

REFLECTION OF ARCHAISMS IN THE TRANSLATIONS OF "BOBURNOMA"

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Annotation

The study of manuscripts and translations of the text "Boburnoma" in the world literary process is of great interest to orientalists and translators. The fact that "Boburnoma" has been translated into more than 16 languages of the world is a clear proof of this. The problem of highlighting the linguocultural aspects of the translation of "Boburnoma" and the adequate translation of units of measurement into English is one of the most pressing issues in translation studies.

Keywords: classical form, Turkish language, Archaisms, translation, Translation studies, comparative research, Modern writers, consumer words, tradition, classical literature, pragmatic

INTRODCUTION

Babur was a great word artist who knew the Turkic language perfectly, from the earliest examples to the classical forms, and used their finest examples in his work accordingly. At the same time, his mastery of the Arabic and Persian languages, his poetry, scientific and historical work, especially the great work such as "Boburnoma". In this regard, of course, the importance of the ancient Turkic language, which is the basis of the language "Boburnoma", is infinite. The study of archaisms and their translations was carried out by E. Kilibchev, N. Ormanova, Isakova Sh and other scholars.

In translation studies, our scholars have so far expressed their views on the reflection and expression of archaisms in French.

The study of English translations of archaisms in the text of the Boburnoma has not yet been fully studied. We therefore studied archaisms as one of the pictorial means. We have made a comparative study of how archaisms are reflected in English translations based on the translations of Leiden-Erskin, A. Beverij, and W. Texton. According to S. Vlahov and S. Florin, the reader encounters archaic words and phrases in the following cases: 1. In the translation of works of past writers. 2. In the translation of works written by modern writers referring to the past. "Boburnoma" belongs to the first type as a historical work. There we can come across a lot of archaic words. It describes the military strategy of its time, scientific achievements of a number of sciences, mountains and ravines, lakes and rivers, various plants and animals, underground and surface resources, customs, language, literature and art of peoples, etymology of some words. . In the text of "Boburnoma" archaic words were not used as archaic words by the author. However, the words that belonged to the ancient Turkic layer

in the time of Babur were also included in the "Boburnoma" according to the scope of the author's knowledge. Some of the words that reflected modernity in Babur's time have become archaic in our time. If there are archaic words in the description of the events, it will not be clear to the reader who speaks the original language. They can know the meaning of this archaic word through a dictionary of classical literary sources. In general, archaic words are one of the factors determining the pragmatic features of the original text. According to G. Rakhimov: "The translator's attempt to modernize the pragmatic features of the original also leads to a change in 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 other. When archaic words are reflected in translations, it is important to preserve the meaning and content of the words. In "Boburnoma" it is written: The village houses were ready and we entered the fort. That morning, Shaibanikhan came to Turkestan and came to our country. Our cherik was not close. Some went to Raboti Khoja, some to Kobud, some to Sheroz for village advice (Boburnoma 2002; 58). Not all of the underlined words are archaic in terms of the language of the Babur period. But to this day, writing has become archaic in form, lexical function, and meaning.

The word "conciliatory people" in the text is now understood to mean "consecutive people." This archaic word is reflected in the translations of Leiden-Erskin, A.Beverij and V.Texton as follows: In Leiden-Erskin's translation: "repeated messengers", in A.Beverij's translation: "again and again" (again and again)), And V. Texton, in translation as "a stream of people." The translators translated this archaic word in a way that was unique to all three translators. Comparing them with each other, it is observed that in each translation archaic words are given in different forms.

In terms of pragmatic features, each serves only one meaning. But even if they perform a certain semantic function in the translated text, they do not give the exact meaning in the original. The Leiden-Erskin translation can be said to be more pragmatic in its originality than other translations. In some places, translators have used comments to fully align archaic words with the content of the text.

The archaic word "help is sought" is expressed in the translated texts as follows, in Leiden-Erskin's translation: "inviting him to come to his assistance", in A. Beverij's translation: "to ask help" In V.Texton's translation it is given in the form: "to request assistance".

We will provide a comparative analysis 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. It turns out that in relation to both translations, A. Beverij's translation was translated with pragmatic conformity to the original. The translation of the archaic word is semantically consistent with the text of the original. Indeed, "Archaism is a fact of language that, when taken separately, cannot be understood by the speaker, it only makes sense in the context: it only makes sense in that context, not in the analysis of its individual elements."

As for the word "fortress", in Leiden-Erskin's translation it means "fort", in A. Beverij: "Khawaja Dildar", in V. Texton: "fortress". If Leiden-Erskin and W. Texton gave the exact translation of the word "fortress", A. Beverij simply quoted the name of the fortress in a transliterative way.

Leiden-Erskin's translation of the phrase "On the morning ... hastened", "On the morning ... ridden light" ("On the morning ... ridden light") a rapid fall of light in the morning), and W. Texton translates it as: "hastened ... Wednesday morning" (Wednesday morning ... hastened). Hence, translators have interpreted archaic translation differently. Leiden-Erskin's and V. Texton's translations are translated with pragmatic consistency, while A. Beverij's translation of "On the morning ... having ridden light from Turkistan" is translated in a somewhat vague, pragmatic inconsistency.

In the details of the event in the text of the "Boburnoma", we find a few archaic words. In the following, we will highlight the archaic words and show their current alternatives in parentheses: Shaybanikhan did not stand up, withdrew to Samarkand, went to Samarkand district. Chun Boysunqur did not behave as Mirza intended, did not quarrel well (was not treated) (Boburnoma 2002; 58). Babur describes what happened during the battle with Shaibanikhan, when his army was armed and he retreated to Samarkand.

These archaisms are translated by Leiden-Erskin: Bovujud (yet) - however (yet), cherik (army) - forces (force, army), made (armed) -marched out (armed), not standing (-did not venture to maintain, tortti -drew off -haled in its environs failed) -disappointed on finding (not in circulation).

In fact, the word "tortti" in the sentence "Samarkand sari self tortti" is translated as "drew off". While the word "tortti" was originally used in the sense of "retreating towards Samarkand", the translation is reflected in a pragmatic consistency. In the text, "forces" is given as cherik (army), although it is not exactly expressed in the translation, but the content means the same thing. This archaism has been translated using a literal style in translation. The semantic similarity between the source and the translated text is based on different levels of semantic alternatives. Although some words are not exactly translated into the target language, an alternative version of them is given.

CONCLUSION

In both translations, archaic words are expressed at different levels and levels. However, V. Texton's translation is characterized by the fact that the archaic words are clearly reflected and the pragmatic features have not changed. Because he made it easier for the reader to accept by translating the sentences into simple sentences. The author's comparison shows that the style of expression in the artistic interpretation of the work has been preserved and has been carried out with pragmatic consistency in the translations of archaic words.

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