



THE EVOLUTION OF TRANSLATION STUDIES

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Abstrac: *Translation theory is the study of the appropriate principle(s) of translation. Based on a strong grasp of language mechanics, translation theory acknowledges that different languages encode meaning in various forms, but it also directs translators to identify suitable methods of meaning preservation while utilizing each language's most appropriate forms. When the first human couple engaged with one another, the translation process began. Thus, such paradigms serve as the foundation for contemporary, intricate research. Because of this, this page will attempt to chart the theory's growth and application across time, even if the underlying ideas have largely not changed. Additionally, an attempt will be made to determine the optimal method for producing from the SL to TL.*

Key Words: *translation process, translation history, translation theory, translation practice, comparative literature, linguistics, cultural studies, interdisciplinary studies, translation pedagogy, technological advancements, globalization, digital translation, machine translation, translation ethics, future directions*

INTRODUCTION

More broadly, the process of translation began from the moment of the first human being's birth, when he began speaking with his companions and putting his ideas into words. That might be referred to as the original and first translation in history. Later on, when human cultures and civilizations developed, it started to take on the forms that human societies required. As a result of development, several societies started to store their memories in the form of animal pelts or epigraphs on walls that we are still attempting to decipher in our languages. Since it is "neither a theory nor a science, but the body of knowledge that we have and still have to have about the process of translation," some claim that the theory of translation is a "misnomer." The theory of translation is "concerned with a certain type of relation between languages and is therefore a branch of comparative linguistics," according to some opponents.

But the translation theory need to be able to explain and characterize both the procedure and the result. Since the goal is to understand the strategies and "not as commonly misunderstood, to provide a set of norms for effecting the perfect translation," the descriptive method of process investigation is required rather than the prescriptive one. Accordingly, a theory is defined as "an explanation of a phenomenon, the sense of order and system in something observed—it has no



physical manifestation." It is a notion that makes up a phenomenon's internal representation.

Understanding the distinction between a theory and a model also seems to be crucial. A model, on the other hand, is a manifestation of the theory that is an external rather than an internal representation of the explanation of the (phenomenon). It is a physical thing (a text, a formula, a diagram) that represents the concept that the theory embodies.

Consequently, a good model has to have a minimum of these qualities: To show what the phenomena "really" is as opposed to what it seems to be, it must accurately depict the theory, and It must be accomplished by highlighting important aspects of the phenomena that the theory explains. It also has to have a heuristic function, which makes it simple to understand the theory's explanation and facilitates subsequent research that leads to a deeper knowledge. It's accomplished by analogy. Thus, it may be argued that a theory should ideally have the following specific qualities:

- A. Empiricism (the ability to be tested);
- B. ii. Determinism (the ability to be predictable);
- C. iii. Parsimony (the ability to be straightforward);
- D. iv. Generality (the ability to be comprehensive).

THE MAIN FINDINGS AND RESULTS

Since two or more languages will never have perfect counterparts at any cost, these qualities can serve as a roadmap for translators. If these basic yet early paradigms are satisfied effectively and with some flexibility, then the theory of translation will be appropriate to follow. In the past, translation's main objective was to convey the intended texts' meaning. As a result, "discussions about theories of translation are too often concerned with distinctions between prose and poetry, between technical articles on physics and ordinary commercial correspondence, or between literary and non-literary texts." Furthermore, rather than concentrating on various discourse forms, attention has to be drawn to the method or technique involved in all forms of interlingual communication. Since interpreting varies from translating mostly due to time constraints and setting requirements, the philosophy of interlingual communication should not be limited to debates between the two. The translation was viewed as a simple copy rather than as a creative work of science or art. Thus, the meaning that the "early translators" assigned to terms like "faithfulness," "accuracy," or even the word "translation" itself frequently varied significantly. As a result, translation theory developed slowly over time and became crystal clear. According to Amos, "the slowness with which translators attained the power to put into words, clearly and unmistakably, their aims and methods is probably partly responsible for the lack of consecutiveness in criticism." Since "the process of translating can be viewed from so many different perspectives: stylistics, author's intent, diversity of languages differences of corresponding cultures, problems of interpersonal communication, changes in literary fashion, distinct kinds of content,



and the circumstances in which translations are to be used, e.g. read in the tranquil setting of one's own room, acted on the theatre stage, or blared from a loudspeaker to a restless mob," it follows that there are a great variety of theories and sub-theories in the modern era. Because it depends on several fields—linguistics, culture, anthropology, psychology, communication theory, and neurophysiology—theoretical treatment is inadequate. Since the history of translation cannot be fully traced back, it may be separated into four historical epochs to provide a general overview and a brief evolution of the theory:

These include approaches to translation in

- antiquity
- the middle ages
- the Renaissance
- modern times

RESULTS AND DISCUSSION

To begin with, Jews who spoke Arabic were traders and travelers in the Eastern Mediterranean during the fifth century B.C. These businessmen were unable to grasp the classical Hebrew of the scriptures since there were several dialects of the Arabic language. For the benefit of Jews who were losing their ability to grasp ancient Hebrew, Jewish leader Nehemiah had biblical texts translated into Arabic. In the third century B.C., a Greek-speaking Jewish community settled in Alexandria, Egypt, which at the time was the intellectual and economic hub of the Mediterranean region. The Bible's first book, the Old Testament, was translated from Hebrew into Greek. The translation was completed by seventy academics, thus the term "Septuagint" (seventy). Following that, several Greek classics were translated into Latin. The Odyssey by Homer was translated into Latin poetry by Andronicus. Numerous other academics translated several Greek plays into Latin, including Naevius and Ennius. "Roman began to take over many elements of Greek Culture via translation" after that point.¹⁶ Translations made by Rosetta Stone into Greek from Egyptian languages are well-known instances from that era.

The turning points in the history of translation are seen as being Horace's contribution into Latin and Cicero's translations of Plato and other Greek literature. They reached a consensus about sense translation. According to Cicero, "if I translate word for word, the outcome will sound impolite, and if I am forced to change anything about the phrasing order, I shall seem to have departed from the function of a translator." The turning points in the history of translation are seen as being Horace's contribution into Latin and Cicero's translations of Plato and other Greek literature. They reached a consensus about sense translation. If I translate word for word, the outcome will seem impolite, and if I am forced to change the arrangement of words for any reason, I will appear to have abandoned my role as a translator, according to Cicero.¹⁷ Cicero makes a very obvious point in this comment, favoring a sensible approach but cautioning against an overly careful replication of the original work.



Thus, it may be concluded that the fundamental guideline that translations must be comprehensible was established by Cicero's sense for sense method.

CONCLUSION

In conclusion, evaluating translation is a multifaceted endeavor, encompassing not only the assessment of accuracy and fluency but also the consideration of cultural nuances, ethical implications, and the impact on the target audience. It is a process that transcends mere technical analysis, delving into the complex interplay between language, culture, and meaning. While there is no single, universally accepted approach to evaluation, the various methods and frameworks presented provide valuable tools for analyzing and assessing translation quality. From linguistic analysis to cultural sensitivity, from functional equivalence to reader-response, each method sheds light on different aspects of the translation process.

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