



## The History of the Development of the Uzbek Translation School

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**Annotation:** This article is devoted to history of the development of the Uzbek translation school and their main representatives. The main period in and the reasons of the development of translation is clarified in this research. This article also gives information about the works of writers and transleologists on translations in Uzbekistan.

**Keywords:** translation, interpretation, transleology, transleologists, source language, target language,

Translators have always played a key role in society. Medieval translators for example had a major impact on scholarship, and contributed to the development of vernacular languages and national identities around these languages. Translators went on playing a key role in the advancement of society for centuries. Translation is a communication of meaning from source language into target language.

The translation of the Hebrew Bible into Greek in the 3rd century BCE is regarded as the first major translation in the Western world. The dispersed Jews had forgotten Hebrew, their ancestral language, and needed the Bible to be translated into Greek to be able to read it. This translation is known as the “Septuagint”, a name that refers to the seventy translators who were commissioned to translate the Hebrew Bible in Alexandria, Egypt. Each translator worked in solitary confinement in his own cell, and according to legend all seventy versions proved identical. The “Septuagint” became the source text for later translations into Latin, Coptic, Armenian, Georgian and other languages.

The translator’s role as a bridge for “carrying across” values between cultures has been discussed since Terence, a Roman playwright who adapted Greek comedies into Roman in the 2nd century BCE. The debate relating to sense-for-sense translation vs. word-for-word translation also started around that time. The term “sense for sense” is said to be Jerome in his “Letter to Pammachius”. While translating the Bible into Latin (later known as the “Vulgate”), Jerome stated that the translator needed to translate “not word for word but sense for sense” (“non verbum e verbo sed sensum de sensu”).

Cicero, a prominent philosopher and writer also famously cautioned against translating “word for word”. Cicero was also a translator from Greek to Latin, and compared the translator’s work to that of an artist.

Large-scale translation efforts were also undertaken by the Arabs after they conquered the Greek Empire, to offer Arabic versions of all major Greek philosophical and scientific works.

**In the Middle Ages.** Latin was the lingua Franca of the Western learned world throughout the Middle Ages, and there were few translations of Latin works into vernacular languages. In the 9th century, **Alfred the Great**, King of **Wessex** in England, was far ahead of his time in commissioning translations from Latin into English of two major works – Bede’s “Ecclesiastical History” and Boethius’s “The Consolation of Philosophy” – which contributed to improve the underdeveloped English prose of that time.

In the 12th and 13th centuries, **the Toledo School** of Translators became a meeting point for European scholars who – attracted by the high wages they were offered – travelled and settled down in Toledo, Spain, to translate major philosophical, religious, scientific and medical works from Arabic, Greek and Hebrew into Latin and Castilian.

**Roger Bacon**, a 13th-century English scholar, was the first linguist to assess that a translator should have a thorough knowledge of both **the source language and the target language** to produce a good translation, and that he should also be well versed in the discipline of the work he was translating.

The first fine translations into English were produced by **Geoffrey Chaucer** in the 14th century. Chaucer translated the “Roman de la Rose” from French, and Boethius’s works from Latin. He also adapted some works of the Italian humanist Giovanni Boccaccio for his own “Knight’s Tale” and “Troilus and Criseyde” (c.1385) in English. Chaucer was the founder of an English poetic tradition based on translations and adaptations of literary works in Latin and Italian, two languages that were more “established” than English at the time.

The great age of English prose translation began in the late 15th century with **Thomas Malory’s “Le Morte d’ Arthur”** (1485), a free translation/adaptation of Arthurian romances about the legendary **King Arthur**, as well as **Guinevere, Lancelot, Merlin** and the **Knights of the Round Table**. Thomas Malory “interpreted” existing French and English stories about these figures while adding original material, for example the “Gareth” story as one of the Knights of the Round Table.

**The “Tyndale New Testament”** (1525) is considered the first great Tudor translation, named after **William Tyndale**, the English scholar who was its main translator. This translation was also the first Bible translation to work directly from **Hebrew and Greek texts**. After translating the whole New Testament, Tyndale went on with the Old Testament and translated half of it. Tyndale also became a leading figure in Protestant Reformation before receiving a death sentence for an unlicensed possession of Scripture in English. The “Tyndale Bible” was completed by one of Tyndale’s assistants. It became the first mass-produced English translation as a result of new advances in the art of printing.

**In the 17th century.** The Spanish novelist **Cervantes**, famously known all over Europe for his “**Don Quixote**” (1605-15), expressed his own opinion on the translation process by offering a rather despairing metaphor for the end result of translations. Don Quixote has been translated into many languages of the world, including Uzbek. The work was translated into Uzbek from Russian by **Sotiboldi Yoldoshev**.

**In the 20th century.** The second half of the 20th century saw the birth of a new discipline called “**Translation Studies**” as well as the creation of new institutes specializing in teaching it. The term “Translation Studies” was coined by **James S. Holmes**, a poet and translator of poetry, in his seminal paper “The Name and Nature of Translation Studies” (1972), regarded as the foundational statement for this new discipline. Born in the United States, Holmes moved permanently to Amsterdam, Netherlands, as a young man. While writing his own poetry, he translated many works from Dutch and Belgian poets into English. He was hired as an associate professor in the new Institute of Interpreters and Translators (later renamed the Institute of Translation Studies) created in 1964 within the University of Amsterdam, and also wrote a number of influential articles about translation.

**In the 21st century.** Like their ancestors, contemporary translators have substantially helped to shape the languages into which they have translated. When a target language lacks terms that are found in a source language, they borrow those terms, thereby enriching the target language with source-language **calques** (literally translated words or phrases) and **loanwords** (words incorporated into another language without translation).

**The Russian school of translation.** In 1968, the third edition of the revised edition of the monograph, Professor V.V. Fedorov, was published. By summarizing his many years of research, the scientist concludes that translation theory is a science in linguistic terms. During these years, A.D.

Schweitzer's "Translation and Linguistics" by Russian scholars, V.N. Komissarov's "Translation about Speech", L.S. Barchudarov's "Language and Translation" were also published.

**The Uzbek school of translation.** Under the leadership of G. Salomov, most of the scholars were involved in this work. In particular, the curriculum of "Translation History", "Translation of proverbs and idioms" (1961), "Fundamentals of translation theory", published in 1973, became the main program of teaching translation theory in higher educational institutions of the republic. He is the author of the textbook "Introduction to Translation Theory" by Professor Gaybulla Salomov on the basis of the thesis that translation is a linguistic, literary-aesthetic phenomenon, vocabulary, and translator is a creator as well as scholars who have started to create theoretical researches about the students of philology faculties and translation studies.

In this cultural-literary interchange and interpenetration, **the Russian** language played the role of a bridge connecting the Uzbek reader with world culture and literature. The Uzbek school of translation of the last century was actually based on translations from Russian in its basic composition and practice. Consequently, English-language literature was also translated by means of the Russian language. Practically there was no school of translation directly from English. The above specifics of the Uzbek school of translation are based on the following factors: **First**, the Uzbek school of translation was formed in the middle Ages and was one of the possibilities for the wide development of Islamic religion and culture. Subsequently, many representatives of the School of Science and Literature made a great contribution to the formation and development of Islamic civilization in many sciences. The work of the great encyclopedists of the time is a clear indication of this. One of the characteristics of that time was the availability of translators and bilingual, as well as explanatory dictionaries.

**Secondly**, the development process of the Uzbek translation school has always been associated with the growth of national self-awareness and the manifestation of the ideas of the revival of national greatness, with the growth of the educational movement. Uzbek **enlighteners** sought to acquaint the reader with the greatest and immortal works that are included in the golden fund of world literature. Therefore, it is during the period of enlightenment that the first attempts of translations from Russian and other languages, including from English, appear.

**Thirdly**, the most developed period of the Uzbek school of translations falls on the second half of the XX century. It was during this period that the main principles, methodology, main directions of the Uzbek translation school and Uzbek transleology were formed as a scientific discipline. A number of transleologists and translators entered the literary scene. Also, many poets and writers engaged in translation activities. During this period, research was carried out on the peculiarities of literary translation, such transleologists as G.Salamov, S.Mamadzhanov, G.Hodjaev, N.Vladimirova, K.Juraev, N.Kamilov, S.Meliev, S.Azimov, Sh.Atabaev, S.Achilov, B.Ermatov, H.Ismailov, M. Bakaeva, N.Atajanov, K.Musaev, A.Muminov and others.

The works of English poets and their translations into Uzbek. It was during this period that hundreds of translations of world literary works by dozens of translators, writers and poets, such as Usman Nasyr, Sanjar Syddyk, Jumaniyaz Sharipov, Ninel Vladimirova, Mirzakalon Ismaili (more than 200 works of classics of Russian and Western literature), Gulnara Gafurova, Askad Mukhtar, Gafur Ghulam (Shakespeare, "Othello"), M. Sheikhzade (Shakespeare, "Hamlet", "Romeo and Juliet", "King Lear"), Uygun (Shakespeare, "Julius Caesar"), Komil Yashen (Shakespeare, "Anthony and Cleopatra"), Jamal Kamal (Shakespeare, "King Richard III"), Kadir Mirmukhamedov (G. Bocaccio, "Decameron"), ErkinVakhidov (Goethe, "Faust"), Abdulla Aripov (Dante, "The Divine Comedy"), Sh.Shamuhamedov (Firdousi, "Shahname" and Classics Persian literature).

Department of "Translation theory and practice" is one of the leading chairs of the University, established by the Decree of the first President of the Republic of Uzbekistan "On establishment of Tashkent State University of the Uzbek language and literature named after Alisher Navo'i" on May 13, 2016 is considered to be one of the best departments of the university. Special attention was paid to the issues related to translation, especially training the translators who translate scientific, literary and other literature from Uzbek into English and other foreign languages into high quality and skill.

The translation theory and practice is taught as an independent and compulsory discipline in Tashkent state pedagogical university, foreign languages faculty. The students of this faculty are doing researches by following above mentioned scholars ideas. Some of the talented students published several manuals translating Uzbek folklore into English under the leadership of Professor M. H. Alimova. The dean of the faculty, associate professor A. M. Mamadaliyev is conducting seminar trainings on developing oral translation skills among students.

In conclusion one can say that translation plays important role in the development of society. It can help us to improve the relationship between different countries. Only through the help of translation people can get acquainted with different nation and their culture, one can develop horizon and enlarge view point about the world. The process of translation is developing day by day according to the efforts of outstanding linguists. But sometimes we may observe some drawbacks in this process. In Uzbekistan there are a lot of scholars who contributed to the development of translation theory and practice. Thanks to them nowadays young generation is doing researches on translation following the works of above mentioned scholars.

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