

The Issue of Revival of Archaisms in English Translations of Classical Works

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Abstract: The study of translations of archaisms in the text "Boburnoma" into English, the issues of reflecting archaisms in translations, their role in the development of translation studies, and a comparative study of how archaisms are reflected in English translations based on the translations of Leyden-Erskine, A. Beveridge and W. Texton were given.

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Archaisms are words that have been used in ancient times and now have alternatives. We encounter archaisms more often in translations of ancient written works or in works written by modern writers about an earlier period. Sometimes we have to turn to explanatory dictionaries, not being able to find their alternatives. In the explanatory dictionary of the Uzbek language, the term archaism and the adjective archaic are explained as follows: "Archaism (from Greek to Uzbek through Russian) - lingv. an obsolete, obsolete word, phrase, grammatical form. Archaic (in Russian: архаичный, архаический) is an obsolete, obsolete, archaic word, archaic expression¹. According to T. Boboev: "Archaism is an old word that has a synonym among active words. In this case, the form of the word is outdated, but the meaning is preserved - it is transferred to another word². Archaic words and phrases are not understandable to everyone. It is understandable only in the text itself and has meaning in this text.

The study of archaisms and their translations was carried out by E.Qilichev³, N. Ormanova⁴, Sh.Isaqova⁵ and other scientists. In the field of translation studies, our scientists have so far expressed opinions on the reflection of archaisms in the French language and their expression in translations. In the field of translation studies, our scientists have so far expressed opinions on the reflection of archaisms in the French language and their expression in translations.

The study of translations of archaisms in the text of "Boburnoma" into English has not yet been fully studied. Therefore, we studied archaisms as one of the visual tools. We did a comparative study of how archaisms are reflected in English translations based on the translations of Leyden-Erskine, A. Beveridge and W. Texton.

According to S. Vlahov and S. Florin, the reader encounters archaic words and expressions in the following cases: 1. In the translation of the works of past writers. 2. In the translation of works written by modern writers referring to the past⁶.

¹ Annotated dictionary of the Uzbek language, volume 1. - M.: Russian Language, 1981. - B.55.

² Boboev T. Basics of literary studies. - Tashkent: Uzbekistan, 2002. - B.182.

³ Kiliichev E. Archaism and historicisms in Ayin prose: Autoref. dis... cand. Philol. science - Tashkent, 1969.

⁴ Ormanova N. Principles of historical-archaic lexicon reflection in translation and accuracy of translation (based on the analysis of translations from Uzbek literature into French): Filol. science. name ... diss. - Tashkent, 2008.

⁵ Isakova Sh. Representation of nationality and historicity in literary translation (as an example of the French translation of Aibek's novel Navoi). Philol. science. name ... diss. - Tashkent, 2004.

⁶ Vlahov S, Florin S. Neperevodimoe v perevode. Izdanie trete. Corrected. - M.: Valent, 2006. - P.133.

"Boburnoma" belongs to the first type as a historical work. We can find a lot of archaic words in it. It describes the military strategy of its time, scientific achievements of a number of sciences, mountains and gorges, lakes and rivers, various plants and animals, underground and surface resources of places, customs, language, literature and art of peoples, etymology of some words. Archaic words were not used by the author as archaic words in the text of "Boburnoma". However, the words related to the ancient Turkic layer, which were out of use in Babur's time, were also included in "Boburnoma" according to the scope of the author's knowledge. Some of the words that reflected modernity in Babur's time have become archaic by our time. Archaic words will not be understandable to a native-speaking reader if the narrative contains archaic words. They can learn the meaning of this archaic word through a dictionary of classical literature sources.

In general, archaic words are one of the factors that determine the pragmatic features of the original text. According to G. Rahimov: "When recreating the pragmatic features of the original, the translator's attempt to modernize them also leads to the change of the original text. In this case, the time and place of the events described in the original and the time and place of the events in the translation will be completely different from each other⁷". In translating archaic words, it is important to preserve the meaning and content of the words.

In "Boburnoma": «*Бу муддатда Бойсункур мирзо Туркистонга Шайбонийхонга, мутавотир кишилар йибориб, Шайбонийхонни кўмак тилабдур. Қишлоқ уйлари тайёр бўлуб қўрғонга кирдук. Шайбонийхон Туркистондин илғаб ўшул саҳари бизнинг юртумиз устига келиб турди. Бизнинг черикимиз яқин эмас эди. Қишлоқ маслаҳатига баъзи Работи Хожгага, баъзи Кобудга, баъзи Шерозга бориб эдилар* (Boburnoma 2002; 58). All the underlined words are not archaisms from the point of view of Babur's language. But today it has become archaism according to the form of writing, lexical function and meaning. The word "mutavotir men" in the text is today understood as "consecutive people". This archaic word is reflected in the translations of Leyden-Erskine, A. Beveridge and W. Texton: in Leyden-Erskine's translation: "repeated messengers", in A. Beveridge's translation: "again and again"), and V. Texton translates it as "a stream of people". All three translators turned this archaic word in their own way. If we compare them with each other, it is observed that archaic words are given in different forms in each translation. In terms of pragmatic features, each serves only one meaning. But these, even if they perform a certain semantic task in the translated text, do not give the exact meaning of the original. The Leyden-Erskine translation can be said to be more pragmatically consistent with the original than other translations. In some places, the translators used footnotes to bring archaic words into full harmony with the text.

The archaic word "Кўмак тилабдур" is expressed as follows in the translated texts, in Leyden-Erskine's translation it is given as: "inviting him to come to his assistance", in A. Beveridge's translation: "to ask help" is quoted, and in the translation of V. Texton, it is quoted in the form: "to request assistance".

In order to clarify whether the meaning of the archaic word in the text is reflected in the translation or whether there is a change in meaning, we will give place to a comparative analysis.

As it turns out, A. Beveridge's translation is pragmatically adapted to the original in relation to both translations. The translation of the archaic word is semantically consistent with the original text. Indeed, "Archaism is such a fact in language that, if taken separately, is not understandable to the

⁷ Rahimov G'. Theory and practice of translation. -Tashkent: National Encyclopedia of Uzbekistan. - B.90.
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speaking subject, it acquires meaning only within the context: it has meaning only in this context, it does not convey any idea when analyzing its individual elements".⁸

If we take the word "Kurgon", Leyden-Erskin translates it as "fort", A. Beveridge gives it as "Khawaja Dildar", V. Texton gives it as "fortress". If Leyden-Erskine and V. Texton gave the exact translation of the word "fortress", A. Beveridge was satisfied with the transliteration of the name of the fort.

The sentence "Turkistandin ilgab oshul sahari" ("Next morning...hastened" in Leyden-Erskin's translation, "On the morning...ridden light" in A. Beveridge's translation) the rapid fall of light in the morning), and V. Texton translates it as: "hastened...Wednesday morning" (Wednesday morning...quickly). So, the translators interpreted the translation of archaism in different ways. In Leyden-Erskine and W. Texton's translations, it is translated with pragmatic consistency, while in A. Beveridge's translation, "On the morning... having ridden light from Turkistan" is translated somewhat foolishly, with pragmatic inconsistency.

The reflection of archaisms in the translated text in accordance with the original requires the translator to understand the essence of the word, to be aware of the classic literature examples of this nation in order to restore them as the original in the translated text. The vocabulary of translators is also important in the complete revival of archaic words that have been used in ancient times and whose synonyms are now used in translated texts. One of the tasks of the translator is to understand every archaic word used in the text in the original language and to accurately reflect it in the translated text. If the translator fulfills the set tasks, he can avoid confusion in the translated text.

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⁸ Isakov Sh. Representation of nationality and historicity in literary translation (as an example of the French translation of Aibek's novel Navoi). Philol. science. name ... diss. Tashkent, 2004. - B.94.