

DEVELOPMENT OF TRANSLATION STUDIES

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Annotation: *This article is interpreted on the basis of the issues of general linguistic description of translation. It expresses such features as the translation, sentences, and words in transformation of meaning on the logical basis of lexemes.*

Keywords: *structure, substance, direct, translation procedure, didactic purposes, terminology, talami, tilmac, tolmetische, written translation, inscriptions, interpreters.*

1. INTRODUCTION

A theory is a model for describing an object or an activity in order to understand better its real structure and substance. A theory of translation may be a reflection on one's practice of translating, or it may be a model to direct the translation procedure for didactic purposes or in a professional situation. Several theories have been developed, however sometimes the same things were repeated with different terminology. The German word *dolmetschen* (interpreting) originates as *talami* in the second millennium before Christ, in a Western Asiatic language, then came to Northern Turkish as *tilmac* with the meaning of a "mediator between parties who speak different languages". Through an ancient Hungarian language the word came into German as *tolmetsche* in the 13th century. Still at the time of Martin Luther, in 1530, the word's meaning is "written translation", and only today *dolmetschen* is interpreting, in the form of conference interpreting and liaison interpreting. The earliest translations reach back to the 3rd millennium B.C. with old Babylonian inscriptions of religious content. "The translation of literature has been for centuries the most important group of texts translated". The political and social significance of translators is shown in the Relief of an interpreter from an Egyptian grave.

2. MATERIALS AND METHODS

It shows the social status of the interpreter in form of two persons, one listening to the message and the other talking to the foreigners. For centuries the interpreters and translators were viewed with suspicion, they were not allowed to act in their own discretion, they should never change a piece in a text. It is only today that we see the translators' work as an important part within the framework of international communication, rather than as a minor, suspect service. And it needs high qualification. So in the course of time also an awareness of the problem of translation has developed. The first historically tangible epoch of translation is the Greek-Roman antiquity. But the ancient practice of translation was totally different from the modern one. The purpose was to make Latin a language capable for literature by means of obtaining the Greek literary forms through translation. The translators transformed the originals and really competed with them. In classical times translators began to reflect on their work. Cicero established the rule according to which one should not repeat the exact order of the words literally but rather speak effectively for an audience. A new idea on

translation came through the Christian époque when the bible was translated into Latin by Hieronymus in the 4th century. He focused on the authority of texts saying that in the Holy Scriptures even the word order is a mystery and shall not be changed in any way. But in all other texts he used - like Cicero - to translate one sense by another sense. The meticulous work of bible translators to imitate the original text then also created the linguistic instruments for precise translations of other worldly scripture. They found translation procedures to be executed for centuries. The ancient translator faced similar translation problems as the modern translator: there are lexical lacunae, semantic ambiguities, divergent language systems, untranslatable idiomatic terms, metaphors, metric verses, text parts difficult to understand, and so on. In the 16th century important impulses for translation came from Martin Luther in his German translation of the bible. He chooses the method of the free translation so as to confer the message in a powerful way, even for the holy text. He creates the adapting and such a translation is of course "free", it may transform the original at a certain point, on the other hand there are "true" translations formally oriented at the original's word structure, and this is then foreignising, it makes the text "strange" for the target reader. This tension between the two methods of "free translation" and "true translation" immediately created the need for clear rules of translation. For centuries the struggle between these two methods characterized the theoretical debate.

3. RESULT AND DISCUSSION

The scholars focus of the variations between the languages and the untranslatable remainder in translations. On the other hand, translations have ever been accomplished and cannot be totally impossible. At the surface, "translation appeared as an exchange of source language material by target language material"⁴, and thus translation was defined as an "interlingual transfer" of information, requiring a "code-switching process" in the channel of communication, so as to preserve the information unaltered. "Translation is a specific kind of linguistic information processing based on the principle of code-switching.

4. CONCLUSION

The discipline of Contrastive Linguistics, originally designed for explaining difficulties in learning a foreign language, also influenced Translation Science as it offered the instruments for translation criticism and error analysis, and this was mainly based on Comparative Stylistics first developed in France.

Many translation handbooks still today follow this language-pair model, because it is also a useful instrument for translation evaluation in the class room. There is a model of translation quality assessment in the sense of a "scientific translation critique".

Its purpose is to measure whether a translation has an (optimal) equivalence relationship to the original on all linguistic levels, regarding words and sentences in terms of their deviation from a literal translation. Translation is constituted by a double-binding relationship both to its source and to the communicative conditions of the receiving linguaculture, and it is the concept of equivalence which catches this relationship.

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