

STREAM OF CONSCIOUSNESS IN THE TRANSLATION OF “HUMOYUN AND AKBAR”

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Abstract. *This article deals with the analysis of stream of consciousness used in the original text and its comparison in English translation*

Key words: *character's thoughts, analytical form, stream of consciousness*

The novel portrays Humoyun's fall from power and the emotional turmoil that follows through stream of consciousness. Pirmql Qodirov reveals Humoyun's feelings of inadequacy and guilt over losing the throne, his memories of past decisions haunting him, shaping his actions and his longing for a legacy while grappling with personal insecurities. In moments of solitude, Humoyun reflects on his failures as a leader and a father, blending memories with fears for Akbar's future.

Akbar's character is explored through his thoughts as he transitions from a child into a ruler. The narrative captures his struggle to reconcile youthful ideals with the harsh realities of governance, his reflections on his father's mistakes and how to avoid repeating them. Akbar's monologues show his inner debates about justice, power, and the weight of responsibility.

Stream of consciousness in the novel highlights the psychological gap between Humoyun and Akbar. While Humoyun is burdened by his past, Akbar focuses on shaping the future.

Nature and surroundings often trigger the characters' thoughts, blending external events with their mental states. For example, the harsh desert reflects Humoyun's desperation during his exile. The bustling court of Akbar mirrors his mental complexity as a young ruler trying to unify a diverse empire. Through this method, P. Qodirov brings a human dimension to these historical figures, allowing readers to see them not just as emperors but as individuals with fears, dreams, and doubts.

Original text: Humoyun kimga ishonishini bilmay qoldi. Sherxonning o'zi Agradan shunday uzoqlarda yurganda nahotki uning maxfiy odamlari Amir Bahlulday badavlat kutvalni oltiga sotib ololgan bo'lsa? Yoki fitnachilar Hindolni aldab, Amir Bahlulni yolg'ondan poraxo'r qilib ko'rsatishganmi? [4,74]

Translation: Humoyun didn't know whom believe in? Could Sherkhon buy Bakhul though, he was away of Agra? Or Indians showed Bakhul as corrupter to Hindol?[3,50]

This excerpt employs the analytical form of literary psychologism, portraying the protagonist's inner turmoil as he suffers from the betrayal he perceives around him. He is astonished by the schemes of those he trusted, reluctant to believe in their treachery, while a multitude of questions relentlessly disturb his peace.

Original text: Shohzoda Sultonim akasiga xavotirlanib ko'z tashladi. Hozir u Ko'hinurni maqtay boshlasa, tamom, har ikki olmos ham Tahmaspniki bo'ladi. Lekin mardlik va adolatni yaxshi ko'radigan Shohzoda Sultonim o'z akasidan iftixor qilishni istar, undan olijanob bir

saxovat kutar edi. Agar busiz ham musofirlikda qiynalib yurgan Humoyun bilan Hamida bonudan Ko‘hinur ham olinsa noinsofliq bo‘lishini kuyunchak qiz ich-ichidan sezib, iztirob chekmoqda edi. Hozir shu topda noinsofliq bilan olijanoblikning orasida go‘yo birgina qadam masofa bor. Nahotki akasi olijanoblikka tomon shu birgina qadamni qo‘ya olmasa?[4,212]

Translation: Shahzoda Sul-tonim glanced at to her brother with warry. If he began praise of Kohinur two brilliant would be of Tahmasp. But Shahzoda Sul-tonim liked boldness and justice, she wanted proud of her brother and waited generosity from his. She felt sorry if Tahmasp will take of Kohinur from Humoyun with Hamida bonu. At that time among unjustness with nobeness had only one step.[3,130]

In the excerpt above, the direct form of literary psychologism is expressed, revealing that Tahmasp’s sister, Shohzoda Sul-tonim, is a highly thoughtful individual. Her inner reflections and thoughts anticipate her brother showing mercy and compassion toward Humayun. The translator, while preserving the meaning, has taken a creative approach to the translation, relying heavily on complex sentences.

For instance, if he began the praise of Koh-i-Noor, two brilliant jewels would belong to Tahmasp. She felt sorrow at the thought of Tahmasp taking Koh-i-Noor from Humayun along with Hamida Banu. This enhances the reader's understanding of Shohzoda Sul-tonim’s innermost desires and aspirations, adding depth to her character.

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