

ORIENTAL THEME IN ENGLISH LITERATURE. HISTORICAL TRUTH AND THE PROBLEMS OF THE PLAIN

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ABSTRACT

This article examines the stories which based on authentic East in the early English Romantic literature and their main role of interest to create an extraordinary eastern world and motifs. By examining these historically important researches, I clarify that how the concept of Orientalism appeared in English literature. This article is written on the basis of the issues of historical eastern formation of the oriental stories. It expresses such features as a genuine Oriental environment and the ancients' oriental works which many foreign scholars and diplomats of the late eighteenth century were interested in. The Oriental literature was really a manifestation of the general change in taste from neo-classicism to romanticism. In the first half of century the tendency of writers of Oriental fiction and poetry was to use the Oriental material as a means of moralizing of satirizing the follies of their own culture.

Keywords: The Eastern motifs, Oriental prose, writers of Oriental fiction, scientific works, Oriental environment, "The history of Charoba", languages.

INTRODUCTION

Around the 1770s, the great European movement of thought began, aimed at reaching to give freedom Western countries from the ingrained belief that the only sources of light and knowledge came from Greco-Roman culture. Most of the English writers thought that the mythology of classicism and its associated themes, which had been in use in art since the Renaissance, needed to be supplemented by fresh types of imagery, subject matter and models. The Orient was studied in two ways: philological investigations of Eastern languages and literature by scholars, and accurate accounts of the East written eagerly by travellers and diplomats upon returning from tours of Eastern countries.

In the eighteenth century, English interest in exploring the Eastern world had increased tremendously. Orientalism was recognized as a cultural phenomenon and it had a great influence on architecture, gardening, art and literature too. As for the poets and writers, the oriental environment created a different mood and new modes of expression that inspired them to compose works with the eastern motifs. The main contribution of Orientalism to English literature was a distraction of the poets' mind from outdated ideas and filling it with fresh views.

In the first half of the century, the authors portrayed bad manners that belonged to their own culture in satirical verses with the help of oriental peculiarities. During this period, drama plots depicted the inevitability of punishment for sinners and disgusting things. But in the next part of the eighteenth century, poets focused their attention mainly on the exotic and mysteriousness of the East. Therefore, in order to present Oriental features, there was a strong need for fresh shapes, ornaments and figures that had never been used before. On the stage, the fondness for

pantomimes and melodramas became progressively greater. In English Romantic literature, dramas appeared that were completely ornamented customs and fanciful decorations.

At the end of the 18th century all the book markets in England were full of books about various journeys. Among them was the most popular collection of letters written by Lady Hary ltlortley Hontagu at Constantinople in 1716, the author of this book was considered the wife of the British Ambassador. They were masterly letters describing Turkey and other Mediterranean countries, and they made a great contribution to the exchange of ideas between Turkey and Europe. Other scholars and diplomats of the late eighteenth century who were interested in the East included: Sir William Ouseley, Sir Gore Ouseley, James Justinian Morier, Sir John Malcolm, Edward Backhouse Eastwick, Charles Augustus Murray, Henry Creswicke Rawlinson, Eyles Irwin, Stephen Weston, Richard Hole, and Francis Douse. But these are unimportant in comparison with the acknowledged founder of Oriental scholarship in England, Sir William Jones (1746-1794). In 1768 he was the only person in England who knew enough Persian to translate the **Life of Nadir Shah** for the King of Denmark. His scientific works were of inestimable value to the writers of the time, and evidence of his influence can be found in their footnotes:

...Among his contemporaries he stimulated Gibbon, Burke, Dugald Stewart, Beckford, Thomas Campbell, and John Scott of Amwell. He helped incite the Oriental vogue among the Romantics Byron, Shelley, Coleridge, Southey, Moore, and Landor, and probably influenced Tennyson, Emily Bronte, Fitzgerald, Disraeli, Swinburne, and possibly Arnold and Bowring. He incited much of the Concord Hinduism of Emerson, Thoreau, and Bronson Allcot, and he provided a source of Oriental information for Irving and Melville.

Herder and Goethe were influenced through Jones's translations. The fact that poets like Bryant, Campbell, Emerson, Gosse, Markham, and Southey included Jones in their collections of favourite poems poses possibly more influences. There may be still others.

Thus, the social environment was created for writers of Oriental fiction. Up to this time, French translations had served as a model; now the discoveries of scholars and travel descriptions could not be ignored, and English writers began to adorn their stories with impressive sets of notes demonstrating their familiarity with the authentic East. In a long line of Oriental prose tales stretching from Tom Brown and Addison, "The history of Charoba" was also attempt to portray a genuine Oriental environment. In 1785, this work appeared, which is written in the same volume as Clara Reeve's Progress of Romance. Strictly speaking, The History of Charoba is not a romance. The authoress **saw** elements of romance in the original narrative and dressed it up to suit the tenets of "good taste". The original was an episode from the history of Egypt by Murtada Ibn al-KHafif, which was published in 1672 as "Egyptian history", treating the pyramids, the flood of the Nile and other wonders, according to the opinions and traditions of the Arabians: written in the Arabic language by Nurtadi and translated into French by Mons. Vattier, then with interest translated into English by J. Davis. Mrs. Reeve didn't just upgrade the language of the story as it had appeared in Davies' translation, but also changed the story itself. Exaggerations were toned down, unnecessary characters or episodes were eliminated, contradictory evidence was explained and the result was a short story that retained its Arabic spirit while remaining well-suited as reading material for English women. For, as she wrote in her novel "The progress of romance" fairy tales "create and encourage the wildest trips of the

imagination, which it is or should be the duty of parents and mentors to restrain, and to give them a just and true idea of human nature, as well as of the duties and practices of ordinary life". Since Vatek was not immediately popular, the Eastern prose story for the most part went its own way without hindrance. Subsequent Eastern fiction includes stories adapted from or influenced by the Arabian nights, as well as works from Islamic sources. "Mejnoun and Leila" (1797), a novel by Isaac Disraeli, tells the story of a lover who goes mad because of a failed love and wanders in the desert among wild animals. It originates from a Persian poem. Even more important, however, is that Disraeli attaches a full set of Notes to his story to check the details, however insignificant they may be. He quotes famous Eastern scholars of the time and refers to Vatek's text and notes. Thomas Moore-the epicurean, written around 1820, describes the Greek philosopher's spiritual conversion from Epicureanism to Christianity. Events take place in temples and caves under the Egyptian pyramids.

Thus, the following oriental stories which written in the past can be considered as one of the greatest contribution of the eighteenth century English romantic poetry to literature. At the end of the eighteenth century and beginning of the nineteenth century, an oriental culture was highly developed in English literature. So the writers began to write true stories representing real life of the Orient. Composed performances depicting oriental customs and traditions were also prohibited.

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