zerikmagani va har o‘qiganda o‘ziga ma‘naviy ozuqa olganini aytishdan maqsad o‘quvchiga birinchi intensiyasi – kitob insonning do‘stidek qorong‘u yo‘lini yorituvchi ekanligini aytish bo‘lsa, muallifning ikkinchi intensiyasi – D.Defoning ushbu asarni ma‘naviy ruhni tarbiyalovchi asar qilib yozganini bildirish yoki ma‘qullashdir. Shuning uchun biz bu paremiyani ushbu kontekstda bexabitiv nutqiy aktini, ya‘ni ushbu kitob haqida munosabat bildirish va boshqa kitoblar bilan taqqoslab bo‘lmasligini maqtash ko‘rinishida ifodalaganini aytishimiz mumkin.

Yana bir diqqatni tortadigan kontesktlardan biri quyidagicha:

“I smoked a pipe and took a turn at Robinson Crusoe. Before I had occupied myself with that extraordinary book five minutes, I came on a comforting bit (page one hundred and fifty-eight), as follows: “To-day we love, what to-morrow we hate.” I saw my way clear directly. To-day I was all for continuing to be farm-bailiff; to-morrow, on the authority of Robinson Crusoe, I should be all the other way. Take myself tomorrow while in to-morrow’s humour, and the thing was done. My mind being relieved in this manner, I went to sleep that night in the character of Lady Verinder’s farm bailiff, and I woke up the next morning in the character of Lady Verinder’s house-steward. All quite comfortable, and all through Robinson Crusoe”. (W.Collins, “The Moonstone”, P.20-21)

Bu yerda Verinder xonim tomonidan Betterejni yangi lavozimga tayinlaganini aytganidan so‘ng, Betterejning holati tasvirlanmoqda. Betterej yillar davomida ferma ishchisi bo‘lib keladi va bir kuni Verinder xonim unga uy boshqaruvchisi bo‘lishini taklif qiladi. Betterej o‘z kasbiga sodiq inson, u qanday o‘ylashni ham bilmay turganida, yana “Robinzon Kruzo” asariga yuzlanadi. Muallif tomonidan ishlatilgan *To-day we love, what to-morrow we hate* paremiyasi (aforizm) semantik jihatdan o‘z ma‘nosida kelgan paremiya bo‘lib, Betterej bu hikmatli so‘zni o‘qigandan so‘ng undan o‘ziga taskin topadi. Bu bilan muallif bugun biz yoqtirgan biror narsa, ertaga boshqa imkoniyat paydo bo‘lganda, yoki hayotning sinovi bilan biz yomon ko‘rgan narsaga aylanishi hech gap emas demoqchi. Uning tarqoq fikrlari shu bilan tasalli topib, uyquga ketadi, hamda bugun u oddiy ferma ishchisi bo‘lib uxlasa, ertalab katta uyning ish boshqaruvchisiga aylanib uyg‘onadi. Bu paremiya bilan qahramon taskin topgani uchun, bu nutqiy aktning bexabitiv turiga misol bo‘la oladi.

Bundan tashqari, nutqiy aktning keyingi turi bo‘lgan ekspozitiv turiga quyidagi parchani misol qilish mumkin:

“It’s an ill bird, they say, that fouls its own nest. I look on the noble family of the Herncastles as being my nest; and I shall take it as a favour if I am not expected to enter into particulars on the subject of the Honourable John. He was, I honestly believe, one of the greatest blackguards that ever lived. I can hardly say more or less for him than that. He went into the army, beginning in the Guards. He had to leave the Guards before he was two-and-twenty — never mind why.” (W.Collins, “The Moonstone”, P.44)

Demak, bu yerda uyning xizmatichisi Betterej tomonidan polkovnik Jon tasvirlanmoqda. Parchada keltirilgan *It’s an ill bird that fouls its own nest* paremiya (maqol) ning to‘g‘ridan to‘g‘ri tarjimasi – *Yomon qush – bu o‘z uyasini iflos qiladigan qush*. Shuningdek, Oksford maqollar lug‘atida unga quyidagicha izoh beriladi: “A condemnation of a person who vilifies his own family, country, etc”² ya‘ni o‘zi uyiga, oilasiga, vataniga yomonlikni ravo ko‘radigan odamni qoralash uchun ishlatiladigan paremiya. Shuningdek, N.Abdullayeva o‘zining yevropalik olim bilan hamkorlikda

² <https://www.oxfordreference.com/display/10.1093/acref/9780199539536.001.0001/acref-9780199539536-e-1122#:~:text=A%20condemnation%20of%20a%20person,own%20family%2C%20country%2C%20etc.>

yaratgan “Yevrosiyo maqollari” kitobida bu paremiyaning o‘zbek tilidagi semantik jihatdan muqobili sifatida *Ko‘cha xandoni, uy zindoni*³ maqolini kiritadi. Qahramonning bir ishga ma’suliyat bilan yondashmay, armiyaning qattiq tartibiga chidamay ketib qolgani, undan so‘ng Hindistonga xizmat qilish uchun ketgani hamda oxiri polkovnik unvonida qolganini tushuntirish, shu qahramon haqidagi keying salbiy fikrlarni tasdiqlash uchun muallif tomonidan ushbu paremiyani qo‘llanilishi nutqiy aktning ekspozitiv shakllantirgan.

Adabiyotlar, References, Литературы:

1. Abdullayeva N., Soares R. Proverbios da Eurasia/Eurasian Proverbs/Yevrosiyo maqollari. – Tavira: Tipografia Tavirense, Portugal, AIP-IAP, UNESCO, 2023. – P.52.
2. <https://www.bibleref.com/Proverbs/27/Proverbs-27-4.html>
3. <https://www.oxfordreference.com/display/10.1093/acref/9780199539536.001.0001/acref-9780199539536-e-1122#:~:text=A%20condemnation%20of%20a%20person,own%20family%2C%20country%2C%20etc>

³Abdullayeva N., Soares R. Proverbios da Eurasia/Eurasian Proverbs/Yevrosiyo maqollari. – Tavira: Tipografia Tavirense, Portugal, AIP-IAP, UNESCO, 2023. – P.52.