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TRANSLATION HISTORY
(EUROPE AND CENTRAL ASIA)

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**ТАРЖИМА ТАРИХИ
(ЕВРОПА ВА МАРКАЗИЙ ОСИЁ)**

Ўзбекистон Республикаси олий ва ўрта махсус таълим вазирлигининг мувофиқлаштирилган кенгаши ва ЎзДЖТУ илмий кенгаши томонидан чоп этишга рухсат этилди.

Тошкент - 2008

Ушбу китоб таржимонлик соҳасига қизиққанлар, олий ўқув юр்தларининг таржимонлик факультетлари талабалари учун мўлжалланган. Мазкур дарсликни ўқувчи таржиманинг қадимий замондан бошлаб ҳозирги давргача ривожланиши, таржима соҳасига ҳисса қўшган Европа ва Марказий Осиёнинг машҳур таржимонлари ҳақидаги маълумотга эга бўладилар. Таржима тарихи фанига бўлган талаб ва қизиқувчиларнинг сони ортиб бораётганлигини ҳисобга олиб, мазкур дарслик қайта нашр қилинмоқда.

Настоящая книга предназначена для студентов переводческих факультетов высших учебных заведений. Читатель ознакомится развитием перевода с древних времен до настоящего времени в Европе и Центральной Азии, а также переводческой деятельности знаменитых ученых-переводчиков. Учитывая требования и интерес многих читателей, данный учебник переиздан.

The present book is designed for the students of translation faculties of higher educational establishments. A reader of the book acquaints with the development of translation from the Antique period till the present time in Europe and Central Asia and also with the translation activities of famous translator-scientists. Taking into consideration of demands and interests of many readers this book is republished.

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Муқаддима

Бутун жаҳон олимлари таржимага ўз ҳиссаларини қўшиб келишмоқда. Бироқ таржима тарихи фани бўйича дарсликлар ва ўқув қўлланмалар етарли эмас.

Таржима тарихи дарслиги Ўзбекистон Республикаси Давлат таълим стандарти, намунавий ўқув дастури ва ишчи ўқув дастурларнинг мавзулари асосида тузилган. Дарслик ўқув режадаги таржима тарихи фанига ажратилган 48 соатга мўлжалланган.

Таржима дунёнинг турли бурчакларида ривожланиб бормоқда, шу билан бирга янги асрда ҳам ривожланишда давом этмоқда. Таржима тарихи фани турли фанлар, жумладан тилшунослик, адабиётшунослик, тарих, антропология, психология ва иқтисодиёт фанлари каби ривожланмоқда. Таржима тарихи фани бўйича бизнинг мамалакатимизда ҳам кўплаб олимлар иш олиб боришган ва олиб боришмоқда, лекин таржима тарихига тегишли бўлган айрим масалалар ҳали-ҳануз ўз ечимини топа олмаяпти. Шу сабабли ушбу дарсликнинг мақсади таржима тарихи фанига ўз ҳиссасини қўшишдир.

Мазкур дарслик инглиз тилида яратилган илк китоблардан бўлиб, у чет тиллар университетлари ва институтлари таржимонлик факультетлари ва бўлимлари учун мўлжалланган. Бундан ташқари дарслик олий таълим муассасаларининг таржимонлик курслари учун ҳам фойдалидир. Таржима тарихи дарслиги қадим асрлар, ўрта асрлар ва ҳозирги давр таржимасининг ривожланиш босқичлари, таржимонлари, таржима принциплари ва таржимага оид бошқа маълумотларни ўз ичига олади.

Биз умид қиламизки, мазкур дарсликда ёритилган маълумотлар ўқувчиларга, талабаларга ва ушбу фанга қизиқувчиларга манзур бўлади ва ёрдам беради. Баъзи сўзлар ва иборалар таржимаси ушбу китобнинг “Луғат” қисмида берилган.

Муаллифлар ушбу дарсликни яратилишида ўз ҳиссасини қўшган америкалик профессор Анчел Дугласга ўз миннатдорчилигини билдиради.

PREFACE

More and more scientists around the world are adding theoretical knowledge to translation. However, the available textbooks for such sources are very few. Translation developed in many parts of the world and is clearly destined to continue developing well into the XXIst century. Translation studies bring together work in a wide variety of fields, including linguistics, literary study, history, anthropology, psychology and economics. Scientists have been working at history of translation during many years. But many problems of the history of translation have not been investigated yet. Therefore the aim of this book is to study the history of translation and the development of its theory, features of translation which were developed during centuries. This book is the first textbook designed to the translation faculties and departments of the universities and institutes of foreign languages. It contains information about antique period, middle ages and other centuries up to the present time. For the lack of information the antique period of translation in the East still remains obscure. The book «History of translation» is intended for the students of the foreign language faculties. We hope the topics and problems which were highlighted in the present book will help the readers, students and those who are interested in translation to master the different peculiarities of translation and the historical development of it. Some key words and terms concerning with translation were given in the Glossary of the book.

The textbook will be generally useful to translation courses in universities and colleges of higher education. The authors have no doubt that every teacher and student of translation and of English will find much in it which they can use with profit. We have tried to take into consideration the latest achievements in linguistic science made in our country and abroad.

The authors thank Professor Anchell Douglas for his help and will welcome any comment and criticism that will help to improve the book.

The Authors.

CHAPTER I

HISTORY OF TRANSLATION IN EUROPE

§-1. TRANSLATION OF THE ANTIQUE PERIOD IN THE WEST.

Translation plays an important role in the cultural development of mankind. Translation acquaints with the life, mode of life, history, literature and achievements of science of other nations. The first historical stage of development of translation began from Antiquity. Greece spread great culture, which was inherited by the Romans. Romans took a lot from the Greeks. The translation of literary works is a form of cultural intercommunication. Famous Roman writer Cicero translated speeches of Greek orators into Latin without breaking the norms of the language. Mostly translators of the Antiquity used exact translation. As it's known, the history of Middle Ages, in its early stage, was tightly connected with the expansion of Christian teaching. The Bible was translated into many local languages and it was stipulated to be reformed a movement. It should be noted that the translation of the Bible into the languages of European nations played a great role in the final forming of their literary languages as well. In the epoch of feudalism translations of religious texts were rather widely spread and distinctly reflected the principle of a word for word translation, which was contrasted with the principle of free translation. Such first historical stage in particular those interrelations which by means of translation were established between ancient Greek and Roman cultures. As it is known, Greeks created a great culture, which reflected in their language and literature while Romans inherited a lot from the Greeks. The translation of the literary works was such a form of cultural intercommunication which exceeded the bounds of purely linguistic relations assuming a definite ideological character. In this case the country giving cultural values - Greece - stood at a high cultural level and therefore in the works of Greek writers Romans saw the opportunity at enriching their own language and literature.

From this point of view the problem of literary translation was theoretically put forward in Cicero's, Horatius' and Quintillion's statements about the best translation. A special importance in this respect presents Cicero's statements.

A Famous Roman writer, an orator of the 1st century BC - Cicero translated speeches of Greek orators, Escheel and Demosthenes into Latin without breaking the norms of the language. According to him, he preserved the meaning and the construction of originals, «their physiognomy», but he followed the specificity of the Latin language in choosing words. Therefore, he did not translate the text word for word, but gave the meaning and the power of words as a whole unit. «I thought that a reader would demand from me the exactness» said Cicero and

translated the works of the Greek authors in this way, in order to reproduce all their dignities in translation (i.e. to preserve the form, contents and succession of thought).

As one of the examples of the practical usage of this principle can be considered a famous poem by Roman poet Catullus - an imitation of prominent ancient Greek poetess Sappho. The first three stanzas of this poem present a stanza, which was substituted by Catullus' own poem, which is the same with sapphian stanza by its character. Cicero, Quintillion and Pliny considered translation extremely useful exercise and persistently recommended all people, who wished to become writers or orators, to exercise in translating. Famous Roman poet Horatius in his treatise «About poetical art» laughs at translators who slavishly try to translate word for word. Since the Romans thought that the most important thing in translation was to give the meaning and the power of the original with which they easily dealt. The same can be said about the writers of the following centuries. This, of course, belongs to the works of secular character, since religious texts required from writers respect and fear from God. Despite this, free dealing with the text of Bible can be observed, - e.g. the Greek translation of the old Precept done by Simmahome in the 2nd century BC and the Latin translation, done by Hieronymus from ancient Jewish in the 4th century AD. The latter affirmed that the thing in translating was to give the meaning of the original text. For this purpose he referred to Cicero's authority as well, directly declaring that his task was to translate not word for word but thought for thought. Undoubtedly, the intention of putting the idea and contents of the original in the forefront was in the basis of this principle and therefore the translation primarily showed the reflection of a translator's ideological purposefulness. Here one should also note the circumstance, indeed, the interrelation of ancient Greece and Rome in the field of translation confirmed, that a «giving» country possessed a richer culture than «taking» one, but this principle is not always observed. If, historically, a translation really enriched the culture of a translator's nation helping him to rise to a higher stage and from the point of view of historical development, even to follow the very «giving» country, but then in the new centuries and, especially, in our time the translation doesn't imply a spiritual poverty of «taking» country, though now it enriches its culture. Nowadays, the translation is a means of exchanging cultural values by means of nations' intercourse and most of the translations at present, on the contrary, serve as an indicator of a high level of nations' culture. The historical serve of literary translation in the West, Russia and Georgia gives a reason for such conclusion.

Roman poet **Quintus Horatius Fluccus** (65-8 BC) was against rendering word for word translation. *He says a faithful translator should render sense for sense.*¹

¹A. Lefevere. Translation/Culture/History. Australia.1998 p. 43

Aurelius Augustinus (354-430 AD) was a church father, theologian and writer. He says that knowledge of foreign language is necessary. A translator very often misses the real sense when he is not very learned. *The real sense is not established when translating takes into account according to the sense but also syntactical features are simply not acceptable in Latin usage.*²

Marcus Fabius Quintilianus (35-96 AD) was an orator, a lawyer and a teacher. *He writes that Romans express themselves and differ from the Greeks, when they translate they are allowed to avail themselves of the best words.*³

Gaius Caecilius Plinius Secundus (61-112 AD) was a Roman writer and a polymath. *He points out that it is very beneficial to translate from Greek into Latin and from Latin into Greek. The vocabulary of both languages is rich. Stylistic figures and resources can be used for further development. The translator does not use the beautiful features of the text.*⁴

Touching upon the Greek-Roman Antiquity, we open a really inexhaustible world of Greek-Roman culture for ourselves. The universal gift of a small Greek nation gave them the highest place in the history. Roman culture, subjected to the influence of Greek culture, gave the world the highest standards of poetry, prose, and architecture. Despite the loss of Greek-Roman heritage, one can get more information about the Greek-Roman Antiquity than about any other ancient civilization. Beginning from the Renaissance, lots of books were written about Greek-Roman culture and history.

Other countries could not achieve the level of Greek-Roman people for thousands of years after the downfall of the Greek-Roman Antiquity. Many Greek-Roman standards of literature, art, and philosophy are set to be as a unique and invaluable cultural heritage.

Ancient Greek culture was preceded by Crete-Mycenaean civilization. It achieved the highest level of development in the XIII BC. No other ancient civilization but Greece had such great literature. During hundreds of years up to the I century BC when the Roman growth was observed, Greek literature could not be compared with literature of other nations. The translation into Greek was not developed well. From the III BC we find out the translation, made during the epoch of Alexander the Great, though Greek colonization of Mediterranean began before the foundation of Greek-Macedon Empire.

We do not know any work of literature of classical and early Hellenistic time in the Greek language that is a translation. One of the reasons of bad translation activity is widespread of the Greek language at the beginning of Hellenistic period (the end of IV BC). The Greek language was set so firmly that after conquering those lands by Romans, the language was not forced out by Latin. Romans (merchants, soldiers and officials) often used the Greek language,

² A. Lefevre. Translation/Culture/History. Australia. 1998 p. 13

³ Op. cit. p 21

⁴ A. Lefevre. Translation/Culture/History. Australia. 1998. p. 19

speaking with Karphagen, Egyptian, Syrian, Jewish and other peoples. The Greek and Latin languages were penetrated far into the East. Some Indian kings knew the Greek language too. Such Roman historians as Pobilious, Diode, Appyan, Gerodian, Phlaviiy wrote in Greek.

Ammyan Marcellin was Greek, but wrote the history in Latin in the IV BC. He used some Greek phrases and then translated them into Latin word for word. "Haldeic antiques" was written in Greek by Babylonian priest Beros, "Egyptian antiques" - by Heliopol priest Manephon. They had to use adapted translation.

Although the Greek people were very proud, they had a great interest trying to know more about other peoples. So the monumental work of Herodotus was appeared. He traveled a lot, getting information from other countries, though the basis of his book is the description of Greek and Persian War. Almost a half of the book includes the events taken place out of Greek world.

Greek historiographers had to use the local translators. It was found in the books of Xenophon "Anabasis", in the novel of Phlavious «The life of Tian Appolonius». So, we see that in Greece many translations were done by foreigners, not by the Greeks.

The first information of literal translation into Greek is connected with Egypt. During the reign of Greek-Macedon king Ptolomey II (285-243 BC) the Bible was translated into Greek perfectly. That great event makes us think that up to the III century in Alexandria the translation works had been already carrying out. Egyptian literal texts were translated with the help of adaptations or retelling (The Greek legend of Egyptian goddess Tephnun, Fairy-tale about Nectaneb, Prayer to Isisida).⁵

As the number of Greek-Macedonians was insignificant in comparison with the local inhabitants, Lagids resorted to the help of the translators, especially during the first decades of their reign. Translators took part in clerical work, translated the speech of Egyptians for the kings and also translated orders, messages and reports for the Egyptian people. Some Greek word for word translations of the Egyptian Official Documents were kept till our time. So as we see, if in literal translations Greek translators tried to use adapted translation, then in the translation of the official documents they used a maximal, word for word accuracy. The existence minimum of 2 ways of translation means an exact understanding the purposes of translation.

Greek translations from other literature, not taking into account the ones pointed before, had not been kept, but it was known that there were Greek translations of books on Astrology, Medicine, Astronomy, and Traveling.

At the end of the II century BC the book of Jesus «Wisdom», a son of Syrah, was translated into Greek.

Some liveliness of translation activity in Greek, as a part of Roman Empire

⁵ О. Семенец. История перевода. Киев. 1956. стр. 38

is seen in the set of antiquity. On the one hand, it was caused by spread of Christianity, but on the other by weakening of the relations between Western and Eastern parts of the Empire.

Eutropiy's book named «Abridgment of Roman history» was translated into Greek. Eutropiy, possibly, was a Greek, served as a personal secretary of the king Valent (328-378 A.D.). His historical work was very popular, because its language was short and easy.

Greek lexicography began in the classical epoch, but in the epoch of Hellenism it was highly developed.⁶ The dictionaries of difficult and old words were made up. Aristophanes from Byzantium (257-180 BC) made up a dictionary of attic and lacon dialects; Aristech and Apollodor, his followers, wrote etymological dictionary of the Greek language. Pamphil in the II century wrote big lexicon consisting of 95 books, but it was lost. For lack of information concerning the dictionaries of two or more languages reaffirms that Greek people did not translate a lot. Taking into account that a great number of Greek heritages were lost, we can only suppose that the dictionaries existed.

Rome was found in Lacium on Palatine hill in 753 BC. During the reign of August active and progressive policy of whom made this state-city a center of the whole Italian power in the III BC. In the II BC king Trojan maximized the borders of the Empire. But in the IV BC it was separated into Western and Eastern parts. Western part suffered downfall in 476 BC, but Eastern one existed till the XV century. Latin dominated in Western part and the Greek language in Eastern part. Contacts of Rome with Greece began long before conquering Greece. During the reign of king Pyre who conquered Italy in the III BC, the Greek language was set to be the main one, because he did not understand Latin and needed interpreters during the wars and etc. One of such translators was Gay Asiliy, mentioned in scripts, who had a high position in the Roman society.

Liviy Andronic (200-275 AD) was a first translator and a founder of Roman literature. He was a Greek man and taught children from the noble families to Greek and Roman languages. There is little information about him. According to the old tradition, Liviy Andronic is called as the first Roman poet. But it does not mean that poetry did not exist before him. It really did and developed, but orally. The main contribution of his was the translation of Homer's works into Latin («Odyssey»). He had some difficulty in his translation as Andronic had to make his translation close to Roman life, its culture and reality. He used Roman color, so Latin ones named Greek Gods. He also used new words that could transmit the Greek reality and means, which did not exist in Rome. Therefore, Andronic was a founder of adapted translation, which became very popular in Rome. That translation was a compulsory book in schools till the reign of August. Andronic was an author of the first hymn for divine service. He also translated Greek

⁶ О. Семенец. История перевода. Киев. 1991. стр. 57

comedies and tragedies. But they were lost till our time.

By the II BC Rome won the war with Karphagen and became the strongest Power of Mediterranean. There were people that put some changes into culture, literature at that time.

Quintus Ennius⁷ (239-169 BC) was either a writer or a translator. He knew 3 languages: oxic - his native language, Greek and Latin. His translation activity was very extensive. He translated Greek plays, mostly tragedies of Euripides. Enniy translated «Holy history» of Eugereme from Greek into Latin, and the poem of Epiharm. He knew Latin perfectly and did not use word for word translation, but tried to reproduce the main meaning of the book. He used the method of contamination, i.e. the inclusion of cues, characters and extracts from other Greek plays into one play, based on the Greek original.

Tit Maksiy Plant⁸ (III-II BC) was a famous comedy writer, however his works were based on Greek characters. He also used the method of contamination.

Publius Terentius Afer (?190-?159 BC) was a comedy writer too. He was a slave of the senator Terence Lukin. Thanks to Terence's gift and beauty, he got an education as a freeman and then received a freedom. He was a very prolific dramatist and translator. Terence translated 108 comedies of Menander. His creative activity was very popular in Europe from the time of Renaissance till the XIX century. Terence was a founder of Realistic drama, Vergil of Roman comedy. So we can affirm that the direct influence of translation and remaking of Greek works were the base of Roman literature in the creation of great works.

The development of translation activity in Rome was the result of the influence of the Greek language on Latin. The Greek language was in honor among the noble society. For instance, the Emperor August wrote his messages as in Latin so in Greek, the Emperor Claudy wrote only in Greek, Adrian preferred Greek instead of Latin even communicating with people, Mark Aureli wrote his Reflections in Greek, etc. Well-known scientist A. F. Losev gave the common characteristics of the Latin language in comparison with the Greek language, visually demonstrating all the difficulties of Roman translators. He says that the Greek language was very soft and delicate. Latin, on the contrary, was very active and aggressive. It was developed in the military sphere, but was poor in the sphere of love, beauty. That's why Roman poetry was poorer, stiffer and more efficient than the Greek one.

Marcus Tullius Cicero (106-43 BC) was a Roman orator and a philosopher. He decided to take speeches written in Greek by great orators and he translated them freely into Latin. He could use the best expression in common usage and he could also coin new expressions, analogous to those used in Greek

⁷ Encyclopedia of Britain. London. 1995. Volume 3

⁸ Encyclopedia of Britain. London. 1995. Volume 5

and the people no less received them as long as they seemed appropriate. So it will not be necessary to render the Greek term by means of a Latin word that is a calque of it. We should find common word that says the same thing. Where the Greeks have one word he uses more than one if can't translate. Cicero was also a bright figure in political and literal history of Rome. He put into order and created norms of the Latin literal language, also touched upon the theoretical problems of translation. When he was 16, he translated an astronomical poem of Arat - «Phenomena» from Greek. In 32, Cicero translated Xenophon's «Housebuilding», Plato's «Protagora». He had his own style of writing and in his works he often gave some advice. For instance, he said that to be a good orator, one had to translate the works of famous Greek orators in written form. In the creative activity of Cicero there is a translation into Greek that occurs for the first time. His friend Attic translated his poem «About my consulate into Greek». Cicero did not like word for word translation. He thought that such translations show the poorness and weakness of the language of the translator. He paid much attention to the meaning of the translation.

Gaius Valerius Catullus (84-54 BC) was famous among the poets. He was the first lyric poet. Greek influence also touched on his activity. He translated the poem of Klamath «Hair of Bernie». According to the found extract of that poem, Catullus showed himself as a brilliant translator, not using word for word translation.

By the end of the I century BC Roman literature mastered, practically, all genres of Greek literature and began to develop independently.

The other Roman poet whose name was **Horatius** (65-8 BC) also attracts our attention. He began writing poems in Greek earlier than in Latin. His Latin poems were based on Greek variants. He was against of either word for word or free translations. In his messages Horatius gives advice concerning the use of neologisms, creation of new words on the basis of Greek ones (Latinization).

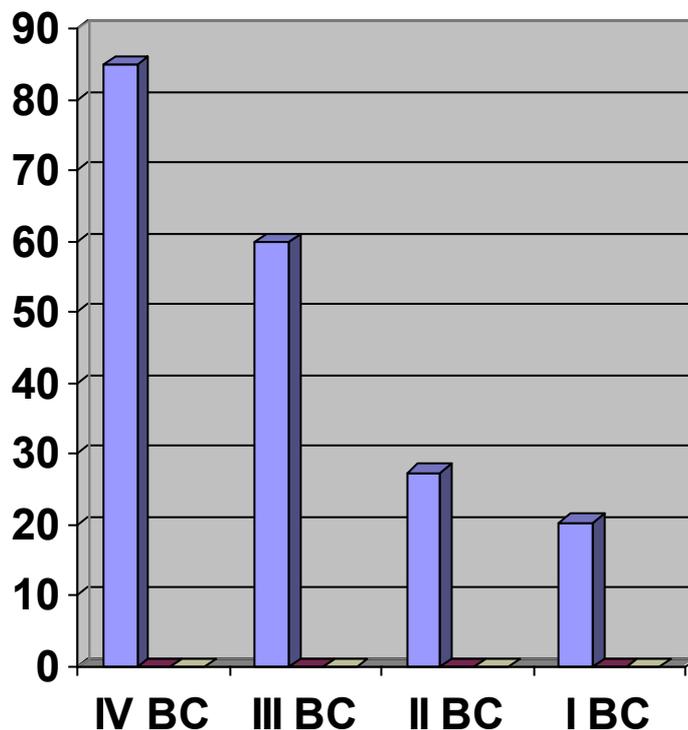
Publiy Vergiliy Marion (70-19 BC) was a poet of the golden century of the Roman literature. He also used Greek poems or made them a basis. Gellyy compared his works with Greek originals, analyzed them. The works of Gellyy are interesting, because the criticism of the translation began to be appeared. He comes to conclusion that the translation will always give way to the original, even if such a poet as Vergil undertakes to do it.

By the I century BC poetic translation was excluded by prosaic translation. After the epoch of August, the Roman literature steps into a new period of translation. Almost all genres of the Greek literature were mastered and many classical works were created which could compete with Greek works. Mass reader was loosing the contact with cultural heritage of Greece and often had to use the translations. Literature was divided into elite (poetry, chamber rhetoric) and mass (novels). Only the following novels are known: «Golden ass of Apuley», «History of Apolonyy», «The king of Tyr», the translation of «The diary

of Trojan War» of Dictus from Crete based on retelling, the translation of «The history of downfall of Troy» of Dares from Frigiya. The latter was very popular in the Medieval Europe; even it was translated and adapted into many languages.

Development of translation in the antique period.

Table 1.



Conclusion: By the end of the I BC, Roman Empire included quite considerable part of Britain, modern France, the Netherlands, Switzerland, a part of Germany and Austria, Bulgaria, Greece, Spain, Romania, Yugoslavia, North Africa, Syria, Palestine, Small Asia. It means that the Empire had a long and constant contact with a great number of people. At the beginning of the conquest, there was a need for translators during latinization of the provinces. Translators were busy with laws and orders of Roman authorities.

In the III BC barbarians conquered the Roman Empire that caused the necessity of the translators again. They just carried out common problems but not a confidential talk. Such great emperors as Julius Cicero and August always had the translators in all spheres of their activity. Many nations, Rome contacted with, were in a lower cultural position. The translation in provinces was not highly developed; it was an auxiliary, communicative translation. The situation was changed after the spread of Christianity.

In chronological frames of the Ancient World there were almost all types of translation activity from different types of oral translation to variety types of written translation. Oral translation was used in diplomatic practice, trade and military service. Written translation was divided into communicative and artistic. The first one included translation made in the kings' offices, translations of orders, diplomatic negotiations. As the social-economical and political development of Ancient civilizations was irregular, so the development of the translation was irregular too. That's the reason of both professional and non-professional translators. Mostly, non-professional translators of the ancient world were enlighteners, very often poets.

In written translation one can see word for word translation, morphemic, adapted translation, retold translation or in other words realistic translation. Artistic (translation of poems) and prosaic translations are known in Antiquity. There were not any attempts yet in the theoretical comprehension of translation phenomenon. But in developed philology and literal criticism of antiquity there were principles of the comparative analysis and of translation criticism. Translation was understood as some kind of literal activity. Translation played a great role in the qualitative development of culture on the basis of other cultures and influenced on the traditions of all ancient civilizations.

Questions:

1. What was the attitude of Roman and Greek thinkers to translation?
2. What books were translated into local languages from Latin?
3. Can you name the translators of Antique Period?
4. Do you know any dictionaries made up in BC?
5. Who translated Homer's "Odyssey" in the II century BC?
6. How did Cicero describe a translator's work? What was his motto?
7. Who were Simmahome and Hieronymus?
8. How many principles of translation were used in Antique Period?
9. Can you name any works which is called literal translation?
10. What religion influenced on translation (Antique Period)?

§-2. Translation in the I -VIII centuries

The I century was full of rapid events in the result of changes by Monarchy. That time a golden century of Roman literature opened. So the purposes and circle of translation literature were enlarged. Owing to the

translation new genres of literature, differentiation of its stylistic means were mastered.

Romans occupied Britain in the I-V centuries. Certainly, they had contact with local Celtic population. No any other concrete information about translation activity of that period was found out, but there is no doubt that the Romans had to have translators. In the contrast to many other Roman provinces, Britain did not have such romanization as it was in Spain or Galley. Christianity came in the II century and in the V century there began German migrations, from continent to Britain. Augustine, an archbishop of Canterbury, founded the first monastery. Monasteries played an important role in supporting and spreading the spiritual culture in Britain and Ireland.

In the IV century the work of Iso «Flavor Judaic War» was translated into Latin. It describes the uprising in Israel against the Roman Empire.

IV-V centuries AD are the beginning of the transitional period from Antiquity to the Middle Ages. After the reign of Constantine the Great, Roman Empire takes Christianity. Then barbarians conquered it and the Empire suffered destruction, cultural and economical decadence, ideological change and etc. Many centuries later Europe woke up after the cultural sleepiness.

In IV-V AD New Greek civilization had a violent growth. It was clear that Crete-Mycenaean civilization had 2 types of writing: hieroglyphic and linear. The scholars deciphered just the scripts with linear letters. Those scripts bore more everyday and household character. The literature was not highly developed.

Anicius Manlius Severinus (Boethius) (?480 - ?524 A.D.) was descended from rich and noble family. He got education in Athens and during his military service he was put to death. In prison he wrote his famous work «Consolation in Philosophy» which was popular in the Middle Ages. Antique education and new Christian consciousness were combined in him. Boethius intended to translate Aristotle and Plato's works into Latin. His junior contemporary Cassiodorus said, that thanks to him, Roman people knew Ptolomey, Aristotle, Archimed, Pythagor, and Euclid. He made the Greek language understandable and transparent. According to words of Cassiodorus, Boethius translated a lot and abundantly. His translations sounded quite natural in Latin. Boethius translated literature of Greek Philosophy, not the belles-lettres. After loosing the contact between two parts of Roman Empire, there was a fall of literacy, lack of the learned and experts on Greek.

The necessity of such translations was keenly observed, especially as Roman was always based on the imitative translation. Many translations of Boethius were not kept till our time, however we know that his works had a great influence on the thinkers both of the Middle Ages and of the Renaissance as well. For instance, Daunte in his «Divine comedy» puts Boethius among famous sages.

Flavius Magnus Aurelius (Cassiodorus) (?490-585 A.D.) was descended from the noble family. He was a highly educated man, held a high position in the

society. «The history of Ghettos» is one of his favorite works. He organized the translation of Joseph Flavor's «Judaic antiques» and «Against Apion» from Greek into Latin.

In the VI century langobards conquered Italy and it, practically, paused cultural development for about two centuries.

«Cura Pastorales» («Pastoral Care») an immensely popular medieval text was written by Pope Gregory the Great (590-604). It was one of those selected for translation and dissemination among his people by Alfred the Great. Alfred's purpose was transparent; the book gives advice on Christian responsibilities and lays a heavy stress on the importance of education.

VII-VIII AD, the period of the deepest cultural fall in some highly developed cultural centers of Europe if we compare with late antiquity. Kingdoms, formed in the place of former Roman provinces, had already lost cultural values, obtained from great antique heritage and new culture began to develop. As a matter of fact Ireland turned out to be a keeper of many cultural traditions that never had any cultural contacts with Rome in fact.

In the V century Patricia, the son of an official in Roman Britain brought Christianity to Celtic Ireland. In the VIII century Normans conquered Ireland, but by the IX century Irish people won the freedom. St. Patricia was a founder of Irish learning. Latin was set as a language of church. There were scriptures and libraries in monasteries, where the monks rewrote secular and sacred literature. Scientists counted three main waves of influence on the continental Europe and England. Mainly they preached the religious and such knowledge that was already forgotten in Europe long ago.

By the Middle Ages we understand a domination period of feudal relations. The term «middle ages» appeared in the XVI-XVIII AD in order to define a period separating the Ancient World from the New Time.

As it's generally known, in its early period medieval history closely connected with spreading Christian apprenticeship. That time Christianity was social and cultural factor of big historical importance in the West. The influence of Christianity depended on translation and it was spread among religious texts, mainly in the Bible. But it should be noted that the role of translation, in general, sometimes was humble by force of some peculiar features of feudalism periods: condition of isolated natural economy and, above all, linguistic isolation of independent principality prevented from learning foreign languages and translation of foreign literature. Catholic Church of Rome favored spreading of the Latin language in all parts of its authority. Latin played as a role of peculiar international language for the clergy and closely connected with its educated, high strata of society, preventing those national languages from development.⁹

Obviously, trust in translation is most important where the most central

⁹ Encyclopedia of Britain. London. 1995. Volume 1

text of a culture is concerned. It may just be possible that the West had paid so much attention to translation because its central text, the Bible, was written in a language it could not be readily understood, so that it was forced to rely on translators to legitimize the power.

Hieronymus (Saint Jerome) (347-420 AD) was a church father, translator, historian and polemicist. *He translated not word for word in his translations of Greek texts but sense for sense. Cicero was his teacher. He writes if he translates word for word he produces nonsense. He says «If I have to change something in the order of the words or their sound I could be accused of failing in duties as a translator. I have always translated the sense».*

St. Jerome says that one word should be translated by one word, where even the order of the words is a mystery, where a construction that has not been refined with great art often carries more than one sentence. However, St. Jerome also admits that other texts should be translated in a different manner, so we see he did not always follow his own precepts.

Trust is one thing, expertise another. Not only does Huetius point to the ever present gulf between theory and practice, between what translators profess to be doing and what they actually do, he also suggests that trust need not be absolute in all cases. Translators can be trusted more with texts that are not central to the culture as a whole since they can only do limited damage at worst. Or to put it simply in text - linguistic terms: different types of texts need to be translated in different ways.

Translators in the West have held Greek and Latin works in high esteem, as representing the expression prestigious culture within the Western world view, they have treated other cultures, not enough to enjoy a similar prestige, in a very different manner indeed.

In the pre-linguistics period of writing on translation, from Cicero through St. Jerome, Luther, Dryden, Tytler, Herder, Goethe, Buber, Schleiermacher, Ortega y Gasset, not to say Savory, there was an opinion between literary and free, faithful and beautiful, exact and natural translation. Translation in that remote epoch could be observed, for example, in the creative activity of one of the famous statesman — Alfred the king of Wessex. He translated specially chosen works from Latin into the Wessex dialect of the English language for the purpose of enlightenment. It is typical that the translation of the Bible into local languages was stipulated by a reformed movement - a blow to Catholic Rome's prestige and social economical progress in the Western European countries followed by the collapse of feudalism, the rise of national cultures and the epoch of Renaissance.

Bible, translated into local languages, gave people an opportunity of taking part in the discussion of religious problems without the interference of the Roman church, rejecting last dogmas and breaking a way from the Roman church itself once and for all. For instance, Angels gives the following characteristics to

Martin Luther's translation of the Bible into the German language: «Luther gave a powerful weapon into the hands of plebeian movement by his translation of the Bible.... . Peasants comprehensively used this weapon against princes, priests and noblemen».

People, who struggled for free and cheap life was essentially caused by economical and social interests, contributed the registration of European countries into the great countries and the creation of national cultures, especially after the overturn happened in the Renaissance. The translation of the Bible and other religious texts contributed to all of these. One should note that the translation of the Bible into the languages of European nations played a great role in the final forming of their literary languages as well. As it was mentioned before during learning Latin texts confirming word of the local language was written over each Latin word. A careful and respectful attitude towards the text gave a birth to such an extreme correctness in relation to the original which can be called an over-literal rendering and word for word translation. This will become very clear, if imagine high literary qualities of the Latin original and literary unpolished and at the same time pedantic character of the text, translated into the local languages. Many translators didn't realize the difference between the languages, syntactical mistakes and misunderstanding of which let the supporters of free translation to criticize the principles of the pedantic translation. In the epoch of feudalism such translations of religious texts were rather widely spread and distinctly reflected the principle of a word for word translation which was contrasted with the principle of free translation already accepted in ancient Rome. Here, one should note that the books (of a secular character in the Middle Ages as tales of chivalry, spread chiefly among aristocratic circles) were translated quite freely and the principle of word for word translation was not followed. Thus, in the history of the western translation from the very beginning, there arose two main principles of art of translation, obvious and concealed struggle among which was carried on until recently. One should say openly that many separate considerations which are expressed by polemicists about any translation nowadays, though sometimes not consciously have in their root one of these principles. The difference of opinions concerning the problem of translation on the border of the Middle Ages and the Renaissance was expressed in the statements of a great English scientist Rodger Bacon and a great Italian poet Dante Alighieri. Rodger Bacon in his work «Opus Majus» (1266) demanded a serious study of languages and science, which would give a translator an opportunity to understand the original correctly. At the same time he expressed his disagreement towards the distortions of Aristotle's works by translators. Since Aristotle was one of the great authors of Middle Ages, it is clear that his works had to have a great importance.

As for Dante, in his famous treatise «Pir» he expressed a pessimistic opinion to the problem of a poetic translation. According to his opinion, no element

*which creates a harmony in the musical basis of a poem, can not be translated from one language into the other without the violation of harmony and charm of the whole poem since the form of a poem is closely connected with the language and inseparable from it.*¹⁰ In this statement, in spite of his unjustified pessimism, there was all idea about peculiar organic link of poetry with the language of a poet, which was important for that time. It followed the demand of establishing analogous link between a language and poem in the poetical translation and this led to the correct principle of translation. It is interesting, that such specific views were also expressed later on. A great Spanish writer Migel de Servantes put the following words into the contents of «Don Quixote»: *«However, I still keep to the same opinion, that the translation from one language into the other, it only is not the translation from Greek or Latin whatever the essence tsars of all languages might have - it is all the same that a flamed rug on the inner side: figures are visible, but an abundance of threads makes them less clear and there is not that smoothness and that colors which we enjoy on the right side and then in order to translate from languages easy neither easy and unnecessary copyist nor for typist».*

In the VII century monks from Ireland came to Italy. They brought their own libraries with them. They enlightened Colombian, Comgal, Cumin, Dunganbrought, the works of Aristotle, Demosthenes, Cicero, Gracie, Vergili, Lucretius, Ovid, Venal, and etc. Irish monks opened new schools, rewrote the manuscripts and were possibly busy with translations into Latin. The activity of Paul Deacon, who created «The history of Langobards», shows the gradual development of education in Italy. The most important thing was that Irish people knew Greek and could translate Greek works into Latin. In the VIII c., because of the Norman raids, Irish scientists began to move to the continent. As they were emigrants and more learned, they were not met friendly.

The history of the state of Franks begins from the end of V century when Gallia - a province of the Roman Empire was conquered by German tribes in which the Franks were the main ethnic element. Under the Merovings, the first dynasty of Frank kings, the country was quite an amorphous formation, but under the Carolings (from VIII century) it turned into the empire that comprised the territories of modern France, Belgium and the Netherlands and significant parts of modern Germany, Switzerland and Italy. It was only after the collapse of the empire when the development of France and Germany commenced. The Capetings, a new dynasty managed to create a powerful centralized state and ruled France for 600 years, and under the conditions of the Middle Ages promoted political stability and a positive effect on economic and cultural development.

For several centuries France set the tone in the spiritual life in Europe.

¹⁰ A. Lefevere. Translation/Culture/History. Australia.1998. p.67

Historical conditions were much more favorable for the development of France, than for any other country of Europe. France had never been a periphery of the ancient world and after the collapse of the Western Roman Empire it could make use of many achievements of the declined civilization. It had had to ward off the encroachments upon its territorial integrity (the Gunns in V c., the Arabs in VIII c.). But never had France struggled for the existence of its statehood, as it was in Britain or Spain.

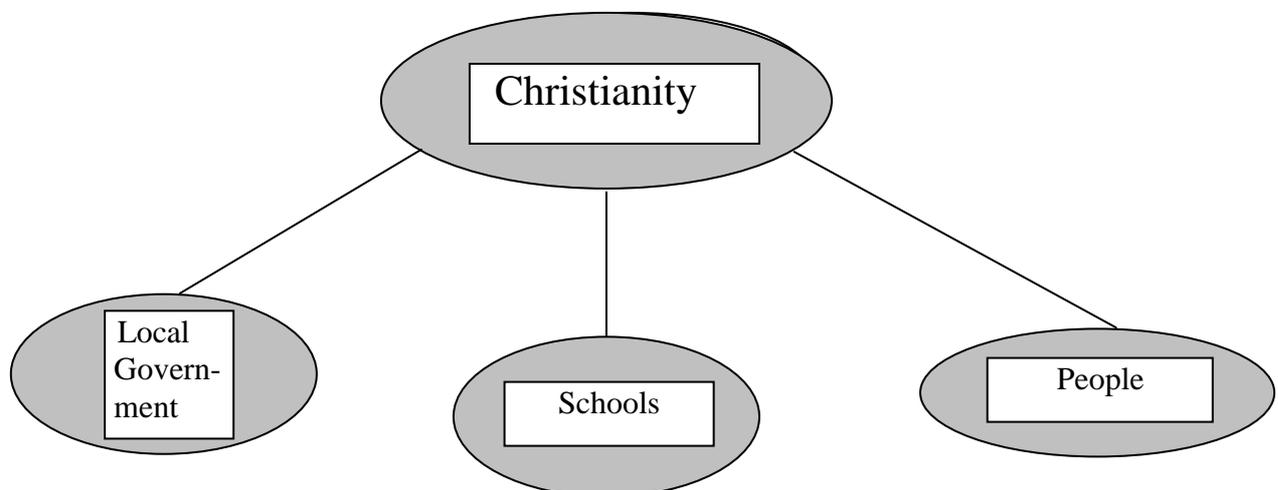
The first free rendering in verse form was found in the scripts of Bede. He was the most famous author of his time. Besides Latin, he knew Greek and old Jewish languages. Bede was the monk and was busy with interpretation of ecclesiastical writings, based on the works of Amvrosious and Augustine. But the main work of his was «Ecclesiastical history of English people», which was translated in the king Alfred’s time. That book was the only literal source of the history of England in the early period. In 735 Bede began translating «The Gospel», but did not finish. Actually, the translation of «The Gospel» was the starting point of the translation activity in England, which started the English Prose.

The history of Germany can be counted from 843 when the downfall of the Great Empire of Karl the Great was consolidated by Verde agreement. Germany never was a centralized country.

First translations from Latin into German are dated from VIII c. in German literature. They were religious ones. The king of Germany Karl the Great ordered to know religious translations by heart. The main centers of education were monasteries. Monks created German writing on the basis of Latin alphabet in VIII c.

The influence of religion on translation.

Table 2.



In Mondzein monastery the Gospels were translated into German in the VIII c. At the end of the VIII c. Latin-German glossary was created in Phallus monastery. The analysis of that dictionary shows that Anglo-Saxons and their followers often took part in its creation. In 830 «The Gospel Harmony» of Tatyán was translated. Tatyán was Syrian and wrote a lot of books in Latin. Later on these works were translated from Latin into many other languages.

So, on the basis of the prosaic translation, a new poetic literature appeared. It does not mean that poetic literature did not exist before. It was rendered in oral form, in folk poetry.

In the reign of Karl the Great (768-814) the first flourishing was observed or it was called «The Caroling Renaissance». Many scientists from Italy, Spain, Ireland and England were invited at that time. Karl the Great opened monastery schools, organized special committee that checked the mistakes. Many poems, sacred works, chronicles were written. A scientific group existed by the royal court, was named «The Academy of Karl the Great». The translation was mentioned. Probably education of France was quite enough and there was no any necessity in translating. After Karl's death his grandchildren separated the empire. Two separated countries were full of internal wars.

Questions:

1. What are the main changes in translation in the I-VIII centuries?
2. Can you describe Boethius as a translator and tell any works translated by him?
3. What do you know about Middle Ages' translation?
4. How was the development of translation in the period between III and V centuries?
5. Can you show any differences of translation principles existing in the VIII century?
6. Why didn't many translators realize the difference of language between original and translation? (this concerns to religious texts of the II-IV centuries)
7. What was the role of translation in the period of Renaissance?
8. How were translation thoughts spread in other parts of Europe?
9. Why did monks from Ireland translate some religious texts when they came

- to Italy (VII century)?
10. Do you know the Academy of Karl the Great?

§-3. TRANSLATION IN THE IX CENTURY

Spanish literature is characterized by literature that had a great variety of languages - Spanish (Castilian), Catalan, Galician languages. In the Middle Ages Spain suffered from the influence of Arabic literature. What is more, Portugal literature was closely connected with Spanish literature. During the history, Spain was conquered by Romans in the III BC, Barbarians in the V c., Arabians in the VIII c., Barbarians again in the XI-XII centuries and Jewish tribes, which considerably contributed to the history of Spanish culture.

From the V to the IX centuries Spanish literature existed in the Latin language. There were many historical and religious works. It was not necessary to translate them.

The language of Castilia was the base for literal Spanish language. Spanish was formed from national Latin language like other Roman languages. Castilian was a leading language among the other dialects and languages of Spain and had several steps of development. From the IX century there was a spanization of written language, not oral. As we see, written literature of Spain began from translations.

In the IX century there was an Irish monk **Erigena**, lived in the reign of Karl the Bald.¹¹ Karl spent a lot of time with him, speaking and admiring his level of learning. But later we will see in the XIII century Erigena's works were condemned as the heretical ones. Anyway, the translation activity of Erigena is very interesting. He translated the works of Priscian - a great philosopher of the VI century, of Maxim confessor, of Dionysius Areopagite.

The uncommonness of Erigena's translation was, firstly, the knowledge of the Greek language, which was an exceptional rare phenomenon in Western Europe. Secondly, the works of both Maxim confessor and Dionysius the Areopagite were too difficult to understand.

In the 30s Gilduan, an abbot tried to translate «Areopagenatics» into Latin. But it was difficult to read. Thirdly, to know classical and Christian philosophy of Greece was rarity in Western Europe. Erigena always praised Greeks and their language in his works. *He preferred word for word translation, i.e. the accuracy of translation.*

In the epoch of the Renaissance flowering «Areopagenatics» was translated

¹¹ О. Семенец. История перевода. Киев. 1989 стр. 72

again, as many mistakes and inaccuracies were found there. After Eriguena mentions of translation activity in Ireland are met rarely up to the New Time. It suggests an idea of poor development in Ireland along the whole length of the Middle Ages.

The information concerning the translation into Scottish language in the medieval Scotland was quite poor.

Gary Blind, a poet, in his poem «Wolles», built on the historical material, mentioned that it was translated from Latin and the works of John Blare and Thomas Gray were the basis for him.

Michael Scott worked as a translator out of Scotland. He traveled a lot and even a Pope of Rome was impressed by his erudition and perfect knowledge of languages. *In the reign of Frederic II, the emperor of the Holy Roman Empire of German nation, Michael was busy with the translations from the Arabic language, because the king himself was interested in the culture of Arabians. Frederic encouraged translation activity. Michael also translated Aristotle's works. Having been in Toledo, he translated Avicena's «About animals» and some commentary books of Averse.*¹²

It should be pointed out that the importance of that remote period is connected with the famous statesman of Anglo-Saxons of Britain, King of Wessex Alfred (IX century), he just translated with the aim of enlightenment special selected works from Latin into Wessex dialect of English.

Alfred (849-901) — King of the West-Saxons, was born at Wantage.¹³ His foundations of schools at Oxford are legend but he brought to Wessex the best scholars of the time including Plegmund, Werfeth, Grimbold. Men of eminence in any useful art, like Ohthere were also encouraged. Alfred's greatest literary activity lies in the course of 886-893. His chief writings were his translations of Boethius' «Consolation of Philosophy», the histories of Bede and Orosius and of the «Pastoral Care» of Gregory the Great. As a result of Danish tribes, many monasteries, the only educational centers, were destroyed. That's why Alfred decided to develop the education of public step by step. Restoring new and old monasteries, he restored the education and morals of the people. New laws were made up on the basis of the old ones.

Alfred chose theological, historical and philosophical works for translation, which to his mind were to favor the growth of education. The first translation works of Alfred are «Dialogues», «Anglo-Saxon Chronicle», «Cura Pastoralis» («Pastoral care»). «Cura Pastoralis» was translated in the IX century. The aim of that book was to help the priests. Alfred's choice of translation of this book was explained in the preface. He wrote that few learned priests were to be found in the country destroyed by Danish tribes. He composed the preface. The dialect

¹² О. Семенец. История перевода. Киев. 1991 стр. 47

¹³ Encyclopedia of Britain. London. 1995. Volume 1

was West Saxon. Alfred did not use the complicated Latin constructions in his translations.

The next translation of Alfred the Great was «Ecclesiastical history of the English people» written by Bede. Many people consider that he did not translate it. He just only gave an order to translate the book. This book is about the English history, church. The author gave the description of the English Kingdom.

King Alfred made a great contribution to the development of literal norms. The chronology was not established finally, so we cannot follow the development of translation styles. Some stabilization of political situation of the IX century favored the cultural and literal development.

«Orosious» is the oldest English text, belongs to the translations of BC century. It was translated by the king Alfred the Great. Orosious was a Spanish monk and he was born close to the fourth century, the text was written in the second decade of the fifth century. In the translation we can see the description of the travels of Ruses. It was translated first from Latin. Alfred didn't use the complicated translations and very difficult sentences of the Latin original in his translation. His text of translation may be called a free rendering translation rather than exact translation. Alfred also translated «The old English charters» and the translation was in Mercian dialect.

Alfred translated «Boethius», «Orosious» and Gregory's «Pastoral care». These works were not merely translations; they were carefully recast in a thoroughly English spirit. He had important Latin texts translated into English and even translated some him.

Grimbold of Saint-Bertin was a Flemish monk. Alfred the Great recruited him in 886 to help with his program of educational reform. Grimbold clearly assisted the King in his translation work.

Besides them Alfred the Great ordered to write the history of England, the name of this book «The Anglo-Saxon chronicle». This book is kept in the British museum in London. In this book you can get information of the events took place in England. Only scholars who have studied the Anglo-Saxons language, in which it was written, can understand it and translate into English. «Anglo-Saxons chronicle» consists of tales, legends; contemporaries recorded the events of Alfred's time. We may find the detail description of the events of Alfred's reign. The writers are unknown and probably they were monks. The dialect of the text is West-Saxon. We can get there the information about the struggle of the English people against the Danes (Scandinavians).

At that time books were translated into different dialects of the English language. Two tendencies existed: free and word for word renderings. Word for word rendering, which destroyed the main content of the text and the language, was used in Bible (it was translated into Latin and Greek) and in philosophic works. Free rendering, which reflects the spirit of the content in a language and a text, preserves the requirements of the language.

In the epoch of Vikings, IX c., Scandinavians began to make trips to Russia, Northern France, and Britain, attacked Spain, Northern Africa, south of Italy, and established their colonies in Greenland and North America and their attack continued till the XI century. In many countries Vikings were called differently Danish, Norman and Varangians. Among all Scandinavian countries of the medieval Iceland there was quite a unique phenomenon, gone down in the history of literature and culture. Ecclesiastical, historical literature and chivalrous novels were very popular in Norway, Sweden and Denmark.

The translation began to develop from the IX c. One of the first translations was the translation of Bible from Latin into Dutch. As a matter of fact, Dutch literature, as any other literature, began from the translation. Monasteries were also the centers of education and many religious books were created in Latin. Hendric from Feldeke was a famous poet. He wrote a lot of poems and it was he who began to use correct rhymes. He translated «Aeneid» from French into German.

Sager Dirgodgaf translated «The novel about Troy» into Dutch. Jacob van Marlene continued the translation of chivalrous novels from French: «The history of Grail», «The history of Troy», «The acts of Alexander», «The rhymed Bible», and «The historical mirror». Marlene's poems were close to rhymed prose. In his translations he tried to give geographical and historical information. Marlene did much for the history of Dutch literature. Most of his works were translated into Latin and French.

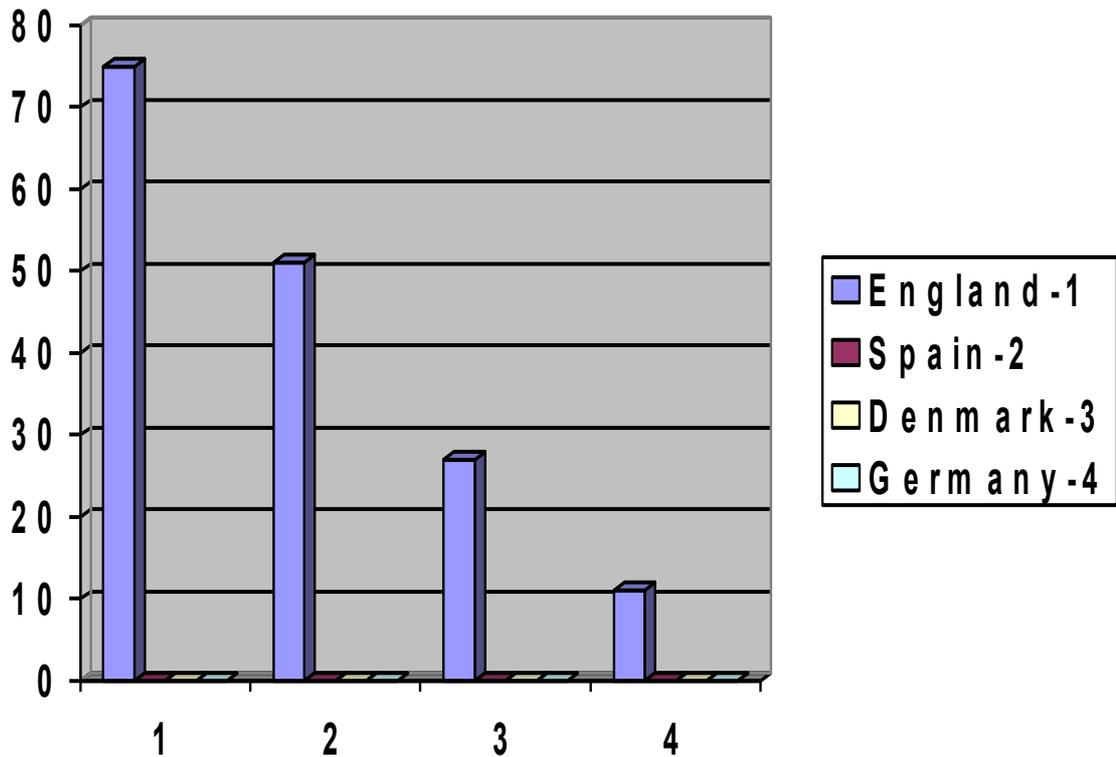
Dutch translations are characterized by inserted details that help to describe nature or interior of the house, etc..

By the end of the IX c. German literature began to fade because of the final christianization of German lands, in the result of which national language was forced out and the Latin language became a dominant one.

In the IX c. one of the famous translators was **Anastasi Librarian**. He made up «The World Chronicle» based on Greek sources. Chronologists used it later. His translation activity was wide, because he translated all kinds of works: historical, religious and so on. Anastasiy translated Eriguena's «Aeropagenatics» into Latin, «Chronography» of Pheophan.

Translation in the IX century (Western Europe)

Table 3



Questions:

1. Can you describe the influence of Arabian literature on Spain?
2. Who was Eriguena?
3. How many translators do you know in the IX century?
4. What was the contribution of Alfred the Great to translation?
5. What books were translated by Alfred the Great?
6. Whom do you know besides Alfred whose main activity was translation?
7. How was translation developed in the IX century?
8. What translated books do you know in the IX century?

§-4. TRANSLATION IN THE X CENTURY

The translation of the novel «Deeds of Alexander» was quite popular in Rome. The authorship was attributed to ancient Greek historian Kallisphen and

even to Aristotle, the teacher of Alexander. But J. Valeriy, a translator, calls Aesop as the author of Greek original. That novel was also translated into Latin a few centuries later. In the X century the archbishop Leo made a new translation and only that translation became the basis of innumerable medieval novel and poems about Alexander the Great.

In the X century monasteries also developed translation activity.¹⁴ The translation activity of **Notker** (950-1022) was the brightest one. It's known that he was busy with translating of Aristotle's works («Categories», «Rhetoric»), Boethius and Vergili's works, psalms. Notker filled his translations with comment, using Latin words, word combinations and the whole sentences, translating them. He also created new words that did not exist in the German language and put such terms as «science», «knowledge», «scientific research», «proof», «perfection», «intellect» and so on into German vocabulary. Such full word creation let us call him a creator of German scientific-philosophical terminology. Such a word creation means as conversion, affixation and word making are found in his works. Notker also used synonyms, neologisms. According to scientific research, Notker's vocabulary included 7000 units.

When Notker translated he oriented on a reader with poor knowledge of Latin. That's why he was not afraid of using neologisms or of word for word translation.

In the X century the translation of the Gospels from Matthew appeared and the glosses to the rest of the Gospels were made. In one of the lists of these texts it was mentioned that Fuerman and Ovum had made them. The dialect of the translation was Mercian. Western-Saxon Gospels also date from the X century.

ÆLFRIC (955-1020 (25)), a prominent writer of the X century was busy with translations too.¹⁵ All his life he devoted to church, and all his literary activity didn't exceed the limits of church. What is especially interesting for the history of translation in prefaces to the translations Ælfric set forth his translation purposes. It's known that first he translated «Genesis» from the Old Testament. That was the book with the help of which Ælfric learned Latin and it was very difficult for priests to read it and that fact made Ælfric translate this book.

It should be mentioned beforehand, that we can hardly call these Ælfric's works as translations because they are rather closer to what we should call a free retelling. In the preface to the translation of «Genesis» Ælfric wrote that during translation a translator should follow the peculiarities of his English language, in the other words Ælfric opposed to over - literal rendering.

In his other works he also noted that his translations «are intended for the ordinary people who know only the language of their fore- fathers».

Striving to make his translation more acceptable, Ælfric resorted to detailed

¹⁴ О. Семенец. История перевода. Киев. 1989 стр. 49

¹⁵ Encyclopedia of Britain. London. 1995. Volume 1

commentaries and explanations of terms. Ælfric also translated the sermons about what he himself told in the preface to «Grammar» of the Latin language, which he had wrote in English and in which he brought in the parts of Latin grammar of Pristsian (VI c). «I decided to translate this book into English after I had translated 2 books from 90 sermons».

In Ælfric's opinion it could be used as «the introduction to the learning of both languages». In «Grammar» we meet a lot of translating observations. Ælfric's «Grammar» had been used in schools for the studying Latin for a long time. It's known that in the XII century there were about 30 schools in England, France and Italy, where Latin was taught, and there are all reasons to suppose, that Ælfric's book was used in all English schools. It should be also mentioned he preferred to give his own translation everywhere. The language of Ælfric's translations is considerably richer, more idiomatic than the language of the translations of the IX century. In this period the translations of belles-letters literature appeared. The story about the adventures of Syrian monk Malh, on the one hand, concerns to the genre of hagiology but on the other hand, it reminds of adventure classical story. That's why its translation from Latin into old English was an important way of learning of new genre. Besides, in the manuscript, which contained a text of the poem «Beowulf» there were 2 more translated texts, previous the poem. It's so called «The letter of Alexander» in which the miracles of India were described. «The miracles of Vast» is the composition in which people without heads, but with the eyes and mouth on the chest, people who have only one leg and a big sole, with which they cover themselves during the rain, gigantic ants, which eat camels and so on, are described. Such kind of literature served only for the entertaining the readers. So long as English entertaining literature didn't still exist, they had to translate it. This phenomenon is a literary borrowing of genres through the translation. A translated fragment of Latin adaptation of Greek novel about Appoloniy Tirskiy refers to this point.

Questions:

1. What changes were made in the X century?
2. What translation principles existed in the X century?
3. Which translators contributed much to the development of translation?
4. Why did Notker orient to a reader?
5. Why did Alfred evaluate the role of English?

§-5. TRANSLATION IN THE XI-XII CENTURIES

The cultural heritage of western parts of Roman Empire had a great influence on the extensive regions of Western Europe. Latin was a leading source of communication. Till the XI AD there were many translations from Greek into Latin, then from Latin as well. There were usually the translations of religious literature, works of ancient Greek philosophers and scientists (Aristotle's works first of all). Till the XI century word for word translations of Natural Sciences and Philosophy were mostly used.

By the XI c. Denmark became the Scandinavian center of Latin culture. Basing on the ancient translations, a Saxon Grammarian wrote a historical chronicle named «Actions of Danish people».

Cultural life of England is characterized by the important events. From the XI century the spreading of culture from abbeys into towns was begun. At the same time abbeys fully didn't lose their meaning as the centers of teaching, gathering and copying of manuscripts. Education gradually moved from monastic schools to temporal schools, which were becoming paid ones. Education of aristocracy and higher classes of bourgeois increased abruptly. On the other hand, church allowed people of not distinguished origin to get education and highly to rise in church hierarchy. Crusades, which were begun at the end of the XI century, had a great meaning for the development of art. They opened to Europeans quite a new world and stimulated the appeal to the eastern wisdom and through it - to antique philosophic heritage, which was saved in Arabic translations.

In 1167 the Oxford University was founded, and in 1209 the Cambridge one was founded too. Receiving the academic degree presupposed a long education, having been continued more than 10 years in a number of cases.

Oxford and Cambridge Universities gave the world many famous translators. The crusades also played a great role in the cultural life, opening quite a new world for European people.

The next period is a mature period, which included from 1066 (by Norman invasion) till the invention of printing machine in 1476. That period was full of great historical events: XII c. - the reign of Henry II who held sway over the territories of France, XIII c. - «The Great Charter of Liberty» was adopted, XIV c. - the Hundred Years' War of Red and White Roses (caused the change of dynasty). In cultural life there was a change in educational sphere: a transition of monastery schools to social schools that were becoming private ones. The education among the aristocracy increased quickly.

XII century was the time of Chivalrous novels. The works of such a genre were widely translated from the XIII century.

In 1130 a unique event took place in the history of translation, the Toledo Translation School was founded. It was the first school with the official status.

Others, founded by Alfred, etc., were not schools, but groups of scientific translators with their leaders. The initiators of the school were archbishops - Toledo Raymond and Chastely Raymond. The Spanish Toledo Translation School translated literature in written form by the eastern scientists into western languages. That school was called «The Great School». The translators of that school also translated books of the North African scientists from Arabic into Latin. It helped to develop the European culture and science. They translated into Latin those books, which were translated from Greek into Arabic.

The Spanish Toledo Translation School played a very good role in World science, in settling friendship between countries. Besides, many books written by antique Greek scholars disappeared, but their translations remained. Translation played the main role as a bridge, which connects the East and West. The scholars made a significant contribution to the development of science, technology and culture in Europe.

The progressive development of French literature changed the system of the English language. For a space of a long period there was some kind of originality of 3 languages in England: French was the language of the royal court and aristocracy, the English language of the rest sections of population, the Latin language of science and intermediary between the French and English languages. Latin functioned not only as a language of church and handwriting, but also as a colloquial language.

In the middle of the XII century Adelard translated some Arabic works on Astronomy and Mathematics into Latin. Having learnt Arabian, he translated Euclid's «Elements» from Arabic into Latin. However, it was used in schools of Italy, France, England and Germany. It's considered that it was he who brought Arabic principles of counting to Europe.

Galfrid Monmut's work «The history of Brittes» also influenced on the English literature. It was written in Latin in the XII c.. «The history of Brittes» describes a detailed history of King Arthur's life. Galfrid used plane language that was easy to understand. He knew stylistic devices of the language perfectly. In his works Galfrid very often wrote about translators.

Up to the XII c. Scandinavia was marked by language commonality. From the XII was a final formation of nation and languages.

XII-XIII centuries gave the history of Germany quite historical and cultural changes. At the end of the XII century the German Empire weakened. But Italian crusades of Frederic I Barbarous influenced on the culture. A number of city-schools were widened. So we see the development of literal and translation activity. Those translations were kept in fragments.

During the XII-XIII centuries a new genre of literature - chivalrous novel becomes very popular in noble literature. The sources of the new genre were French and Latin works. That's why German epic poetry of the XII century is closely connected with translation literature (translations of «A song about

Roland», poetic novel about Alexander the Great). Such translators of French novels into German as Gartman Fon Au, Wolfram Fon Eshenbah, Gotfrid, and Conrad were very popular at that time. After XII century chivalrous novels gave way to other genres of literature, first of all to Burger literature.

In XI-XII we can see further development of education. Many schools were opened; a new University of the medieval Europe was founded in Bologna. A concrete applied direction was a characteristic feature of Italian schools. Such sciences as Medicine, Law, Grammar, and Dialectics were taught.¹⁶

In Sicilia, the south of Italy, the earliest Italian poetry was appeared. At the end of the XII century the Italian literature falls under the influence of French and Provençal literature. A lot of French chivalrous novels were translated. They were mostly about King Arthur, Knights of the Round Table, and Karl the Great. The aim of the XIII century was to make science, culture of the past popular among the people. So many books of antique authors were translated. Italian «vulgar» became the language of clerics. Poets wrote their scientific works in verse form, prose writers translated the works of philosophers, moralists and classics from the Latin language. That movement influenced greatly on Italian literature.

Translators used the French language in their works very often. Such great works as «The book of Treasure» of Brunette Latin and «The book of World Wonders» of Milione were written in French.

In the XII Provençal was a language of poetry and Catalan - a language of prose. Many books were translated from Latin and other Roman languages, Arabic and old Jewish languages.

Ramon Lull (1233-1315) wrote prose in Catalan language. He did much for the formation of Catalan literal language. Ramon Lull obviously wrote either in Catalan or in Arabic. His followers into Latin translated some of his works.

The formation of Portuguese language lasted from the XII till XVI centuries. The first literal scripts are dated to the XIII century.

In 1139 Portugal adopted independence, because it won the victory over Arabians. Early texts of Portugal are the samples of Portuguese troubadour poetry, documents and chronicles. The centers of translation were the monasteries and the Royal court. The books of ancient history were translated from Latin in Christian interpretation. For example «The story of Harlem and Ioasaf» was translated. This book was of the Eastern origin.

Translations did much for the development of written literal language. First of all, there were translations from the Latin language, then from the French and Spanish languages.

In the XII century epic poems were very popular. The biggest work was «A poem of Roland». The genre of chivalrous novels was spread in the second part

¹⁶ А. В. Федеров. Основы общей теории перевода. М. 1968

of the XII century. Prosaic genres of noble literature were achieved later. The appearance of French literal prose is connected with the XIII c. So as we see prose was developing under the influence of translation. In the XII century renderings of noble literature were made on the basis of works of ancient authors. Obery de Brien made the first rendering into French («Epitom»); Pseudo Kallisphen rendered «The history of Alexander» which was translated into Latin by Julius Valeriy in the IV century.

One must remember the activity of Frank speaking Norman and French people. The Queen Helenor Aquitanian ordered Vas to translate Galfrid's chronicle from Latin into French. The translation is known by the name of «Brut» (1155). Probably, Vas was the first who included round table of knights into the history about King Arthur.

French lyric was lower than Provençal one. But French poets were not oriented only on Provençal sources. Learning of Ancient Roman literature gave a lot to the poets of France.

The cultural legacy of the western regions of Roman Empire had a great meaning for the extensive regions of Western Europe. Latin became a leading means of the cultural communication. Before the XI - XII centuries the translations there, on the whole, were done into Latin from Greek and rarely from local forming languages, but then more often they began to be translated from Latin. Religious literature occupied the most part in translations, but rather considerable part fell on the translations of works of ancient Greek philosophy and science (first of all on Aristotel's works). During the translations of natural scientific, philosophic and theological works more often they resorted to word for word translation, though beginning from the XIII century the understanding of unacceptableness of this grew.

From the XII century courteous literature (honouring a beautiful lady) has been rapidly developed, tale of chivalry appeared and works of these genres have been translated into English beginning from the XIII century.

The information about translation activity in England in the XII century was sporadic and irregular. French speaking Norman administration did all its office work in Latin and French languages right up to the end of the XIV century. There is no mention of special translators, who would lead decrees to the general public. Some part of population obviously was bilingual.

In the middle of the XII century **Adelard** (Etelard) from Bata translated some Arabic astronomical and mathematical works into Latin.¹⁷ Adelard was born in the first part of the XII century: he studied in France, then departed to a long travel, during which he was in Spain, Italy, North Africa and Asia. He learned Arabic and returned to England during the reign of King Henry I. Adelard translated «Elements» by Euclid into Latin, obviously from the Arabic language.

¹⁷ О. Семенец. История перевода. Киев. 1991

Such fact is evidence of popularity of this translation: after the publication of the book in 1482 in Venetia, it was used in many schools not only in Italy, but also in France, England and Germany.

Adelard also translated some other works from the Arabic language. There is the supposition, that he translated natural scientific works of Aristotle. Adelard was famous as the author of the works on theology, astrology and mathematics. It's considered that it was he who had brought to Europe and extended there the Arabic counting frame abacus. Approximately at this time a cleric Rober de Retin went to Spain in order to learn the Arabic language and translate under the Arabic scientists the Koran into Latin. The authors of rather numerous historical works, having been written in Latin, referred to various sources, including the English language. For instance, in «The history of England» by Henry Hentingdonskiy we can find a song about the battle of Brunanburg, which was borrowed from «Anglo-saxon chronicle». This song was written in 997 and was translated into the Latin language (in the XIX century A. Tennyson translated it).

«The history of Brittes» was translated by Galfrid Monmutskiy, a bishop in Western Wales dates from the middle of the XII century. This book was written in the Latin language. In the history of world literature you can hardly find the books which would have such influence on the literature of next centuries, like Galfrid's book, in which first a detailed exposition of the stories about the king Arthur appeared. Already at the end of the XII century at the beginning of the XIII century translations of «The history of Brittes» in Vallish English from the French language appeared. French poets and writers didn't translate, but used and developed these subjects. At the beginning of his book Galfrid wrote that the motive for the writing of «The history of Brittes» was an insufficient illumination in different sources of the lives of Britain's kings before the Anglo-Saxons. According to Galfrid's report, the archdeacon Oksenfordskiy Walter offered him the old book on Britts' language about the reign of the ancient sovereigns, which he used. Galfrid translated this book into Latin.

It's very interesting for the history of translation that Galfrid stated his thoughts by simple style not diverting the readers' attention from the peripeteias of the subject. Galfrid distinguished stylistic levels of the language very well. He mentioned about the translators in his works. It should be mentioned that in art and historical literature of antic world and the Middle Ages such mentioning was met not very often. Galfrid described the episode of the treatment of German leader Hengist's daughter with the king of Britts through the translation, such fact also is evidence of the prevalence of translations. One of the distinguished political and religious figures of England of the XII century Loann Solsberiyskiy in his treatise on pedagogy «Metalogic» noted that it was very difficult to understand Aristotle's texts because the book «the second analytics» was distorted. That's why the majority - he wrote, - lay the blame on the translator, asserting, that the book reached us in the wrong translation». The Dutch language

was formed from XII c. on the basis of Brabant dialect, dominated at that time. Till XI-XII AD there were many translations from Greek into Latin. Translators mainly used religious literature, works of ancient Greek and Roman philosophers and scientists (Aristotle, Cicero, Plato's works, etc.).

Questions:

1. Why were schools so important for cultural life of the English?
2. What universities were established in the XI and XII centuries?
3. How was Toledo Translation School organized?
4. What was the literal connection between French and English?
5. By what principle were chivalrous novels translated (XII century)?
6. How was translation developed in Roman Empire (XII century)?
7. What was Adelard's contribution to translation?
8. By whom was "The history of Brittes" translated in the XII century?

§-6. TRANSLATION IN THE XIII CENTURY

One of the prominent philosophers of the XIII c. was **Roger Bacon** (1214 - 1294), *who touched upon the problems of Grammar, Logics and Philosophy in his works. He thought that one could not interpret a wonderful work into his native language in all its beauty. Because every language has its own specific features that cannot be kept while translating.*¹⁸ That's why Bacon wrote about the necessity of learning foreign languages.

A philosopher Roger Bacon was one of the most interesting, original thinkers of that century. In his works, besides theological and natural-scientific problems, Bacon broached questions of grammar, logic, philosophy and philology (before we talked about him, but now we want to highlight in detail).

In his main work «Opus Majus» R. Bacon wrote: It's impossible that during the translation special qualities of one language will be saved in the other language. But even the dialects differ from each other. For instance, if someone who knows logics well will try to translate it into his native language, he will see that his translation will differ from the original. They used very many words from other languages.

It should be mentioned, that the main thing in quotative passage is not exposition considerations about translation, but the approval about the necessity

¹⁸ А. В. Федеров. Введение в теорию перевода. М. 1953

to learn foreign languages R. Bacon considered that every language had such special qualities, which couldn't be saved during the translation, and that's why it should be learned foreign languages. A translator, on the philosopher's opinion, must not only know languages, but investigate the subject, which the question of. In the other works, Bacon wrote that at his time nobody had such knowledge. Master Robert, the archbishop of Lincoln, knew the subject, but he didn't know languages well enough. Boethius, who had lived almost a thousand years before Bacon, knew languages but knew the subject not very well.

R. Bacon noted that a loan vocabulary was brought in Latin from other languages but in the process of their transliterations or transcriptions considerable corruptions were admitted. In his opinion during the translation in text for the explanation of obscure passages, the translation comment should be brought in.

R. Bacon's utterances however, hardly could have appreciable influence upon the translation practice, because they were set forth in difficult philosophic heretical works which were inaccessible to wide reading audience. Besides, R Bacon made a main accent on the necessity of learning of foreign languages in the connexion with the inadequacy and imperfection of translations.

Chivalrous novels came to Scandinavia in the XIII century, but they were translations. Chivalrous novels were either translated or written only in Iceland. In Sweden, one of the first translations was «Revelations of St. Brigitte». In 1384 the Brigittian Monastery was established in Sweden. Many translations were done there. Religious literature, translated and written in that monastery, was distributed to Norway and Denmark.

In the reign of Hacon IV, in XIII c., there were the translations of French chivalrous novels, prosaic sagas. They were word for word translations. Actually, there is little information about translators, though Hacon himself ordered to translate French novel about Tristan written by Tom in 1175. Later it was named «Saga about Tristan and Isond». There were also such translations as «Saga about Alice and Rosamound», «Saga about Karl the Great and his knights», «Saga about Event».

The history of translation in Iceland is a unique phenomenon. Its people created great literature, which can be compared only with the developed medieval literature of France. Iceland existed till the XIII century when it was invaded by Norway. But Iceland was an independent country; it had a unique political education. In the X century Christianity dominated there, but it did not exert much influence on literature. Until the XIII century literature existed in oral form and the language of Iceland was lexically and syntactically rich. That's why the translators used borrowed words very seldom. In the result of conquering Iceland by Norway in the XIII century, the translation activity began to prove. Christianity just brought Latin language to the country. Some sagas were written in Latin («Saga about Event», «Saga about Erecs», «Saga about Floras and

Blankiflower»), and then they were translated into Icelandic. Grammatical literature was created in the XII century already, that's why the grammatical treatise was written and dedicated to Icelandic language. But on the continent such works appeared only in the XV century.

The appearance of skald-poets was also a phenomenon for literature. Skaldic poetry was an untranslatable one ever existed before. The scientists consider that only ancient Scandinavian language is suitable for creation of skaldic forms.

By the end of the next centuries quite a considerable fall of literature was observed in Iceland, which continued till the New Time. By the XIII century that book «The history of Brittes» was translated into English and Welsh.

The information, concerning the translation of philosophical works into Dutch is not mentioned until the Renaissance. But it's known that in the XIII century Murbeke, a philosopher, translated some works of Aristotle from Greek into Latin. Those translations influenced on the Christian philosophy of that time.

But from the XIII century the Italian language achieved its power. Daunts activity was an influential one. Moreover, Acopo de Varacce translated Bible into Italian.

Brunette Latin (1220-1294), a lawyer, was an author of «The book of Treasure» written in French. It was one of the most popular encyclopedias of the Middle Ages, which gives information about History, Ethics, Politics, Natural Sciences and Bible.

The translation activity of Latin was conducive to further development of Italian prose and language. He did not use word for word translation, but tried to find correct rendering of the words. Latin gave a possibility to compare Latin and Vulgar languages in his works.

Bonn Jambony, a contemporary of Brunette Latin, was also a lawyer. He was the first who translated Brunette Latin's «The book of Treasure». Bonn Jambony was a skillful translator. His language was quite clear. Among his translations there are Paul Orocious's «The history», Martin de Brag's «Formula of the honest life», Phlaviuos Vegeciy's «Art of war».

Characteristic feature of the translations in the XIII century was that they were done from the works written by Italians in French or Latin languages. XIII c. left great heritage of knowledge translated from vulgar language. Translations were useful for the form and stability of the language. Mainly the literature of Natural Sciences, Philosophy and Didactics was translated. At the end of the XII century translations into Latin were forced out by translations into vulgar.

Angelo Monteverdy, an Italian literary critic, calls the Italian literature of the XIII century «double wonder». The first wonder is that it achieved a high level within a century. The second one is that readers of the XX century still can directly apply to the poetry of the XIII century and with great aesthetic satisfaction (as it was in the poetry of Iceland).

Up to the XIII century Sicilia was a cultural center of Italy, especially in the

reign of Frederic. He invited musicians, storytellers, magicians, tournament participators and also translators to the Royal court. The whole situation of the court where Italian, Arabian, Jewish, Byzantine scientists gathered was conducive to successful translation. In Sicily Plato and Aristotle's works were translated in the previous century.

Aristip Palermo translated Plato's works «Phedon» and «Menon» into Latin. He also translated Ptolomey's work from Arabian into Latin. The translation had spread widely and influenced on the formation of the medieval astronomic system. There were other translators too who translated Avicenna, Aristotle's works.

Guido del Colonne in 1282 finished his work over «The history of downfall of Troy». The translation of that book gave possibility to read it in Italian. The book was translated into many European languages.

Later on, the period of stagnation was observed. Finally, the translation was not formed like the Spanish Toledo School. But in future the cultural activity found its historical place in many cultural centers of Europe.

From the XIII century Spain had its own poetry. **Pedro Alfonso** in the XIII century translated Arabic and Indian fairy tales. That book was named «Teaching book of cleric». It was the first collection of novels in the medieval Europe. The book was a success in Europe and was translated into many European languages.

Gerard Cremon was a famous translator of Toledo school. He was an Italian and worked a lot over the translations. He translated nearly 100 books. Gerard Cremon headed a group of translators. They mostly translated literature on Medicine, Astronomy, Philosophy and other fields of science.

According to scientific research, Spanish language was gradually changing. It bore more Arabic words and syntactic wholes.

King Alfonso (1226-1284) was also busy with translations. In his reign Spanish prose was appeared. He invited many translators, sculptors, architects and scientists. «The first General Chronicle» and «General History» were created with the help of the king. In the XIII century «Kalila and Dimna», «Harlem and Ioasaf», «Syndbadnama» were translated. Alfonso was interested in the quality of translation and very often he himself corrected mistakes. Alfonso was a father of Castilian prose.

The XIII century was the time of chivalrous novels. Many books were translated from French. «The book of Alexander» was translated from Latin version into Spanish. In the XIV century «Trojan war», «Lancelo», «Search of St. Graal» and «The history of Karl the Great» were translated from meaning into meaning.

The king of Portugal - Danish I (1279-1325), encouraged translations of Spanish king Alfonso's chronicles. Gil Peris translated the chronicle of Mavritanian historian Ahmed al-Razz. Later on, that translation was the basis for Portuguese chronicle.

In the XIII century there were translations on Botany, Medicine, Art, Hunting, Mathematics and Astronomy. Medieval encyclopedias were translated from Latin.

Goethe de Mec, a monk, translated the encyclopedic work «The picture of the world».

Jan de Men (1237-1305) was a translator and scientist of the XIII century. He is an author of «The novel about Rose». It was widely spread at that time and was one of the most famous ones. The novel influenced on many countries out of France.

Don Michael was a monk of the XIII century. He translated into English French treatise on religious and moral questions. Don Michael called his English translation «Remorse of conscience». The book contains of two sermons. Don Michael translated it into Kentish dialect of the English language.

A rapid development of literature, on the whole in the French language, more frequent reminiscences from ancient literature animation of philosophic idea, first of all thanks to the appearance of new translations from Aristotle's works (from Arabic language) - these and other cultural outlines gave a foundation to many investigators to call this period «Renaissance of the XIII century».

In this period considerable changes in the system of English language took place; linguistic transformations, in which French influences played an important role, set the old English language on a new level of development and a formation of Middle English began. During a long period of time in England peculiar trilinguality was observed. French was the language of royal court and aristocracy, English was the language of the rest of population, and Latin was the language of science in its medieval understanding and in many cases an intermediary between the French and the English languages. Latin language functioned not only as written language or the language of church, but as spoken language.

The XIII century was the time of the flourishing of the French tale of chivalry. Englishmen began to create their own tales of this genre only in the XIV century. Many translations retellings were done in the English language, on the whole in verse form. It's typical that we deal on the whole with the anonymous translations. They were not only translations, but also national learning of foreign originals for England, a school of new poetic art and literary skill.

If in the XIII century adaptations - retellings - translations dominated in English literature from French literature, then in the XIV century English literature found independence.

In this period translation activity came down. Such masterpieces, like an alliterative poem «Sir Javein and Green Knight», «The Pearl» and at the end of the century «Canterbury tales» appeared. In the middle of this century Richard Roll from Elampoll (in Yorkshire) translated Psalter. The translation was made from the Latin Wulgata. It was followed too close the Latin text, that's why it

conflicted with the laws of the English language.

The glosses and translations of some «The Epistles...» by Revelation, «The Acts...» were made in various dialects. But they made a great contribution neither spiritual nor literary life.¹⁹

Questions:

1. How was translation developed in the XIII century?
2. Who were translators of the XIII century?
3. What was Roger Bacon and what were his thoughts about translation?
4. What books (sagas) were translated into English?
5. What translation principles were used in the XIII century?
6. Why did Christianity's influence still prolong deeply into translator's work?

§-7. TRANSLATION IN THE XIV CENTURY

Geoffrey Chaucer (1340-1400) was one of the most prominent poets in the history of English literature and also was busy with translations. The life of Geoffrey Chaucer was full with unexpected turns of fortune; he took part in French march of the king Edward; he was in captivity, fell into penury and again found a financial well-being. The end of his life was calm for him during the reign of Richard II and Henry IV; he was buried with honours in Westminster Abbey.

His trips to Flandria, France and especially Italy, which he had during his diplomatic missions, played a vital part in the Geoffrey Chaucer's creation. In Italy he met Boccaccio and may be Petrark. The creation of the poet conventionally is divided into the period of the French influences (1359-1372), the Italian influences (1372-1356) and the final English period.

A creative activity of Chaucer began with the translation; he translated the poem «A novel about Rose». In any case the investigators suppose that the remained fragments of the translation belong to Chaucer. This translation was a good experience of the learning of French poetic technique and the approbation of possibilities of the English language. It's known that during the French period Geoffrey Chaucer translated one more French poem, but this translation didn't reach us.

¹⁹ А. В. Федеров. Введение в теорию перевода. М. 1953

During the second Italian period of his work, side by side with the creation of the original works Geoffrey Chaucer made a prose translation of «Consolations by philosophy» by Boethius. Geoffrey Chaucer used French translation which had been done by Jan de Men. During the Italian period Geoffrey Chaucer at least twice referred to the creation of Boccaccio. He translated and retold the story about Palamon and Archita from “Teseida” and “Criseyde” which was based on the poem “Filostrato” by Boccaccio.

The subject for his poem Boccaccio borrowed from the poem on the Latin language of cisilish lawyer Gvido delle Colonne.

“Troy history”, in its turn, was the translation of French poem «A novel about Troy» by Benua de Sent-Mora (the second part of the XII century). French poet built his poem on the basis of the works of Dares and Diktis, which also were the translations.

In his works at the poem Geoffrey Chaucer used, besides the Italian original, the French translation of Boccaccio’s poem, which was made probably, by Bovo, Seneshal Anju.

The investigation revealed in Geoffrey Chaucer’s text the lines of word for word translation not only from the original, but also from French translation. Such combination in the work of word-for-word translation and fully original is a phenomenon, which is quite seldom in the history of translation and fully original in the history of translation. The adapted translation of Latin treatise about the astrolabe can be evidence of the breadth of Geoffrey Chaucer’s interests.

From the XIV century, there was a transition to translation in its modern interpretation of the meaning. Word for word translation is connected with free translation inside of one text with additions and remarks. Actually the translation of the Middle Ages began from prosaic literature, which influenced on the development of literature, philosophy, science and language.

In the XIV century Euphemia, a wife of Hacon IV, ordered to translate three chivalrous novels for her son in law. Later on they named them «Songs of Euphemia». It was an innovative translation, as poem was translated in verse form for the first time.

From the Reformation Period the translations of Bible were done, by the XIV century the flamand version of “Apocalypses” was ready. By XIV-XV c.c., there were a lot of works and translations on Natural Sciences: Medicine, Astronomy, etc..

In the XIV c. the English literature became more independent and there were fewer borrowings from French literature. The translation of Bible by John Wickliffe in 1384 can serve as an example. He was a forerunner of the English reform. He wrote and distributed pamphlets protesting against the corruption of the church. There was no any English version of Bible before Wickliffe’s translation. The church was against its English version considering that it must be written only in Latin. That translation influenced on the inner life of the English

for a long time. Medieval literature of the Netherlands was dependent and it was forced out by such great literature as French and German. The translation was mainly in a retold or remade form. All these facts influenced on the late formation of Dutch language and literature.

By the XIV century the further decentralization of Germany was seen. Along with that economical and cultural spheres began to develop. Many Universities were founded - Prague, Vienna, Geidelberg, Ken, Leipzig Universities, etc. The establishment of Educational Centers, the invention of printing machine - all of these facts - was the main basis for literal and translation activities. Translations became closer to modern interpretations. The books were mainly translated from Latin and French.

The main phenomenon of the XIV century is the further development and spread of German prose. Chivalrous novels, written in verse form before, bore more prosaic form and were appealed to aristocracy.

Noble ladies, **Elizabeth Nassau** and **Heleanor Austrian**, were first women translators in the history of translation. They made translations of French chivalrous novels too («Pont and Sydonia», «Gouge Shapelier»). *They used free rendering in their works.*

In Strasbourg Mentlin printed an anonymous translation of Bible in 1465. It was the first printed Bible in the German language. But the language of the translation was difficult and very close to Latin.

The translations of travel and pilgrimage books were the signs of the future Renaissance. At the end of XIV-XV the books of Mandevil and Marco Polo were translated. Beginning from XIV c. clerical prose develops the standardization of the language and proves its stylistics. Educated men headed chancelleries. At the end of XIV-XV German humanists, the main bearers of translation and original literature formed «the high style» of German literature. They were based on Latin literature and rhetoric. But later, translators were creating their own style with the help of close syntactic research of the original.

Pedro Lopes de Ayala (1332-1407) was a famous writer and translator. He was a noble man and was busy with the political affairs of the court. He translated the works of classic antique writers. His translations are - «A poem of the Royal life of Gregory the Great», Tit Levy's «History», Boccaccio's «Unfortunates of famous husbands».

Enrico de Vilena (1384-1434) was also busy with translations. He wrote many books and translated Daunte's «Divine comedy» in the prose form, Cicero's works, Vergil's «Aeneid».

Avisha Don Duarte (1391-1438) and Don Pedru were the princes. They took very active part in translation. Besides, they ordered to translate many books and printed them. In Don Duarte's book «An honest adviser» he wrote that a translator should not use Latin words while translating. Moreover, he has to use Portuguese words meaningfully equal to Latin ones, the order of words and

punctuation should be kept. So the knowledge of language is not quite enough for a translator. He must know the way of translation. He translated the works on History, Natural Sciences, Philosophy, and House keeping. Many neologisms were spread from these translations.

Contacts of Portugal with Italian humanists brought to spread of new ideas. Many Italians took part in translation activity of Portugal. The king Don Alfonso V was a follower of Matthew Pizzanian and was busy with literal activity. He asked the Italian scientist J. Baldino to translate Portuguese historical chronicle into Latin. But the mentions of the translation from Italian into Portuguese were not found.

In the XIV century French literature was full of Italian ideas, because Italy was the center of moral development. In medieval France many translations were done from Latin or into Latin. Only from the Renaissance they began to be translated from Greek and other languages into French.

National language of France was based on Vulgar Latin language. The German element played the main role in the formation of French language - military aristocracy of Franks enriched the dictionary and influenced on its Phonetics, Syntax and even Morphology.

By the Royal court of Karl the Great people spoke German-Frank language and wrote in Latin. Latin was also the language of church.

In this century people began to translate the works of ancient authors. The translation activity was widened. It enriched the French language all the time.

The middle of the XIV century was a difficult period because of the French-English War, lasted for many years. French king Karl V won the battle. The collapse was an unfavorable background for culture. However Karl V encouraged Art, Literature. He ordered to translate many books and was a protector of translators. Karl also collected big library and there were many scripts of ancient authors. The main translators of his court were **Nicole Oresm** (1320-1378) who translated Aristotle's works from Latin, Raul de Prelu translated Augustine's works, Simon de Esden translated works of Valery Maxim, etc.

One of the prominent translators of that time was **John de Trivisa** (1362- 1412). In 1392 he finished the translation of seven books on world history and it was named «Polychronicon», published in 1387. John de Trivisa translated those books from Latin into South-Western dialect of the English language. John de Trivisa highly appreciated the role of translation.

John Wickliffe (1320-1384) was one of the most distinguished theologians of his time. He got his education in Oxford, and all his further activity was connected with this university. Wickliffe's theological views and ideas, which he had expressed, he provoked anger of church power repeatedly. Wickliffe supposed that Bible should be the main source of belief. It was this persuasion, which determined his decision to translate Bible into English. Christ and his Apostles taught people on that language, which was well known for it, why

couldn't we act this way? - Wicliffe wrote. The forerunner of the English reformation was John Wicliffe himself; his most important contribution was his translation of the Bible. He completed the translation in 1387, he also wrote pamphlets. In those pamphlets he protested against the corruption of the church. John Wicliffe's translation of the Bible was often copied in manuscripts and was read by many people. He translated the Bible into London dialect of the English language. That translation played an important role in the spreading of English. We can find it in Wicliffe's translation in the XIV century.

Translation-retelling reigned in art literature, but, on the whole, only since the XIV century the crossing to the translation (in modern understanding of word) happened. The translations of chronicles took an intermediate position: word-for-word translation was neighbored free transposition in one text with additions, omissions and so on. In most cases prose literature began exactly with the translations which had a great influence on the development not only literature, philosophy and science (in medieval understanding), but also on the development of the language. More considerable phenomenon was the translation of the whole Bible, which was made by John Wicliffe in the last quarter of the century.

It should be mentioned, that Roman Catholic Church extremely negatively referred to existence of Bible on the national language.

Only with the coming of Reformation the translation of Bible on national languages in Protestant countries became a legalizative phenomenon.

The degree of direct participation of Wicliffe in the translation of Bible is unknown. He was an inspiration to the translation and taking into account a great volume and complication of forth coming work, he gathered a group of translators and was at the head of it. It's considered that Wicliffe translated «The New Testament» or its parts himself. The work at the translation was continued since 1380 till 1384. In spite of Wicliffe's wish to make Bible available, the translation was ponderous. In some places the text couldn't be understood, because the translators were afraid to depart from Latin text of Wulgata. This, so called «early version», demanded a serious editorial correction that was done by Wicliffe's ex-secretary John Pervy.

«The second version» was ready in 1399. It was less archaic, more idiomatic, but still very far from a national book, which Wicliffe wanted to create.

But even in such form this translation of Bible made a great contribution to the development of Middle English prose literature. This translation didn't rise to the occasion like the famous translation of «the version of the king Yakov», which was made in the XVII century, but it became the considerable phenomenon in the English inner life of the end of the XIV century, the influence of which had been felt for a long time.

From the other translations of the XIV century we can call the book «The adventures of sir Mandevil» which became very popular at those times. It was

written in the French language as if Mandevill was a traveler himself who had been in different countries of West and wrote stories about amazing miracles. The book, which has translated into English referred to the genre of «entertaining» literature, which was not numerous at that time.²⁰

The main place among translations the treatises of everyday and applied contents took, for instance, about manners, behaviour at the table, hunt, agriculture, medicine and so on. The mentioning about the translation from Latin, French and Italian languages were met. To the translation from other languages they didn't refer.

Questions

1. What changes can you see in the XIV century in the sphere of translation?
2. How many translators lived in this century? Tell about some of them.
3. How did G. Chaucer treat translation?
4. What books on Natural sciences were translated a lot during XIV-XV centuries?
5. Who was the translator of the Bible in the XIV century?
6. Were there any books or novels translated from Latin into Portuguese and vice versa?

§-8. TRANSLATION IN THE XV CENTURY

From the XV century translations from the Greek language were appeared. A range of education and reading was widened, as a great number of schools were opened at that time. The works concerning haunting, agriculture and medicine took the main place among translations.

XV-XVI centuries are marked by a renewal of classical literature and by a general prosperity of culture in Western Europe. The first book, printed in Denmark, appeared in Latin language in 1482. The Universities, Oxford and Cambridge, became the centers of new learning in England. Henry VII assembled a group of brilliant scientists and artists. Latin was the main subject in schools. English was not taught as it was considered as a rude language. The influence of classical languages on English grew and was soon reflected into vocabulary.

William Caxton (1422-1491) was the first English printer. He began his career as a merchant. In 1446 W. Caxton moved in Bruges, where he became a manager by English merchants in Netherlands. At that time Bruges was a large cultural centre, many writers - translators, typists, artists, miniaturists and

²⁰ О. Семенец. История перевода. Киев. 1991. стр. 76

bookbinders lived there; Literature and poetry flourished there too. Cultural surroundings made for the awakening of Caxton's literary interests which he had inclinations. In the middle of the XV century he began translating the histories about Troy from the French language. At the same time he studied printing. In 1474 he finished this translation and that year he printed it himself. Then he published 2 more books.

In 1476 W. Caxton returned to England and opened the 1-st English printing house. And again the first book, which was printed in England, was the translation. Caxton translated «Locutions and dictums of philosophers» from the French language, but a French text by Gilon de Tinonvill was a translation too. They suppose that, «locations...» came from Spain, where they were written in the Arabic language.

Caxton directed his output both towards aristocracy and the prosperous merchants. His books cost rather expensive.

Caxton published about 90 books, and he translated many of them himself. So, his «Aeneid» was the translation of prosaic retelling of Vergil's poem from the French language, «The breastplate of the world» was the 1-st printed illustrated book, which was translated from French prosaic versification of large Latin «encyclopedic» poem of the XIII century by Gotie Metskiy, which had a great popularity. «Metamorphoses» by Ovidi was also translated by prose from French prosaic translation and so on. Caxton also published other translations, for instance, «Thoughts of Christ's life» by S. Bonaventura, which was translated into English by Nikolay Love from French translation by Jan de Galope. A religious literature took not a leading place in Caxton's publications.

Among the works, which were published by Caxton, there were «Canterbury tales», «Consolations by philosophy» in the translation of Geoffrey Chaucer, the poems of Lidgeit, «Arthur's death» by Tomas Malory, courteous literature, works on the history and medicine preference books, «The pearl of eloquence» was a stylistics aid, anglo-french phrase- book for travelers.

In the history of English literature T. Malory usually mentions Caxton as the first English printer and publisher of the novel «Arthur's death». He is spoken like a shrewd stylist. We are interested in Caxton's approach to the translation. In his translations he sometimes followed too close Latin or French originals, that as it's known may be called «over-literal rendering» W. Caxton used the synonyms in order to explain the meaning of translation word.

One of the important achievements of that time was the invention of printing machine by William Caxton in 1474. He was born in Kent in 1422. W. Caxton learned methods of printing and in 1473 opened his own printing press in England. Later he set up his printing press in Westminster not far from London. In his printing press, Caxton issued his own translation of «Troy Recuyel» and

named it «The history of Troy».²¹ Many books followed that book. All in all about 100 books were published in his press. They were either translated («Aeneid», «Philosophical sayings», «World Mirror», etc.) or edited there. He published translations of ancient authors, philosophical and scientific treatise. About one quarter of his publications was translations from French («Arthur's death» written by Thomas Mallory). Caxton also published other scientists' translations: «Reflections of Christ's life» translated into English by Nicholas Lave, poems of D. Lidgate, etc..

It's considered that Caxton used quite a mechanical translation. His translation works were full of Latin words or Words borrowed from French. His own language was rather easy and not overfilled with borrowed words. In his translations there were many compound, abstract and new words, or the words used for the first time in English. A significant number of published literature exerted great influence on the English orthography and stylistics.

So then the translation of the XV c., in the opinion of scientists, was maximally close to the original, in other words the translators used mostly word for word translation. But, anyway, these translations gave much possibility to be introduced with foreign literature. Word for word translation developed the language of rendering, especially in the sphere of syntax. As for the translation from meaning into meaning, it influenced on the literal process, contributing new genres and topics to literature.

XV century opens a new period in the history of German translation. Quite innumerable translations were made at that time. They were mostly religious and scientific translations. Despite of the abundance of the translations, many of them were anonymous. That's why we have little information about the translators. The end of XV c. is related to the other epoch - the Renaissance. At the end of XV the Italian language suffered downfall after Spanish unification. But before it, Catalan culture did much for the world.

At the end of the XV century there was a great interest in antique writers. Cicero, Ovidi, Livy, Seneka, Gracie's works were translated. Very often Castilian translators used Catalan translations in their works. XV century was a century of chivalrous novels in Catalan too as it was in Castilia. The translation of «White Tyrant» was famous at that time. It was translated into Castilian, French, Italian and German languages only in the XVI century. From XV to XIX centuries Catalan language stopped its development.

Absolute monarchy of France was formed earlier than in other countries. Till the end of the XV century France was the richest and economically developed country of Europe. Such a great base defined high level of moral life. Despite of the translations done in France, French literature was wide and developed so that translation was interesting only in the period of antique keenness. XV century

²¹ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 133

was the period of Italian humanism in French literature.

In 1470 a professor Jan de La Pier founded printing house in Sorbonne. That printing house printed books of ancient authors (Cicero, Sallustiy, Valery Maxim), of Italian humanists. By the end of the century there were many of such houses in France.

Translation activity was a success for French language. It forced out Latin, which was very clear and well-formed language. There were none of these elements in French language. With the help of translation French also began to change. Translation made it more colorful and expressive one.

The struggle between the two main principles of the translation happened in the epoch of feudalism; it became aggravated in the Renaissance in view of a considerable growth of the importance of the translation itself. The awakening of interests towards ancient philosophy, art and literature enlightened the practice of the translation of memorials of the spiritual culture of antiquity and at the same time the theoretical statement of translation problem. The acquaintance with the memorials of ancient culture contributed to the overcoming of medieval feudal aesthetic scholastic world outlook. This interest towards antiquity contributed to the study of classical Latin and ancient Greek languages. At the same time the responsibility for the translated classical texts increased and critical attitude towards existing old translations also arose. The struggle in this connection, both theoretical and practical among the supporters of the principle of word for word and free translation, has also become aggravated. Among the German humanists of the XV century the adherent of the first principle was considered by Nicholas von Wille who translated the works of the writers of antiquity and Italian Renaissance into the German language. A blind devotion to the original led Wille even to such a degree that he tried to confirm the Latin syntax in the German prose and thus to change it. **Heinrich Steinhavel**, on the contrary chose an opposite principle and translated the works of Italian writer Boccaccio and Greek fabulist Aesop in accordance with the German literary norms; and **Albert von Eib** in translating two comedies of Roman comedigraph Plautus substituted the mode of life and names of Romans for the German ones, in order to make them understandable for his compatriots. The problem, how the German literature should have got acquainted with foreign works, was solved in the struggle between these principles of the translation. The translation of the works of classical literature received a popular character in England in the XVI century. Protestantism, the power of Renaissance - new aristocracy created for this all the conditions; antiquity came out against Middle Ages. It is natural that it was caused by the contradiction of the latter as well.

In England the problem of translation in the literary practice turned out to be of special importance. This can be said first of all, about English drama, which exactly in this time reached the peak of its development. One of the sources of this drama was a people's theatre. On the other hand, teaching of humanism, the

Italian literature and translation of the Latin drama, in particular Roman writers Plautus, Terence and others, the translation of whose were soon substituted for an imitation and alterations, played a great role in its formation. Their traces can be seen even in the creative activity of great Shakespeare (the plot of «Menaechmi» by Plautus - in the «Comedy of Errors» by Shakespeare; Plutarch - in the Roman dramas of Shakespeare; the usage of translations of Italian novel in Shakespeare's comedies and etc.). A special role of translation in the theatre of English Renaissance is generally known. The more important thing was that Surrey who translated the extract of Virgil's «Aeneid» by blank verse. Owing to his poetical dignities the blank verse used in this translation became the main element of English drama in Renaissance. Marlowe and Shakespeare used and developed this very poem created by Surrey for his poetical translation. In the same epoch the interest towards the theory of translation was noted.

Translations are not made in a vacuum. Translators function in a given culture at a given time. The way they understand their culture is one of the factors that may influence on the way in which they translate.

When Horace, for instance, spoke about a «faithful translator», he had the person in mind, much more so than the work that person produced. Translators, in Horace's understanding, threw on the trust their patron and their public put in them. They did not have to translate «word for word» because both patron and audience literally «take their word» at face value.

Martin Luther (1483-1546) was a German theologian, polemicist, social thinker and translator. He wrote in his «Circular Letter on Translation» that in his period the enemies of truth pretended that the text had been changed or even falsified in many places.²²

Luther's theology challenged the authority of the papacy by holding that the Bible is the sole source of religious authority and that all baptized Christians are a priesthood of believers. According to Luther, salvation was attainable only by faith in Jesus as the Messiah, a faith unmediated by the church. These ideas helped to inspire the Protestant Reformation and change the course of Western civilization.

His translation of the Bible into the vernacular, making it more accessible to ordinary people, had a tremendous political impact on the church and on German culture. It furthered the development of a standard version of the German language, added several principles to the art of translation, and influenced the translation of the English King James Bible. His hymns inspired the development of congregational singing within Christianity. His marriage to Katharina von Bora set a model for the practice of clerical marriage within Protestantism.

Much scholarly debate has concentrated on Luther's writings about the Jews. His statements that Jews' homes should be destroyed, their synagogues burned,

²² A. Lefevere. Translation/Culture/History. Australia. 1998. P. 113

money confiscated and liberty curtailed were revived and used in propaganda by the Nazis in 1933-45. As a result of this and his revolutionary theological views, his legacy remains controversial.

Luther was born to Hans Luder (or Ludher, later Luther) and his wife Margarethe (nee Lindemann) on November 10, 1483 in Eisleben, Germany, then part of the Holy Roman Empire. He was baptized the next morning on the feast day of St. Martin of Tours. His family moved to Mansfeld in 1484, where his father was a leaseholder of copper mines and smelters, and served as one of four citizen representatives on the local council. Martin Marty describes Luther's mother as a hard-working woman of "trading-class stock and middling means," and notes that Luther's enemies would later wrongly describe her as a whore and bath attendant. He had several brothers and sisters, and is known to have been close to one of them, Jacob.

Hans Luther was ambitious for himself and his family, and was determined to see Martin, his eldest son, become a lawyer. He sent Martin to Latin schools in Mansfeld, then Magdeburg in 1497, where he attended a school operated by a lay group called the Brethren of the Common Life, and Eisenach in 1498. The three schools focused on the so-called "trivium": grammar, rhetoric, and logic. Luther later compared his education there to purgatory and hell.

At the age of seventeen in 1501, he entered the University of Erfurt — which he later described as a beerhouse and whorehouse, — which saw him awakened at four every morning for what Marty describes as "a day of rote learning and often wearying spiritual exercises." He received his master's degree in 1505.

Luther translated the Bible from Greek into German to make it more accessible to ordinary people, a task he began alone in 1521 during his stay in the Wartburg castle. He was not the first translator of it into German, but he was by far the greatest, according to Philip Schaff, who writes that, had Luther done nothing but this, he would remain one of the "greatest benefactors of the German-speaking race."

His translation of The New Testament was published in September 1522 and, in collaboration with Johannes Bugenhagen, Justus Jonas, Caspar Creuziger, Philipp Melancthon, Matthaus Aurogallus, and George Rorer, the Old and New Testaments together in 1534. He worked on refining the translation for the rest of his life.

The Luther Bible contributed to the emergence of the modern German language and is regarded as a landmark in German literature. The 1534 edition was influential on William Tyndale's translation, a precursor of the King James Bible. Philip Schaff, the 19th century theologian, said of the work:

The richest fruit of Luther's leisure in the Wartburg, and the most important and useful work of his whole life, is the translation of the New Testament, by which he brought the teaching and example of Christ and the Apostles to the mind and heart of the Germans in life-like reproduction. It was a republication of

the gospel. He made the Bible the people's book in the church, school and home.

Beginning in 1955, a new English translation of Luther's major works was carried out as a joint venture of Concordia Publishing House and Fortress, now Augsburg Fortress Press. Known as the "American Edition of Luther's Works," it has led to the rediscovery of some of Luther's most controversial writings, and a more complete picture has emerged of this prolific writer and his complex personality.

The "American Edition" translation of *On the Jews and Their Lies* in 1971, possibly the first complete English version, revealed to many readers a side of Luther they had not previously known. Another of Luther's works, *Vom Schem Hamphoras*, was translated and published independently as part of *The Jew In Christian Theology* by Gerhard Falk in 1971.

The "American Edition" also brought to English readers *Against the Papacy at Rome Founded by the Devil* (1545), which has been described as "one of Luther's most coarse and vehement works." It is said to contain scatological satires of the Pope, with illustrations by Cranach, who is known for painting Luther's portrait. These "were so inexpressibly vile that a common impulse of decency demanded their summary suppression by his friends."

Against Hanswurst (1541) was also translated as part of the "American Edition" and is described as "rivaling his anti-Jewish treatises for vulgarity and violence of expression."

Since some of these works are only now being revealed, and the only English descriptions are often secondary sources, researchers disagree as to their relevance. However, the trend has been toward translation, publication and review, rather than silent archiving.

Niclas von Wille was one of the German humanists of the XV century, who translated works of classic writers of Italian Renaissance into German. Wille tried to affirm elements of Latin syntax in German prose and at the same time to change it. On the contrary Henry Schteienhavel chose opposite principle and translated work of Italian writer Boccaccio and Greek fabulist Aesop, in accordance with the norms of German literature; Albert von Eib even changed Roman names into German during translation of two comedies of Roman comedigraph Plautus, in order to do more clear for his contemporaries. In the struggle between those principles of translation a question was solved about which means might introduce German literature with foreign works.

Juan Luis Vives, Spanish humanist, lived at the end of the XV century (1492-1540). In his book «*Versions or Translations*», published in 1531 he described principles and methods of translation as follows:

«A version is the transfer of words from one language into another in such a way that the sense is preserved. In some versions you can see only the sense, in others only the phrasing and the diction. If a man wanted to transfer the speeches

*of Demosthenes or Marcus Tullius (Cicero), or the poems of Homer and Virgil into other languages, he would have to pay attention first and foremost to the way the text is put together and to the figures of speech it contains. If he did that he would soon realize how great the difference between languages are, if he hadn't already done so before, since no one language is rich enough to match another in all stylistic traits and figures of speech, even the most primitive ones».*²³

Juan Luia Vives says that texts written only the sense in mind should be translated freely and the translator should be allowed to omit what does not add to the sense, or to add what improves it. It is impossible to express the figures of speech and patterns characteristic of one language in another, even less so when they are idiomatic, and he fails to see what purpose would be served in admitting barbarisms used in the original, the way some translations of Aristotle or Holy Writ have been made. J. L. Vives thinks that translations are not merely advantageous to all the arts and sciences but absolutely vital to them, both for a whole life and for specific moments in it, as long as they are faithful to the original.

One of the Italian translators of Plato and Aristotle **Leonardo Bruni** (1374-1444) wrote about the problems of translation of XV century in the book «The right way to translate», published in 1420. He in this book described translator's skill and added the following golden words:

*«I say that the full power of a translation resides in the fact that what is written in one language should be well translated into another. Nobody can do that well unless he has an experience of both languages that is both wide and deep. But that is not enough, since many people are eminently capable of understanding, though not of explaining, just as many people are able to judge a painting correctly even if they themselves do not paint, or just as many people are able to understand music without being able to sing. A correct translation is therefore a great and difficult thing. First, of course, you need to know the language you are translating from, and that knowledge should not be limited or trivial, but great and supported by an experience that is deep and accurate, and steeped in the daily reading of philosophers, orators, poets, and all other writers».*²⁴

The translations from the Greek language began to appear in Europe only from the second part of the XV century. Other literatures of Europe didn't still become sourceful but they were perceptible. The circle of literal and reading was enlarged. A great number of primary schools appeared. But these schools were not only churches, but also schools under various guilds.

The first direct contacts with Italian humanists were set, their own

²³ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 81

²⁴ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 32

humanists, like the duke Glosterskiy, the brother of the king Henry V appeared. The duke was worshipper of antiquity and modern Italian learning. He acquired manuscripts, called Italian teachers for help in learning works of ancient authors and ever ordered translations from ancient Greek.

The most famous translator of the 1st part of the XV century was **John Lidgeit**. He translated «The book about Troy», which was written in 1412- 1420 by the request of the prince Wales. This poem was the same symbiosis of the translation and original creation, as «Troil and Criseyde» by Geoffrey Chaucer, which was also built on «Troy history» by Guido delle Colonne. But J. Lidgeit used neither «Filostrata» by Boccaccio, nor poem «Troil and Criseyde» by Geoffrey Chaucer, he liked quite independently, though fully he didn't manage to avoid influence of Geoffrey Chaucer in the treatment of characters.

In 1420 Statsiy remade the poem «The siege of Feves» by Lidgeit from the work «Fivaida». He also used the French poem «The novel about the Feves» when he worked at his poem. In 1425 Lidgeit translated a French poem «The dance of death», and in the period since 1426 till 1430 he worked at the translation of the poem «The pilgrimage of human life» by Gliom de Degilvil, which was a compendium of medieval the work of John Waulton, who in 1420 made a new translation of «Consolations by philosophy» by Boethius. Geoffrey Chaucer translated Boethius in 60 of the XIV century. Geoffrey Chaucer was very famous, that's why this translation became a bibliographical rarity to the beginning of the XV century. It means that something in the translation of great Geoffrey Chaucer stopped to satisfy the readers already in 50 years after its appearance, but the book of Boethius carried people of the XV century something that made it modern about him 1000 years after its creation.

The second part of the XV century, which sometimes was poetically called «the autumn of the Middle Ages» was a peculiar result of a spiritual development of this historical period. Sir Tomas Malory completed «Chivalrous epoch» in the literature by this great medieval novel «Arthur's death» which was gathered from the French sources.

John Giptorf, the count of Worchesterskiy (1420-1470) was the first Englishman - man of the world, who visited a school of Italian humanist Gvarino. During his trips on Italy he bought Latin and Greek manuscripts from which he gathered a whole library. Giptorf encouraged translations from Greek into Latin, awarded the translators generously, who had dedicated their translation to him. He himself learned «the humanist Latin language» and wrote in it in «Tuliev style», and also made translations into English.

He translated Cicero's treatises «About old age» and «About friendship», passages from «Notes about Galish war» by J. Caesar, in which the question was of Britain. In 1481 W. Caxton published Giptorf's translations from Cicero's works. These translations were the first immediate translations of works of the

ancient classics into English.²⁵

Thus, the translations of the XV century according to the opinion of investigators were mainly mechanical in other words over-literal rendering. But they were worth using for introduction the Englishmen with foreign texts. Exactly the opposite phenomenon got on with over-literal rendering, free use of the original, from which something was withdrawn, a great deal was put in and explained but wasn't translated. In other words, all the translated works were adapted to the English perception. To the first category special compositions usually belonged mainly religious and philosophical ones, and to the second one fiction did.

Here are some facts of the observations of the English linguists about the language of translation of Caxton and other translators of the XV century:

S. K. Worman considered that 90% of all the translations of the XV century had been «completely mechanical» that led to the copying of the syntactical constructions of the original as far as it was possible for the English language. According to Ch. Ross' opinion the frequency of appearance of one syntactical construction in Wickliffe's works greatly changed depending on that fact if this work was a translation or the original. N. Blake noticed the difference of Caxton's vocabulary in translations and original work. The translations were full of Latinism and adoptions from French; Caxton's own language was rather simple and wasn't overload with adoptions, but in his translations there were many difficult and complex words, adopted from the originals.

Above stated proves that word for word translations had a great influence on the development of the translation language especially in the field of syntax. But the adopted translations, retellings influenced literary process by itself, enriching literature with new plot, genres and so on.

So we can make a conclusion that in England translation developed rapidly during the period of the X-XV centuries. Translation studies brought together work in a wide variety of fields, including linguistics, literary study, history, anthropology, psychology and economics. During these centuries such great translators, scientists, as Ælfric, Adelrad, Galfrid, R. Bacon J. Wickliffe, Geoffrey Chaucer, J. Lidgeit, W. Caxton and many other translators appeared. They made a great contribution to the world translation art, enriched English culture.

Questions:

1. How did translation find its place in the XV century?
2. Who were famous translators of the XV century?

²⁵ О. Семенец. История перевода. Киев. 1991. стр. 41

3. What for do we appraise Caxton?
4. How can we differentiate translation principles of the XV century from others?
5. How was translation developed in Germany in the XV century?
6. Whom do you know among the representatives of Spanish translators of the XV century?
7. What changes were made in Italian translations by L. Bruni?
8. Why did S.K. Worman consider that translations of the XV century were “completely mechanical”?
9. Was translation adopted as one of the main principles of translation in the XV century?

§-9. TRANSLATION IN THE XVI CENTURY

XVI century is famous for its translations in spite of different wars. Scholars tried to develop every field of science. According to written books, translation of Latin drama played great role. We may name such translators as White, Surrey and others. One can say that White and Surrey were not translators but writers. We never refuse that they were writers. They translated some poems; exactly Surrey translated Virgil’s “Aeneid” with blank verse as we mentioned before.

Philemon Holland (1552-1637), English scholar and translator translated «The history of the World», commonly called «The Natural Historic of C. Plinius Secundus», and published in 1634. In this book he touched upon the language problems. P. Holland was against the use of foreign words of Latin, Greek, and Hebrew in translation. He appreciated the translations in which the linguistic peculiarities of the English were followed.

Important ideas about the principles of the translation were expressed by an outstanding poet and theoretician of Renaissance, a translator of the Roman poet Ovid - Joachim du Bellay - in his famous treatise «The defense and grandeur of the French language» (1549). Du Bellay confirms that by means of the French language everything which was said in other languages can be expressed. In some chapters of his treatise the problems of translation were specially considered.

Interest to the theory of translation noted in that stage. Etienne Dolet, French poet, translator and printer (1509-1546) advises the translator to «link and arrange words with such sweetness that the soul is satisfied and the ears are pleased». Dolet wrote that translators often try to recast the original in terms of the poetics of their own culture, simply to make it pleasing to the new audience and in doing so, to ensure that the translation will actually be read. Dolet was

scientist-humanist and publisher and he was Plato's translator and freethinker. In his book «On the way of Translating well from One Language into Another», published in 1540 he gave five rules of good translation:

First, the translator must understand the perfection of the meaning and the subject matter of the author he translates.

The second, required in translation is that the translator should know the language of the author he translates to perfection and that he should have achieved the same excellence in the language he wants to translate into. In that way he will neither violate nor denigrate the splendor of the language or the other.

The third is that when you translate you should not enter into slavery to the point of rendering word for word. Whoever translates in this way does so because his mind is poor and deficient. If he possesses the qualities mentioned above (and a good translator must possess them) he will work with sentences and not care about the order of the words, and he will see to it that the author's intention is expressed while miraculously preserving the characteristics of both languages.

The fourth rule he wanted to offer here must be observed with greater diligence in languages that have not yet become established in the field of art than in others. He would call the following languages not yet established in the field of art: French, Italian, Spanish, German, English and other vulgar tongues. If you translate a Latin book into one of these languages be satisfied with common usage and do not foolishly introduce novelties spawned by curiosity, which can only be called reprehensible.

*The fifth rule, a good translator needs to observe. It is such an important rule that all compositions are heavy and unpleasant without it.*²⁶

In the XVI and XVII centuries translation activity in England was spread widely, at the same time it was the reason for the appearance of the first attempt of theoretical assumption in the field of translation. So in medieval in early periods of Renaissance in England naturally there was not theory of translation as a separate subject of matter but at the end of the XVI century George Chapman a poet and playwright was the first to translate Homer into English. One of the English dramatist and translator of the XVI century **George Chapman's** (1559-1634) translation of Homer remained the Standard English translation for two centuries.

In the extract from the text to his translation of «The Preface to the Reader» he tried to express about word for word interpretation. He wrote that to show his detractors that they have no reason to vilify his circumlocution sometimes, when their most approved Grecians, Homers interpreters generally, hold him fit to be so converted. Yet how much he differs, and with what authority, let him impartial

²⁶ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 172

and judicial reader judge. Always conceiving how pedantical and absurd an affectation it is in the interpretation of any author (much more of Homer) to turn him word for word, when (according to Horace and other best lawyers to translators) it is the part of every knowing and judicial interpreter, not to follow the number and order of words, but the material things themselves and sentences to weigh diligently and to clothe and adorn them with words, and such a style and form of oration, as are most apt for the language in which they are converted.

In the XVI century works were began to be written by eastern spirit in English Literature. «Great Temurlane» (1587) drama, which was written by Shakespear's master C. Marlowe, will be bright example of that. This work is the first great literal monument of English Renaissance stage. The work was written by the materials of Central Asia. C. Marlowe took that information from different sources. John Fletcher and others wrote early new English literary language and it was represented by wide variety of translations and was characterized by rapid growth of the vocabulary freedom in creating new words and meanings and grammatical constructions.

Luther (1536) and Dryden (1684) were all favouring colloquial and natural renderings. Luther's Bible translation in 1522 laid the foundations of modern German and King Jame's Bible (1611) had a seminal influence on the English language and literature. Significant periods of translation proceeded Shakespeare and his contemporaries.

In the XV-XVI centuries both in the East and West some legends and stories about the Great Temur were created.

A book named after «Temurlane - the Skiffs' king» was published in Latin in the XVI century.²⁷ Besides it, there is a book «Temur's tuzuks» which describes Amir Temur's life and became famous in the East and West and was translated into several foreign languages. This book was translated into English in 1830, into Urdu in 1845, into Russian in 1894. But in Temur's motherland in his native country it was published only in 1991. The book first was written in Turkic and one copy was kept by the governor of Yemen.

English travelers, businessmen - diplomats continued connection with East through Russia. Two cultural centers of ancient Movaraunnahr: Samarkand and Bukhara were the centers of international commerce. J. Gersey and A. Jennicson came to Bukhara and Urgench through Moscow (XVI cen.) and tried to set diplomatic links together with trade. One could meet a lot of Arabic and Turkic (an old Uzbek language) words in their memories and time-by-time absorbed in English.

²⁷ /. Саломов. Таржима назарияси асослари. Тошкент. 1983. 109 бет.

Questions:

1. What kind of role does translation play in English Renaissance?
2. What was White?
3. What was the purpose of Ph. Holland to translate “The history of the world”?
4. Who gave in his book “On the way of translating well from one language into another” five rules of good translation in the XVI century?
5. Why did translators of the XVI century pay attention to language problems?
6. Which translator’s rendering of Homer remained the Standard English translation for two centuries?

§-10. TRANSLATION IN THE XVII-XVIII CENTURIES

In the middle of the XVII century teaching courses of Arabian and Persian were opened in the universities of Cambridge and Oxford and an oriental studies center appeared. Books, dictionaries and translated works were published in the Eastern languages.

Anthony Lemaistre (1608-1650) was a French religious writer and translator. He published his book «Rules of French translation» in 1650. He writes that when we translate we must be extremely literal, faithful i.e. we must render into the French language all that is in the Latin and we should do that so well that if Cicero had spoken our language. He would have spoken as we make him speak in our translation. Anthony Lemaistre thinks that in translation we must try to imitate the author’s style and to come as close to it as we can. We must vary the constructions and the figures of speech and make the translation into a painting, a vivid representation of what we translate, so that people say that French is as beautiful as Latin and have the confidence quote famous authors in French instead of Latin. The beauty of the verse is to be found in its rhymes. It is not necessary to write long sentences in the translations. We must try to strike a just balance in the style. A translator must not put anything in his translation if he cannot justify it or explain why he put it in. When a sentence is too long or too complex in translating language it must be cut into a number of small parts in the translation.

Edmund Kastell (1606-1685) wrote a big research according to Eastern literature: he wrote commentary of works of Ibn Sino and enlightened scientific-literary essay about great scientist’s life and activity. At the end of the XVII century oriental studies formed as science in England, famous specialists appeared in order to research and translate the ancient Asian culture until the end

of their life. Scientific research, translations of Arabists like Symon Ockly (1679-1720), George Sale made a deep impression on their contemporaries. G. Sale was one of the first European who translated the whole Koran into English.

Dillon Wentworth, Earl of Roscommon (1633-1685) was an English translator and thinker on translation. He in his «Essay on Translated Verse» spoke about the Art of translation published in 1685, for example:

This true, Composing is the Nobler Part,
But good Translation is no easy Art
For who Materials have long since been found
Yet both your Fancy and your Hands are bound
And by Improving what was writ before,
Invention Labours less, but Judgement more.²⁸

In this translation Dillon Wentworth could show the form of the poem close to the original and could select words which the meaning of them had national color.

The contribution of Italy to European and World culture is rather abundant. Italy gave many great names: Saint Thomas Aquinas - a great philosopher, Marco Polo - a famous traveler, Dante - a famous poet of the XIII-XIX centuries, etc. In the XIV-XVI centuries the influence of Hellenic humanism was spread in all European countries. At the end of V century East Got Kingdom was formed in the result of Barbarian invaders. After, there were many attempts to invade Italy by other German tribes. Finally, it was included into the Holy Roman Empire of German nation in 962 by Karl the Great. Alfred's «Bede» was printed in George Smith's edition of 1722.

The translation period of the medieval Italy is dated from VI c. till XIII c. German tribes almost did not change the culture of Italy. But after them the whole Empire suffered a fall in everything. Still, the monasteries were the centers of education.

In the XVIII century new discoveries of East and translation of Eastern literature had begun in mass. That process left its trace in each nation's literature. For instance, if in the XII-XIV centuries learning had begun from East in Italy and Spain, but in the XVIII-XIX centuries' research of East, publishing of translated works' superiority were began in England and in France. In those periods England and France tried to conquer the world, especially, riches of Asia and Africa. That made them to learn history, art and culture of the local nation. Advanced culture of Eastern nations and wonderful valuable works spread among the nations of West.

There were English oriental writers who gave their heart and love to East, learned and translated with great interest the Indian, Arabian, Persian and Turkic

²⁸ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 56

(old Uzbek language) books.

William Johns (1746-1794), who was the first president of «Asian society», knew Eastern literature backwards and was talented translator. He also was one of the introducers of Eastern literature to England. The English people could have the opportunity to read classic Indian literature Kalidasa's works, Indian eposes «Ramayana» and «Mahabharata» in W. Johns' translations. Johns advised not to leave or add something and not to change the meaning during the translation of Nizomy's «Layli and Majnun», when he recommended it. W. Johns recommended works to translate from Firdavsiy and Sa'diy and he translated Arabian verse selection «Muallakot» into English. Besides translations of «History of Nodirshoh», «Sakuntala», «Hitonadesha» (works), he also was the author of works like: «Essays about Eastern nations' verses», «Osiyo tasnifoti» («Asian characteristics»), «Persian grammar». As the president of «Asian society» W. Johns was the indicator of translating and publishing of several works and establishing of new anthology and journals, appearing of scientific and literal selections connected with the name of this person. In the XVIII century facts were to be observed widely which shows the special historical role of translation in France. French enlighteners in that century translated in large amount of works of English thinkers and writers, as far as England was at the top step of historical development.²⁹

As it is known, that classicism couldn't become firmly established in the English literature by the force of special historical conditions of England, but there were definite attempts in calculation of that style.

Great historical progress, which had happened at the end of the XVIII century and at the beginning of the XIX century arose the nation's interest to literal works of other countries. Romanticists opposed in the translation principle of statement of concrete-historic truth, abstracted expression of national significance, that naturally, would arose exact translation of a foreign text, keeping main specific aspects. It is true, romanticists translated not very willingly of modern authors, but then interest was extraordinarily great to the literal heritage of other nations, including work.

John Hookham Frere (1769-1846) was a British diplomat and a translator. In his translations of Aristophanes, published in 1840, he said that the language of translation ought to be a pure, impalpable and invisible element, the medium of thought and feeling and nothing more; it ought never to attract attention to itself; hence all phrases that are remarkable in themselves, either as old or new, all importation from foreign languages and quotations are as far as possible to be avoided.

He belonged more properly to that class of translators who are denominated Spirited Translators, whose spirit and ability consisted of

²⁹ / . Саломов. Таржима назарияси асослари. Тошкент. 1983. 24 бет.

substituting a modern variety or peculiarity for an ancient one, to the utter confusion of all unity of time, place, and character; leaving the mind of the reader bewildered as in a masquerade, crowded and confused with ancient and modern costumes. He stresses this class of translators and their ancient and inveterate antagonists, the Faithful Translators; he would like to illustrate the principle of translation generally. The proper domain of the Translator can be found in that vast mass of feeling, passion, interest, action and habit, which is common to mankind in all countries and all ages. John Hookham Frere says that all languages have their appropriate forms of expression, capable of representing them in all their infinitive varieties, in all the permanent distinctions of age, profession and temperament which have remained immutable, and of which the identity is to be traced almost in every page of the author before us.

Percy Bysshe Shelly (1792-1822) was an English poet, thinker and translator. He in «A defense of poetry» (written in 1821, published in 1840) spoke about the vanity of translation, the formal principles of its color and adore.

Another social thinker, historian from Scotland **Carlyle** (1795-1881) in the essay «The state of German Literature» evaluated the translations, translated from the German, were comparatively frequent in England: Luther's «Table-Talk» is still a classic in their language. In the next century, he writes that «translation ceased: but then it was, in a great measure, because there was little worth translating».

German poet, dramatist, novelist Johan Wolfgang von Goethe in «Book of West and East» spoke about three kinds of translation:

The first acquaints us with foreign countries on our own terms. A simple prosaic translation is the best in this respect. Since prose totally cancels all peculiarities of any kind of poetic art and since prose itself pulls poetic enthusiasm down to a kind of common ware-level, it performs the greatest service in the beginning, by surprising us with foreign excellence.

The second follows in which the translator really only tries to appropriate foreign content and reproduce, it in his own sense, even though he tries to transport himself into foreign situations.

The third, which could be called the highest and final one, namely the one in which the aim is to make the original identical with the translation.³⁰

In the epoch of classicism the principle of a free translation, meeting the aesthetic demands of ruling circles of that epoch reserved in the narrow imagination about «a good taste» was confirmed in France. In such translations attention was not paid to the character of the original. The most important thing was a correspondence to the above-mentioned taste. As a result of it the translations presented alterations of the original. In the French translation genius Shakespeare frightened even Walter, leading French writer and thinker of the

³⁰ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 127

XVIII century, underwent special changes. The structure, even the plot of Shakespeare's tragedies changed in French translations. In France in the XVIII century the facts, which clearly pointed out a special historical role of translation, can widely be observed: French enlighteners in that century, translated the works of English writers and thinkers since England was at a higher stage of its development. These politically important translations were done in accordance with the social interests of France of that time by the principle of free translation. A French translator of «Done Quixote», Florian in his foreword said openly that servile submission to the original is wrong and parts expressing bad taste should be taken away from the original. According to his opinion, the most pleasant translation is the most exact one as well.

A. S. Pushkin in his article «About Milton and Shatobrianov's translation of "Lost paradise"» clearly shows the aspiration of French to give pleasure to the society omitting the places, which insult the tastes of a French reader. It is known that classicism could not be firmly established in the English literature because of peculiar historical conditions of England, but there were also certain attempts of applying this style. In accordance with the above-mentioned principle of translation Alexander Pope translated «Iliad» (1715-1720) and «Odyssey» (1725-1726) by Homer and decorated this classical ancient Greek epos in accordance with the tastes of aristocratic salons of that time. **Alexander Pope**, (1688-1744) — English poet, satirist, critic and translator, an extract from the preface to his translation of the «Iliad», published in 1715. He rhymed the text of the original which was deprived of rhyme smoothed its rhythm and translated hexameter of the original by a short English size, polishing and giving grandiloquence to a simple and ingenious original. His work was one of the bright examples of tendentious execution of translation.

At the end of the XVIII century the works including the principles of translation were elaborated and created at a high theoretical level. The work of Hettinger «About new translations of the works of Greeks and Romans» (1762) in which considerations about the dependence between the translation and original, which later on developed the latter, had already been stated before the German romanticist Shleyermakher. Even «The principles of translation» was also a serious report, published under the little «Essay on the principles of Translation» made by Tytler in Edinburgh Academy in 1791. This report in its time was of great importance and gave rise to a big discussion in England and Germany. In the very first chapter of this work Tytler gave an account of his own understanding of «a good translation», according to him translation must make a reader feel the same which a reader of the original feels. For this, three circumstances needed translation must give the ideas, given in the original completely; the style and the manner of writing of a translation should have the same character as in the original, and finally, the translation should be characterized by all the easiness of the original. According to these general

principles Tytler gives an account of his work. In this connection he acquainted a reader with other principles as well, illustrating them by a rich material. A translating practice of this epoch owing to the French classicism rested on the Roman traditions as well: a foreign text in translation served ideological aims of the ruling class and satisfied their tastes. As a French enlightener Denis Diderot said in his «Essay about dignity and virtue» about the translation of the book of English philosopher Shaftesbury, the original was reread twice imbued with its spirit, and then the book was closed and translated.

Kaule and Denham supported free translation. Denham said that the sense is eternal essence and universal, which is easily giving through language and culture without the reference to the different semantic structures of the context from various cultural discourses. Considering the method of free translation, given by Denham, Lawrence Venuti in his book «The translator's Invisibility» uses the terms «domestication», «domestic translation», «transparency», and «transparent discourse». Shleymakher and Goethe stressed those two cases in translation. We should influence either with the help of translator the foreign author or we should be influenced by foreign culture. Domestication is the adaptation of foreign language to native and domestic translation is the adaptation of a foreign text, i.e. original texts in general use, to the normative language forms and cultural values to the realities of translated language. Transparent translation did not show the translation of interpretation of foreign text as a translator in the process of his work created semantic context in accordance with cultural values of language of the translation.

Questions:

1. What did A. Lemaistre highlight in his book “Rules of French translation”?
2. Who wrote commentaries of Ibn Sina's works in the XVII century?
3. In what book did D. Wentworth speak about the art of translation?
4. Was the role of German invasion significant in cultural life of Italy?
5. Why did England and France attempt to conquer Asia and what was the role of translation in conquering?
6. What was W. Johns?
7. Which of the eastern writers' works was translated by W. Johns?
8. What role did J.H. Frere play as a translator?
9. Why did B. Shelly and Carlyle evaluate translation so highly?
10. How did Goethe explain three kinds of translation?

§-11. TRANSLATION IN THE XIX CENTURY

XIX century is the most significant one, because this century is distinguished from others. It is full of events by the point of view of translation. In this century the famous works such as Alfred's «Boethius» (by Samuel Fox in 1864) and «Orosious» (by Dr. Bosworth in 1851) were edited and Gregory's «Pastoral care» was republished by Henry Sweet for the Early English society in 1871-72.

At the beginning of the XIX century «Tutinoma», «Regveda» (shaykh Inayatulla), «Chor Darvesh», «Guliston» (Sa'diy), «Shahnama» (Firdausi), «Baburnama», Khuja Khafir, J. Rumi, F. Attar's gazels (lyric verses) were translated, then Umar Khayyam, Mirza Shafe, Jamiy, Nizamiy's works were published one by one in England. Especially, U. Khayyam, Sa'diy and Hofiz's works found a way to the English readers' heart, became lovely poets of them. High qualified translators created the famous «Lolla Ruk» written by T. Murr, «Vatek» by V. Bekford, «Kulblakhon» by S. Kolridge, «Student-ruiner» by R. Sautin, «Daughter-in-law of Abidos» by Byron, «Kofirlar», «Korsar», «Hashashi or Shelly», «Islom isyoni», «Tumor» by V. Scott and other tens of works. In 1844 new translation appeared under the name of «The life of Baber» by R.M. Caldecott in London.

Edward Fitzgerald (1809-1883) was an English translator and a poet. He translated Rubaiyyat of Umar Khayyam in 1859. After translation he amused and wrote that the original Rubaiyyat is independent stanzas, consisting of four lines of equal.

Dante Gabriel Rossetti (1828-1882) was an English poet and a painter. In the book «Dante and His Circle» he wrote about the task of the translator:

*The task of the translator is one of some self-denial. He uses any special grace of his own idiom and epoch, if only his will belonged to him. For his author's cadence: often the beautiful turn of a stanza must be weakened to adopt some rhyme.*³¹

Matthew Arnold (1822-1888) was an English poet and a translator. In «On Translating Homer» he gave an advice to translators:

*«My one object is to give practical advice to a translator; and I shall not the least concern myself with theories of translation as such. But I advice to the translator not to try «to rear on the basis of the Iliad, a poem that shall affect our countrymen as the original may be conceived to have affected its natural hearers» and for this simple reason, that we cannot possibly tell how the Iliad «affected its natural hearers»».*³²

Victor Hugo (1802-1885) was a French novelist, a poet and a

³¹ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 31

³² Op. cit. p. 144

dramatist, wrote the preface for the Shakespeare translations. He wrote: «when a translation is offered to a nation, *that nation will almost always look on the translation as an act of violence against itself. To translate a foreign writer is to add to his national poetry: such a widening of the horizon does not please those who profit from it. The first reaction is one of rebellion. If a foreign idiom is transplanted into a language in this way, that language will do all it can to reject that foreign idiom*».³³

The representatives of the romantic school also made an important contribution in this field. The romanticists opposed the principle of stating a concrete historical truth distracted typification - the expression of national peculiarities of the superficially historical principle in translation as well, which naturally should have called an exact translation of a foreign text by keeping to the main specific sides. It is true that romanticists owing to their negative attitude towards the present, which is characteristic of, then, translated the works of contemporary authors not very willingly, but their interest towards the literary heritage of other nations, including folk arts was very great. Since this tendency was encouraged by the changes of the epoch for the better it became characteristic of not only romanticists. A right example of this was Germany, where Horatius's «Odyssey» (1769) was translated by Rammler, "Odyssey" by Foss and the collection «Voices of nations» (1778, 1807) was translated by Gerder. A German enlightener Loghan Gotfrid Gerder showed a great interest towards the history of other nations and studied it thoroughly. In his translation activity he showed a great knowledge and love to the work. With a special literary taste he made up a collection of translations «Voices of nations in songs» (Stimmen der vorder in liedem). Besides, Greder created an anthology of Eastern poetry translated Kalidasa's "Sakuntala", made up a Greek anthology and translated ancient Spanish songs about Sede into German. It is interesting that Pushkin in the above mentioned article noted changes regarding the problem of translation. He underlined that readers want to see Dante, Shakespeare and Servantes in the original, with their national clothes on. Leading figures of the German literature Goethe and Sheller also paid due attention to this tendency of literary translating: Sheller at the beginning of the 19th century remade Shakespeare's "Macbeth" for the theater of Weimar. It is true the he considered monologue extremely characteristic of a door-keeper to be so indecent, that he substituted it for the anthem of the morning which a courtier sang but nevertheless, Sheller tried to show a German reader the peculiarities of Shakespeare's style and the English national color. In 1817 Goethe started publish his "West-eastern divan". Though the translations placed in the "divan" presented free alterations, Goethe's great ability towards translating eastern poetry into the German language became apparent, besides his great interest

³³ A. Lefevere. Translation/Culture/History. Australia. 1998. P. 124

towards this poetry. In his "Maxims and reflections" Goethe called translator "fussy pimps" who praise a beautiful woman with a very good talent which is half opened by all means: they raise a necessary aspiration to the original. In his speech devoted to the memory of writer Willand, Goethe generalized his views on the principles of translation. He said: There are two principles of the translation. One of them requires moving foreign author to us, so that we can see our compatriot in him, the second on the contrary, demands to move to this foreigner and adjusted themselves to conditions of life. According to Goethe, Willand looked for a middle road between these two principles, and in doubtful cases he preferred the first one. It is clear that the Goethe preferred such a translation which gives the meaning, the contents and the idea of the original and which the form submits though he considered the existence of compromise and harmonious was to be possible. Thus, Goethe affirmed the presence of two main principles in the translation art. The new tendency was guided by a French romanticist Shatobrian, who tried to achieve a maximum exactness of the meaning in the translation of "Paradise lost" by English poet Milton. Another French romanticist, Alfred de Vini took into consideration theatrical effectiveness though he was a supporter of the exactness of the meaning in translation and therefore he abridged a little and made some rearrangements in his translation of Shakespeare's "Othello". The given translation as it is seen became a sample for such translators, who side by side with the accuracy of the meaning considered it possible to exclude from the translation passages, which are too indecent for a reader. The French mainly kept this rule. The classical treatise of Shleyermakher "About different methods of translation" (1813) generalized the views of his contemporary translators about the art of translation and conclusions from their practical experience. Shleyermakher required a maximum preservation of "author's spirit" or national style and the coloring of the original. He held that «a reader of the translation will be in the same position with a reader of the original only then, when he has an opportunity to tell and gradually perceives a peculiar spirit of the author together with the spirit of the language. A practical confirmation of this was the translation of Shakespeare's works by August Shiegel and Ludvieg Tiek Servantos' "Don Quixote" by Tiek and Eskheel's "Agamenon" by Wilhelm Humboldt. Wilhelm Humboldt was an outstanding philologist and a representative of the philosophical linguistics, one of the founders of the comparative linguistics and a translator of classical literature. In his letter to August Shiegel he wrote that any translation was an attempt to solve an unsolvable task, according to him, there exist two reefs and every translator should strike himself against one of them. The translator should either be extremely true to the original and therefore ignore the fact and the language of his people or remain true to the peculiarities of these people and thus ignore the original. According to Humboldt, to find a middle road is not only difficult but also impossible. The prominent philologist of the 19th century Morris

Haupt expressed his more categorical and pessimistic opinion in the form of the following aphorism: "Translation is a death of comprehension". Humboldt's and Haupt's these views were in evident contradiction with the practice in particular with the Brilliant translations of Humboldt himself. And later on the practice disproved such confirmations but they showed a peculiar interest from the point of view of the development of historical development.

In the second half of the 19th century one should consider the work of Tikhoe Momzen "The art of translation from the foreign poetry into German" (the first edition came out in 1858 and the second one in 1886). Momzen supposes that two types of translation are widely spread: one of them gives the meaning of the original, but does not keep its form, and the second one presents an independent remaking of the original with the maintenance of style (*die Original dichtung im fremden Still*), i.e. essentially keeps only to the form of the original ignoring the contents. Momzen contrasts both these types with the third one - the type of strict translation in which the form is strange original and its contents are reproduced with maximum accuracy and at the same time, the translation is quite understandable for a reader. In the same period qualitative growth and quantitative perfection of the German literary translation, the publication of different translations of one and the same foreign author and theoretical views about the problem of translation draw one's attention. It is promoted by the spread of the knowledge of foreign languages and the development of linguistics. A proper attention was paid to the translation of European poetry, (from the creative activity of the Hungarian poet Petefy, French Communards and others). The number of theoretical works among which one should note Keller's "About the borders of translation" (1892) and Bize's "What is translation" also increased. The mentioned work of these famous specialists of the classical literature precedes the translation of Euripid's tragedy "Hyppolyte". Bize advanced an interesting theory, which means that the translation should make its aim to the original made on his contemporaries. Therefore the translator should not translate words or sentences but also give the spirit and the meaning of the original; the form of this translation should be chosen according to this principle and therefore such a component as a size of a poem of the poetical original the translation cannot repeat. This point of view caused the appearance of numerous theoretical works, which studied the experience of the past empirically and deepened in the aesthetical analysis of separate translations. The works under the characteristic Titles such as "Dante in the German translation" "Molyer in the German translation" and many others, which on the basis of translation compared lexis, grammar and style of the German language with the same sides of the original or the forms of thinking of different nations and the means of their expression. Paul Kauer's "The art of translations" which from this comparative point of view considered ancient and German way of thinking, investigated the psychology of perception of the translation by a reader. Vartenslaben's "To the study of the

psychology of translation”, 1910 and so on, were published. In this period France lagged behind Germany considerably. If one does not take into consideration some translations done by the representatives of similar schools (we note at least the translations of Byron's and Goethe's poetry done by the representatives of the romantic school), as for example Gerard de Nerval's translations from Goethe even such an important phenomenon, as English realism, did not cause special majority of translations. But decadent schools did many high-quality translations: one should note the works of the American writer Edgar Poe which was translated first by Charle Bidler and then by Stephane Mallarme; the translations of Greek poetry done by leader of Parnass school, Lekont do Li Item in a plastic manner, which was misrepresented preceding translators: Teylls of Feokrite (in prose), "Iliad" (1866), "Odyssey" (1867), Hesiod (1869), Eskheel (1872), Sofokl (1977), Euripides (1840-1885). At the same time the techniques of translation turned out to be rather low, as the practice of treatment of word for word translation new reconstruction of the text of the work. Approximately the same situation was in the English literature of this period: here the translation was paid a considerable attention at the end of the 19th century. Such works of the world literature the historical significance of which did not cause any doubt were translated.³⁴

The central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century BC up to the beginning of the XIX century many writers favored some kind of free translation: the spirit, not the letter, the sense not the words, the message rather than the form, the matter not manner. Tyndale and Dolen were burned at the stake. Wickliffe's works were banned. Then at the turn of the XIX century when the study of cultural anthropology suggested that the linguistic barriers were insuperable and that language was entirely the product of culture, the view that translation was impossible gained some centuries.

Questions:

1. Can you consider that the XIX century is the century of continuation of the previous one from the translation point of view?
2. Why is the XIX century so famous for its translations?
3. By whom was rubaiyyat of U. Khayyam translated?
4. Why is the task of a translator important?
5. What were M. Arnold and V. Hugo?
6. How were Shakespeare's works translated in the XIX century?
7. What did translation problems arise in this century?
8. Why did scientists try to make new discoveries in the sphere of translation?

³⁴ P. Newmark. Approaches to translation. London. 1998. p. 37

§-12. Translation in the XX-XXI centuries

The translations of Dante's "New life" and the works of Italian poets done by Dante, Gabriel Rossette, Virgil's "Aeneid" and «Iceland Sagas» by William Morris, the poems of French poets Fransua Viyona and Teophil Gotye by Suinbery, the poems of Italian poet Djakimi Leoparti and German poet Heinrich Heine by James Thompson. The works of Mopassan, Ibsen, Dostayevsky, and Chekhov were translated. Among the theoretical works one should note the article "About Homers translations" by Mathew Arnold, which received a wide comment in that time.

Two centuries ago translations from German were comparatively frequent in England: Luther's «Table-talk» is still a classic in our language; nay, Jacob Bohme has found a place among us, and this is not as a dead letter, but as a living apostle to a still living sect of our religionists. In the next century, indeed, translation ceased but then it was in a great measure, because there was little worth translating.

Translators are of the same faithless and stolid race that they have ever been: the practice of gold they bring us over is hidden from all but the most patient eye, among shiploads of yellow sand and sulphur.

The translators of the «Authorized Version» warn in their preface «he that meddleth with men's religion in any part, meddleth with their custom, nay, with their freehold.» If a text is considered to embody the core values of a culture, if it functions as that culture's central text, translations of it will be scrutinized with the greatest of care, since «unacceptable» translations may well be seen to subvert basis of the culture itself. This is what Sir Thomas More accuses Tyndale of when he makes the charge that Tyndale changed in his translation the common known words to the intent to make a change in the faith. If on the other hand a certain culture considers itself «central» with regard to other cultures, it likely to treat the texts produced by those cultures in the other cavalier manner Herder deplores in the French translations of Homer.

It is the treatment of the texts that play a central role within a culture and in the way a central culture translates a text produced by cultures it considers peripheral, that the importance of such factors as ideology, poetics in the universe of discourse is most obviously revealed. German writer Alfred Kurella in his report "Theory and practice of translation", in the conference of writers translators of German Democratic Republic on the 12-13 of October 1954 defined a translation process as "analytical and syntactical, scientific and literary at the same time". According to him "in the combining with literary process correspond to different phases" Edmond Carly's book "Translation in the modern World" make the establishment of principles of an accurate and at the same time literary translation of full value it's aim. Cary on the one hand is a supporter of an accurate and thoroughly approved translation and on the other hand - struggles

against all forms of word for word translation, though it is revealed in poetry or prose, in lexis or syntax in meter or rhythm. At the same time Cary demands the strengthening of the role of a translator or in fact - the creative interpretation of the original in translation. Contemporary French literary man George Munen in his article "The Translation is accurate but what it is accurate with?" is essentially interested in the same problem in the genre of poetry. He wrote: "the accurate poetical translation of a text written in verse is not a mechanical exactness concerning semantics, automatically correct of grammatical forms, hundred percent phraseological exactness, scientifically established phonetically exactness - no, it is necessary to give a correct poetry of the original. For this purpose it is necessary not only to translate it but also to penetrate deep into poets' intention and master with all its expressive means completely". The English author Theodore Savory in the book "The art of translation" joins the principle according to which translation is a creative art. As a result of translators creative approach according to Savory is possible to overcome a contradiction between word for word and free translations and achieve compromise settlement. One private question which author raises in other words what exactly a translator do when he discovers that the translation of a difficult passage of a classical work created by him was translated by another translator in the same way. Should one paraphrase this or that passage in order to avoid similarity? According to Savory such a paraphrasing makes the translation worse and therefore a translator should not be afraid of repeating the old one. However Thomas Hann says that Savory exaggerates the significance of a freedom of translation - especially poetical one and underestimates the opportunities of the creative method which is divided by it". As it was noted above numerous great successes in the practice of translation of different nations is in obvious contradiction with the ideological point of view to the impossibility of the translation. As it is seen this very situation was meant by a prominent German writer of the 20th century Thomas Hann who in contrast with the views of reactionaries considered the literary translation to be quite possible. In his article "Cosmopolitanism" Thomas Mann wrote: "... our flexible German language represents such an excellent material for translations showing all the peculiarities of a foreign language that while reading a foreign work in German translation we can feel that we are carried across the language atmosphere at its motherland. In this connection translation plays a role like that, which fulfils the reconstruction of the past for the interests of present for the struggle for future. It is quite natural: views about the principles of translation and the character of translation also change by the change of times. And in this way several translations of one and the same works, from which each can stand on the level of the requirements of its time but do not substitute for another. Each translation corresponds to its time. Despite this there are still generally recognized good translations. They are created in certain social epochs as an ideological weapon of these epochs. The Epoch ended by the translation has

remained. What does explain its existence? The very reasons, by which the existence of immortal original works: ideological and literary values is explained is the answer to these question. To the important events of the last period in the history of translation belongs the foundation of the International Federation of Translator's magazine Babel which is published four times a year since March 1955. Its editorial office is in Paris and its Printing house in Bonn. The articles in five European languages (French, German, English, Italian and Spanish) are published in this magazine. The main themes of articles concern theoretical, practical and organization problems of translation. In some articles strange views on the Bible spirit of Translation contemporary world were expressed which as if expects the same end which fell to ancient Bald's lot (Lorentso Lants di Trabia's article "Sin offering pride"). A number of articles are devoted to linguistic problems of translation. One part of them concerns translations into the nations of Asia and Africa and form this languages. The articles of authors of these lines about the history of literary translation in Georgia about Ivan Machabelli, about the preparation of young translators in Tbilisi University and about the dialectics of realism in the art of translation were published in Babel during 1964 -1967.³⁵ Many other articles are also put into this magazine but the absence of successive (logical), methodologically correct conception leaves its traces on even the best articles, in which many facts because of this become disputable. In countries of national democracy the strengthening of attention towards the problem of translation is observer. Not only articles in the periodically press, but also separate books in the form of collections of articles as well as monographs are published. One of the advanced countries in this respect we can consider Poland very much is done in the field of translation. One of the typical polish publications one should note the collection of articles. About the art of translation published in Vrotslavin 1955 in which many interesting articles about separate problems of history theory method and practice of literary translation are included. However in this interesting and useful collection one can also observe the absence of generalizing and exact methodology. Voytasevich's book "Introduction into the theory of translation" which was published in the same town in 1957and showing the attempt of generalizing the practice of translation concerns the problem of translation but the author is interested in the technology and method of the processor translation more than methodology. One should also note the collection of articles "About translation" among the editions published abroad in which was published by Harvard University in the USA in 1959. One of the two main divisions of the collection is devoted to the practice of transition of the Bible, the problem of giving poetical nuances, the problems of translation of Greek and Latin poetry into English and others and the second one touches upon specific problems of the theory of translation together with the linguistic

³⁵ А. В. Федеров. Основы общей теории перевода. М. 1968. стр. 75

aspects of translation (e.g. the article of Roman Jakobson). Though the authors of the collection have general importance of translation for the investigators of literature, according to the comparative method, for exposing literary phenomena and philosophical way of thinking, in mind this book witnesses that the investigation deprived of general correct methodology cannot go beyond the limits of empirical observations. Thus, the main problem of historical contradiction of free and word for word translation remain unsolved in this collection as well. The idea of B.K. Morgan like actors, translators in need of alive public and improvement given in this book draws one's attention. According to the author the fact that yesterday's translators make place for tomorrow's translators is explained by it. The empiric character of these explanations stands the test by time, as well as original works. One can say that the phenomena, which are noted by us, characterize the condition of the problems of literary translation in the modern West and at the same time with the growth of general interest to this problem make correct methodological consideration of the problem and arrangement of its main issues in a certain system more necessary. The growth of translation studies as a separate discipline is a success event. It has developed in many parts of the world and it is clearly destined to continue developing well in the XXI century. Translation studies bring together work in a wide variety of fields including linguistic literary study, history, anthropology psychology and economics. The history of translation is also the history of literary innovation, of the shaping power of one culture upon another. Translation can help us towards a greater awareness of the world we live. Many scientists have made a great contribution to the development of translation theory. Professor **Newmark** has made an important contribution to a more satisfactory understanding of the real nature of translation. P. Newmark acquainted with the literature on translation theory. He has many years of experience in teaching translation techniques. P. Newmark's major contribution is in a detailed treatment of semantic and communicative translating. He says semantic translation focuses primarily upon the semantic content of the source text and communicative translation focuses essentially upon the comprehension and response of receptors (target language speakers). Newmark considers that this distinction becomes especially relevant for the wide diversity of text types.

It is necessary to mention American linguist **Catford**'s approach to translation. Catford has applied systematic grammar to translation theory. He has fruitfully categorized translation shifts between levels, structures, word classes, units and systems. He distinguishes between context and co-text (of language). He sets greater limits to the possibility of translation than other theorists.

Firth (in his book «Linguistic analysis and translation») points to contextual meaning as the basis of a translation and sees translation theory as the basis of a new theory of language and firmer foundations in philosophy. Mounin (in his book «les problemes theoretique de intraduction» Paris, 1955) discusses

translation theories and their relations to semantics and he supports the «linguistic against the literary theory of translation. He tried to apply linguistics to translation procedures.

Vinay and Darbelnet (in their books «Class and conflict in an industrial society» and «Stylistique comparee du Francais et de L'anglais» Paris, 1976) are famous translators. They enumerate 7 procedures: transliteration, loan translation, literal translation, transposition, modulation, equivalents, and adaptation. They make perceptive distinctions between French and English.

Steiner (in his book «Aspects of language and translation» Oxford university, Press Oxford) developed a variety of outstanding literary translation and summaries of translation theories and emphasizes the importance of translation as a key to the understanding of thought, meaning, language, communication and comparative linguistics. Some linguists (see Rieu «Translation in Cassel's encyclopedia of literature» London, 1953) think the main aim of the translator is to produce as nearly as possibly the same effect on his readers as was produced on the readers of the original. U. G. Nida dominates the literature. His works inform his experiences as a linguist and as a Bible translator. Nida's recent books are specifically concerned with the use of semantic grammar and componential analysis to translation. He has notably summarized the present state of translation theory. Nida explore the semantic structure. Nida wrote «translating is communicative», he worked out theory and practice of translating.³⁶

Dr. Mildred and Larson (in their books «Meaning - based Translation: «A guide to cross meaning equivalence»») did much for the development of translation theory. They approached translation theory from the semantic point of view. They worked out the translation of metaphor and simile. The semantic distortions of literal translation are well handled. Mr. Larson tried to explain and illustrate the interplay of syntax, semantics and communicative force through stress and variations of word order in the comparison of a text.

The XX century has been called the age of translation or reproduction, said Benjamin West. In this century many books have been written on the theory of translation. Belloe's «On translation», which was published in London (1928), Croce «Aesthetics» published in London (1922), Peice's «Collected Papers» (1934) were the bright examples of them. They wrote about the possibility of adequate translation, particularly poetry. Benjamin recommended literal translation of syntax. He wrote, «this sentence is a wall blocking out the language of the original». Translation theory derives from comparative linguistics, its mainly an aspect of semantics related to translation, social linguistics which investigates the social registers of language and the problems of linguistics.

In the XX century Peter Newmark has made an important

³⁶ P. Newmark. Approaches to translation. London. 1998. p. 17

contribution to the translation theory. He wrote his book «Approaches to translation» and tried to work out the real nature of the translation. He taught translation techniques in Polytechnic University of London. Newmark's major contribution is a detail treatment of semantic and communicative translation. He wrote that communicative translation focuses primarily upon the semantic content of the source text, comprehension and response of receptors. P. Newmark tried to give the theory of the proper names and titles. He says translation is a craft consisting the attempt to replace a written message and statement in one language by the same message and statement in another language. Newmark wrote his book «A textbook of translation» and his aim in this book was to offer a course of translation.

One of the best translators of the XX century was **Alan Duff**. Duff has been a lecturer at the University and he was an assistant of English language for the British Council. He has also spent a year in India for the British Council. He gave lectures on language, literature and translation. He also taught in China. As a translator he published several books.

Another famous translator in Great Britain was **Alan Malley**. He worked also for the British Council from 1962 to 1988. He was an English language officer in Italy, France, China and other countries. He translated many poems. A. Duff and A. Malley write that the translation is the process of message across linguistic and cultural barriers. The setting up of a new international body the constitution of an independent state and the formation of a multinational company gives translation political importance.

The development of technology and the increase in world communication has correspondingly increased requirements to the translation. Many scientific, technical and medical journals are translated wholesale in the world. Following translations can be accounted as the best examples of English translation: "New Life" and works of Italian poets translated by Dante Gabriel Rosseti, «Iceland sags» and "Aeneid" of Virgil - by Suinberg, verses of Italian Jackono Leopart and German Henry Geyne - by Gems Thompson, in which was given a high appraisal, works of Zolya, Mopassan, Ibsen, L. Tolsloy, Dostoevskiy, Chekhov and others.

It should be noted that from theoretical works article of Mettu Arnold "About translation of Homer" gained wide comments.

German writer Alfred Kurell in his report "Theory and practice of translation" determined process of translators as simultaneously analytic and synthetic, scientific and artistic, in the conference of writer-translators in Germany in 12-13 October 1954.³⁷ By his opinion, «In the process of translation analytical combines with scientific and syntactical combines with artistic and correspond with different phrases.» Edmond Carry's book «Translation in modern

³⁷ Г.Р. Гачечиладзе. Введение в теорию художественного перевода. Тбилиси. 1978. стр. 65

life» made it its aim of establishment of principles of exact and at that time artistic valuable translation. The English translators made a great contribution to the development of translation and they tried to represent the Uzbek writers' and poets' works in the English language.

In 1909 Talbot made a new translation of «Boburnoma». His translation was the shortened form of that great book written by Bobur. Orientalists Anetta and Henry Beverages tried to translate «Boburnoma» again at the beginning of the XX century. In 1922 it was published completely. The translation was completed and it was fuller than the other translations. The translators gave the omitted events, which were not given in the other translations. It was published with commentaries of translation and miniatures describing Bobur's life.

The literature is dominated by Nida, whose work is informed by his experience as a linguist and as a Bible - translator. In Nida (1964) almost every translation problem is discussed. He discusses the logical relations of words with each other, the difference between cultural and linguistic translation, the relevance of discourse analysis, the difficulties of translating between remote cultures, levels of usage, and the psychological connotations of words and practical problems of translation.

His reduction of propositions to objects, events, relational and abstracts may be more fruitful to translators as a comprehension procedure than the kernel sentences. His distinction between dynamic and formal equivalence is too heavily weighted against the formal properties of a language. Nida's recent books are specifically concerned with semantic grammar and componential analysis but they can be profitably applied to the first stages of translation procedure. He has notably summarized the present state of translation theory. Catford (1965) has applied Halliday's systemic grammar to translation theory, and fruitfully categorized translation shifts between levels, structures, word-classes, units and systems.

In the XX century Crose «Aesthetics» (London, 1922) and French translators Ortega y Gasset (1937), Valery (1946) questioned the possibility of adequate translation particularly of poetry. Benjamin saw translation filling in the gaps in meaning in a universal language. He recommended literal translation of syntax as well as words. He wrote that the sentence is a wall blocking out the language of the original. Word for word translation is the arcade. Literary or non-literary translations without mistakes are rare. Already in 1911 the Encyclopaedia Britannica stated in a good article absurdly restricted to literary translation.

The linguists Shwetzer A. D., Barhudarov L.B., Komissarov and others made a great contribution to the development of the translation in the XX century. They tried to create the linguistic theory of translation. Shwetzer A. D. in his book «Translation and linguistics» attempted to acquaint with the main theoretical patterns of the translation and their implementation in the process of translation of newspaper material. He tried to give the description of the

peculiarities of translation of text belonging to this genre. The translation from English into Russian and vice versa served for the investigation. The author described the possibility of using the methods of linguistic research as componential analysis, transformational analysis for the translation. Shwetzer tried to compare the correlated role of the expressive function and means of its implementation in English and Russian. The author paid attention to the functional differences of discourse structure and pragmatic aspect of translation that means to take into the consideration the importance of the audience in translation.

L.S. Barhudarov devoted his book to the semantic problems of translation. He wrote about the transference of referential meaning, pragmatic meaning, interlinguistic meaning, and grammatical meaning. L.S. Barhudarov tried to work out the translation transforms. L.S. Barhudarov's work made a great contribution to the development of linguistic theory of translation of this period.

Levitskaya and Fitterman in their book «Problems of translation» tried to reveal the ways of translation of English specific features which cause difficulty in translation from English into Russian such as passive constructions, homonymic forms, conversion and stylistic methods. They tried to work out the methods of translation to show national properties of English and Russian languages. The authors gave grammatical transformation in translation. The translation of emotionally coloured words is described very well.

The crucial problem of translation is given by Fedorov in his book «The basis of translation theory». Fedorov stresses that translation theory is an independent linguistic discipline deriving from observations and providing the basis for practice like the Leipzig school he believes that all experience is translatable and rejects the view that language expresses a peculiar mental word picture.

Komissarov in his book («The translation word» M. 1973) sees translation theory moving in three directions: the denotative (information-translation), the semantic (precise-equivalence) and the transformational (transposition of relevant structures). His theory of equivalence distinguishes five levels: lexical units, collocations, information, situation, and communication.

John Fletcher and others wrote early new English literary language was represented by wide variety of translations and was characterized by rapid growth of the vocabulary freedom in creating new words and meanings and grammatical constructions.

The future of translator training: Wolfram Wilss worked out different methods of translator training. He says that we have reason to be worried about the qualifications of our graduates for the translation profession. He paid much attention to the goal of translator training, the methods of translation teaching and the assessment of translator performance. The translator must be able to handle two languages whereas the source language author can concentrate on one language. He must well-versed in a great diversity of topics, whereas the source

text author can be more selective in his knowledge specter and in restricting his activities to a more or less well-circumscribed domain-specificity, acquire a level of expertise unobtainable to the translator who is continuously forced to quickly absorb and internalize additional information.

Translation is a mental activity in which internalized, elementary transfer procedures, such literal translation, and more intricate transfer procedures, such as non-literal translation, occur side by side and that both types of translational behavior are amenable to didactic manipulation.

The history of education for translators and interpreters in Russia begins in the early 40s when the first specialized departments were set up at the more important language schools. Today there are many university-level translation schools. They form major divisions at Institutes of foreign languages in Moscow, Minsk, Ekaterenburg, Baku and Uzbekistan. These Institutes train translators and interpreters. The Institutes offer a choice a European and Oriental languages. The Institutes of foreign languages in Moscow and Tbilisi also offer a 2-year professional training course at a more advanced level. The course has been designed to provide training for those who are already working in the field and need to improve their skills in specific areas (conference interpreting, consecutive interpreting and written translation). The Moscow school of advanced training for Translators and Interpreters at the Maurice Thorez linguistic University gives training a consecutive and simultaneous interpretation taught as a separate specialty and also in written translation in economic, technical, legal, literary and socio-political fields. Besides a top-level instruction the United Nations' translation school at Maurice Thorez in Moscow provides program, which trains approximately 30 translators, and interpreters yearly for future work in the United Nations specialized agencies and organizations. The Maurice Thorez Institute also offers 3-year graduate research programs, which lead to advance schorlaly degrees conferred on those who have passed all examination and successfully presented and defended their dissertations. Research at a more advanced level is crowned by a top-degree of doctor of linguistics. Theory of translation is included into the curricula of translation schools at all levels. A university level degree in translation in practice includes an advanced degree in languages.

Another school of thought (Minsk) promotes an integrated approach to the training of translators and combines it with a degree in language teaching. The advocates of this school believe that one can acquire sufficient translation skills within an extensive language course. In accordance with this, the training process is organized so as to integrate language instruction and translation training into a uniform program. This gives a clear advantage to a student with an initially low language command, who can work either as a language instructor or a translator after graduating. At the same time, being a primarily language-oriented course, it falls short of providing sufficiently advanced translation training to meet the requirements of high-level professional jobs.

The basic foreign language skills are taught through out all 4 years. They can start at either beginners or intermediate level depending on whether or not the student has taken this foreign language in high school. Students are typically required to take 2 foreign languages can add other languages if they wish. It should be noted, however, that the second foreign language begins in the second or third year and accounts for roughly half the time spent on the first language and yet the course is structured and designed in such a way that it provides enough knowledge and skills for professional translation work. The foreign languages instruction follows different patterns. The Maurice Thorez University emphasizes a structured approach where the course is broken down into a set of different subjects organized into 4 major groups: speaking and writing, reading and oral comprehension. These are further divided into phonetics, grammar, text interpretation, language of the mass media, conversational skills, composition and essay writing. A course in translation includes theoretical and practical subjects with an emphasis on practical skills. The theoretical subjects look at the semantic and pragmatic aspects of translation and also general and specific regularities between the languages involved. Practical classes teach students to interpret and analyze the text in terms of translation strategies. This is combined with exercises in abstracting and precise writing. The course begins with a series of exercises in elements of written translation, paraphrasing, and leads to sight translation, consecutive and simultaneous interpretation. The emphasis is placed on written translation from 2 foreign languages into the native tongue. Materials for translation include texts on socio-political, economic, scientific and technical subjects. Consecutive and simultaneous interpretation is taught using primarily public speeches and conference papers in similar fields. The share of time allotted for simultaneous translation is relatively small and therefore the course can only be viewed as an introduction to this advanced translation skill.

The experiment in simultaneous conference interpreting dates back to 1928, the VIth Comintern Congress. The interpreters with clumsy contraptions over their shoulders to support the mastodon microphones of the times occupied the armchairs on the platform under the rostrum. There were no telephones - the speaker's message reached the interpreters' ears directly. The first booths and headphones appeared in 1933 at the XIII Plenary meeting of the Comintern Executive. In 1935 the introductory statement by I. Pavlov to the XV International Congress of Physiology was simultaneously translated into French, English and German.

In the post-war period a group of Russian simultaneous interpreters from Moscow formed part of the conference interpreters' team servicing the Nuremberg Trials and another one participated in the Tokyo Trials of the Japanese war criminals.

An International Economic Conference serviced with simultaneous

interpreting was conducted in 1952 in Moscow, employing over 50 simultaneous interpreters, mostly new recruits to the profession, with 6 conference languages: Russian, English French, German, Spanish and Chinese. Here, a relay system with the so-called «lead language», now quite extensively used in the former Soviet Union and East European countries, was introduced for the first time.

Since 1962 the UN language training course in Moscow at the Maurice Thorez university set itself as school where 5 to 7 simultaneous conference interpreters are trained annually for the Russian Booth of the UN secretariat in New York, Geneva and Vienna, as well as for Bangkok and Nairobi - to translate into the interpreter's A language from their B and C languages, i.e. from English and French and or Spanish into Russian and this course is very efficient due to two factors: 1 - the entrance competition is very high (up to almost 100 per vacancy) and 2 - the 10 month curriculum is based entirely on the UN materials including a number of supporting courses besides the actual simultaneous interpreting course.

Simultaneity studies began after the invention of the multichannel tape recorder and were done at roughly the same time by several researchers at the end of the 60s and the beginning of the 70s (Henri C. Barek in the US and Canada 1971; D. Gerner in the UK 1974; Irina A Zimnyaya and Ghelly V. Chernov 1970; A. Shiryayev 1971; Ghelly V. Chernov 1978) The results obtained by various methods and in on different equipment including some specially designed for the purpose - Chernov were amazingly similar. Sheryayev postulates that simultaneous interpretation, as a specialized activity, consists of steps or actions, each of which contains several stages. The most important stages are: stage of orientation (of unraveling or sorting out what's what in the source language statement), stage of the research for, and making of, the translation decision and execution stage. The situational inference involves 8 clearly identifiable factors:

- ⇒the characteristics of the message, source or speaker obtained from a reply to the question «who is speaking?»
- ⇒the theme of the message - «what is he talking about?»
- ⇒the relation of the act of speech to the event that provoked it - «in what connection is he speaking?»
- ⇒the message recipient or audience - «whom is he addressing?»
- ⇒the place of forum - «where is he speaking?»
- ⇒the time - «when is he speaking?»
- ⇒the purpose of the communication - «what is he aiming at?»
- ⇒and its motive - «why is he speaking?»

The pragmatic inference from an utterance is made when the hearer draws

conclusions about the speaker above all about his/her social role, on the basis of the utterances of semantic contents, his own background assumptions and knowing the factors of the communicative situation.

Questions

1. Why was Tyndale accused by T. More?
2. What was A. Kurella's purpose to write "Theory and practice of translation"?
3. What was Theodore Savory?
4. What changes can be found in translation of the XX and XXI centuries?
5. Why is translation theory spread so fast among the scientists of the XX century?
6. Why were Nida, Newmark and Catford against word for word translation?
7. What changes can you see in the development of translation last two centuries?

CHAPTER II

HISTORY OF TRANSLATION IN CENTRAL ASIA (Uzbekistan)

§-1. Translation of the Antique period in the East

Writing about Central Asian history of translation activity and ideas, in general, in the period of antiquity is a too difficult task to research. Different conditions gave no reason to investigate or simply for the lack of information about the antique period of the East (we consider that in that period people did pay attention to translation, but mainly religious, political conditions didn't allow to develop it - **the authors**). We may only highlight some information from sources like «Avesta», Beruny's «Asorul-Bakia» («Souvenirs left by ancient people»), ancient Iranian writings, and books of Greek and Chinese historians.

As ancient Chinese sources witness that there were several states like Big Khorazm, Baktria and Sogdiana and inhabitants were skiffs then sags (or saxes, saxes) sooner daks. These nations lived in the territory located between Amudarya and Syrdarya. Greek historian Herodotus (485? - 425? BC) wrote about Central Asian nations, their socio-economical, literal life but a lot of information is not kept up to the present time.

Some information was highlighted in «Avesta» - the holy book of Zoroastrian religion. Ancient social-economic, religious, traditional, (literal) spiritual life of Turkic, Persian-Tadjik, Azarbaijan, Afghan and other people were described in this book. Some sources gave information about the author of this book that his name was Zoroastr. It was written in 589-512 BC. The Zoroastrian book "Avesta" was first written down a thousand years after it had been created by prophet Zoroaster. The priests themselves were against committing "Avesta" to paper. They believed that the alphabet which existed at the time could not precisely reflect the holy sounds of their God's revelations. In practice, for this reason, every minister of religion had to spend enormous amount of time in his youth on learning by heart long liturgical texts, and then to permanently refresh them in memory over the rest of his life.

But in the VI century a priest, who wished to remain unknown, solved the problem of writing down the holy texts of "Avesta". The anonymous genius invented "Avestian" alphabet, which was remarkable for its amazing precision. The alphabet was based on Pehlevian, or mid-Persian, script. But instead of 20 characters, it had 46 ones. This alphabet had a character for each vowel and consonant. It was as precise as today's international phonetic transcription. Using this invention the priests began to write down all the approved texts from "Avesta". Soon Great "Avesta" was laid open to the public. It consisted of 21 sections -nasks. The nasks were arranged in 3 groups, each containing 7 chapters. The first group had gats ('hymns') which were composed by Zoroaster himself. The second group contained scholastic essays and some practical

recommendations. The third one comprised various treatises: instructions for the priests, a codex, and supplementary liturgical texts.

Great "Avesta" was also accompanied by written commentaries to the texts. It is impossible to determine the exact date when "Avesta" came into existence. The Zoroastrians dated it to prehistoric times, the times of unrecorded historical events. UNESCO seems to have determined the date best of all. In accordance with UNESCO resolution just recently there was celebrated the 2700th anniversary of "Avesta". As for the birthplace of the book, most authoritative scientists agree with the famous Russian archeologist and orientalist S.P.Tolstov. In the middle of the last century, while studying ancient monuments of the mid-first millennium BC, S.P.Tolstov came to the conclusion that the birthplace of Zoroastrianism was ancient Khorezm with its developed civilization. Indeed, of 63 Zoroastrian monuments found in various countries, including Iran, India, Afghanistan and Pakistan, 38 monuments are in Uzbekistan, 17 of which are in Khorezm. Therefore in Uzbekistan the 2700th anniversary of "Avesta" was celebrated on a large scale. It should be noted that Zoroaster traveled a lot, composing hymns and preaching his doctrines. In "Avesta" there is a list of 16 countries which were allegedly created by the supreme god Akhura Mazda and which Zoroaster was like to visit.

"Avesta" was known to the Greek historians from the ancient times. But Europeans could familiarize themselves with this sacred book only after it had been translated into French by A.H.Anquetil-Duperron in 1771. The full translation of "Avesta" was made by the German scholar Kristian Bartolome in the late 19th century. At the same period the book was translated into English by J.Darmsteter. In the 20th century there were published the Russian translations of Avesta. At the turn of the second millennium the poet and translator Askar Makhkam made Uzbek translation of "Avesta". Yet, for the researchers of "Avesta" there still are many unsolved issues and textual mysteries.

"Avesta" is not kept completely until our period because some invasions (Greeks', later Arabs') did not give a way to develop. After the collapse of Alexander the Great's state in Asia "Avesta" was restored in the period of Arshakhiys (250 B.C.). In Sasanians period of reign its three books were restored again in an ancient language (pahlavian) and the last one was also restored in the same language.

Akhemiys tried to conquer Greece but they could not. Then Greeks conquered Iran and Turan. Greeks destroyed social, economical, literal life of these nations and spread their own culture, language. Thus Alexander the Great terminated Zoroastrianism and its holy book. When Arabs conquered Central Asia they also destroyed everything, including zoroastrian books.

English and French scientists pioneered to translate the texts of "Avesta" into their languages. For instance, French scientist A. Deupper visited India in

1755 and lived among mazdiads (zoroastrians) three years before translating it (“Avesta”). This holy book reached us via Western Europe, Iran and India and the names of places don’t match the original ones. They were changed.

In the middle of 1000 BC oromiy (written language) was widely spread among peoples of Iran and Central Asia. When Alexander the Great conquered Central Asia he spread Greek. So in this period Parfian, Sag, Bakhtar and Khorazm later Uigur languages appeared on the basis of akhamony’s oromiy.

Iranian languages include Avestian, Antique and Middle Persian, Skifian, Midian, Parfian, Sagdian, Khorazmian, Saxian (or Saksian), Bakhtrian and Alanian languages. These ancient languages left us valuable written literature. Translation activity in ancient Iran is obscure (unknown), but the most important translations in ancient Iran were the translations of “Avesta” into middle Persian (Pakhlaviy) and Manihian literature into Sagdian, Parfian and (might be) into other languages of Iranian groups.

Questions

1. Why do “Avesta”, “Asorul Bakia” and others play an important role to investigate about ancient culture?
2. What reasons didn’t give a way to keep many books, works till our time?
3. From what sources can we find information about ancient period of Asia?
4. Into how many languages was “Avesta” translated?

§-2. Translation in the I-IX centuries

In Central Asia translation has its own way of development. It is known that there were two great translation schools. One of them was Baghdad translation school, which was busy with translating, commentating and copying out of classic Greek scientists' works in Arabian (the scientific center of Arabian Caliphate), the second one was Toledo translation school, in Spain, which was busy with translating Arabic scientific literature into Western European languages (about which we wrote in previous chapters). Both of them played great role in the development of World science. The original works of scientists

disappeared, but the representatives of these translation schools kept their translations. A lot of books of classic Greek scientists disappeared because of different historical changes, but they were kept in the Arabian patterns-translations and commentaries. Several valuable works of thinkers who created them in Arabic in Middle East and Central Asia have been reached us by the work of Toledo school translators' translations in Latin, Greek and later in other Western European languages. Translation played the role of incomparable golden bridge, connected and enriched the culture, which existed between West and East. In Baghdad at the end of the VIII and at the beginning of the IX centuries one can emphasize that a group of scientists, translators and rewriters appeared, majority of their representatives were the thinkers, erudite persons from Central Asia and Iran. As historical sources witness, in the XII-XIII centuries, nomadic Arabian tribes, who were the ancestors of the modern Arabs in Arab peninsula, joined and established centralized powerful state. That's why different nations contained in Arab caliphate contributed to the succession of science and culture in the country. In this succession Arab Caliph Harun Al-Rashid and his son Al-Ma'mun played a key-role. They gathered different scientists in the IX century and created scientific center there.

By the initiation of Al-Ma'mun "Baytul-Hikma" ("The house of Sages") was founded in Baghdad which was very famous in the East. European scientists recognized this center in the XIX century. In this academy there were all conditions including scientific labs, conference hall, and madrasah for students, observatory, workshop for reconstruction and binding of manuscripts, a large library containing about 400 thousand books. Hundreds of scientists of the East worked in the Academy. Translators translated foreign books and manuscripts into Arabian. The scientists in "Baytul-Hikma" were from Turkistan, especially from Khorazm, Ferghana, Bukhara, Shash, Samarkand and Khurasan.

Firstly the Academy was headed by Yakhya ibn Abu Mansur. After his death (829 AD) by the order of Al-Ma'mun Mukhammad Al-Khorazmi (783-850 AD) was appointed. In this famous academy Akhmad Al-Farghani, Abbas ibn Javhar, Akhmad ibn Abdulla, Marvazi Sayid ibn Khalid, Yakhya ibn Abu Mansur, Abu Khamid as-Sagani, Yakhya ibn A'zam al-Khadi, Abul Vakha Bizjoni, Iskhak Ibodi, Abu Ja'far Khurosani and others taught astronomy, maths, geography, chemistry, medicine, history, philosophy, logics and literature.

The main activity of the academy was translation. The books and manuscripts in the library of the academy were the translations from ancient Babylonian, Greek, Hebrew, Egyptian, Indian, Persian and etc.

Another activity was scientific researches on fundamental subjects as astronomy and others. At that period irrigation, trade, city construction, building and others were developing in the countries of the Caliphate.

The famous scientist M. Al-Khorazmi created his works in the academy. His two works "Aljabr va mukabala" ("Algebra and resistance") and "Small sindhind" or "Indian counts" reached till our period.

Al-Khorazmi, Akhmad Farghani, Abbas al-Javkhari, Akhmad ibn Abdulla Marvazi, Yakhya ibn Mukhammad Sagani translated almost big portion of the books in the library. The main aim of these scientists was to translate the works of Hippocrates and Ptolemy and to investigate the sun, the earth and etc.

The great contribution of the scientists of this academy was translations and scientific researches for development of the world science. Russian orientalist I. Krachkovski learned the history of that period many years and highly apprised the scientists of the academy. The main contingent of scientists was turkistans, khorazmis and they contributed to the world science.

Besides Baghdad, cities as Cairo, Damascus, Rey, Urgench, Bukhara, Gazna, Samarkand, and Isfakhan were the scientific centers of Medieval East in different periods.

Rich works of scientific literature of ancient period were reached by the translated books from Greek and Syrian into Arabian to the scientists of Islamic countries. Soon those translations were the only source for acquaintance with the works of science and culture of ancient period of Western Europe.

In the scientific centers of Baghdad and other centers of Caliphate the works of Aristotle, Archimedes, Geron, Ptolemy (Almagest) were translated and commented in the VIII-IX centuries. Sobit ibn Kurra was the great mathematician and astronomer of IX century; he translated Archimedes's books into Arabic. Some disappeared original works written by Archimedes have been reached us by the translations of this scholar; books of "Mechanics" by Geron, "Pneumatics" by Phillon (from Byzantium) were kept in the Arabian translations, which were translated by the scientist Kosta ibn Luka (IX-X centuries) in Syria. In the IX century a certain kind of research of Greek science appeared. According to this scientific tradition a lot of theoretical and scientific problems appeared because of number of translations and commentaries. They made a great impetus for the development of science, technique and culture. The activity of Baghdad translators was very important both for the further development of science in Islamic countries and for the progress of science in Western Europe. O.U. Shmidt wrote that in IX-XV centuries Arabs succeeded in the development of Mathematics. Especially, Arabians learned and worked at Algebra. The word "algebra" is an Arabic word and it is originated and connected with the name of the great scientist Mukhammed Alhvorazmiy, who lived in the IX century.

AKHMAD AL-FARGHONY (797-865) made a great contribution to the development of world civilization. His eight books are known for us but they were not translated into modern languages. The manuscripts of Al-Farghony are

kept in Paris, Berlin, London, Cairo, and Indian libraries. Al-Farghony did much for the development of translation. He tried to acquaint the ancient Greek scholars' inventions by translating them from Latin into the Arabic language. In 1669 Al-Farghoni's works were translated into Latin by Jacob Galius. The famous scholar of the XV century Regiomontanus delivered his lectures on the books of Al-Farghony in Italian and Australian Universities.

Questions

1. What school of translation was founded by Al-Ma'mun in the East?
2. What role did this academy play?
3. Which of scientists worked in "Baytul Hikma"?
4. What other scientific centers existed in that century?
5. How did scientists develop translation in Asia?
6. Why were western books so important for eastern scholars?

§-3. Translation in the X century

Like in any country in Uzbekistan the history of translation is closely connected with the common trend of development of public life, with the history of culture, art and literature. It's known that the history of culture of the Middle Asia began in the ancient period before the arabic conquest. Among the written monumental works of that remote time there were also translated works, however, the Islam conquerors subjugated Middle Asia, destroyed these ancient patterns of translation, as they were contradictory to the dogmas of Islam. In countries, having been subjugated by the arabic conquerors, including the territory of modern Uzbekistan, Islam became a predominant religion, and the Arabic language became the main literary language. In the period of the arabic dominion in Middle Asia works mainly of historical-literary genre were translated. During the reign of the Samanids the science, art, literature, culture had a considerable development as a whole. In this period such a great scientists as Farabi, Ibn Sina, and Beruni lived. All of them wrote in the Arabic language.

The first ideas about artistic translation were known in the East, in the IX-X centuries.³⁸ The representatives of Baghdad Translation School, which was founded in Baghdad and Kufa, developed that sphere of creation (ижод). It

³⁸ Ж. Шарипов. Бадиий таржималар ва мохир таржимонлар. Тошкент. 1977. 83 бет.

should be noted that in the X century Khorazm translation school was founded. It had its own traditions; translators of that school translated many *nasri, historical* works written in verse into Turkic. Fictions, which became cultural values of different nations, were translated into Uzbek many centuries ago. "Tahkikul viloyat" (Learning a country) written by Narshahi, "Khisrav and Shirin" by N. Ganjavy, «Guliston» by S. Sherozy, «Zafarnoma» (Message of triumph) by Sh. Ali Yazdy, «Makhzanul Asror» by Nizomy, «Shayboninoma» by M. Solih, «Shohnoma», «Nasihatul-milk» (Advice to Kings), by Firdausi, «Kalila and Dimna», «Qobusnoma» are considered to be valuable among them. Great thinker-scientist as Farabi, Beruni, Ibn Sina, and Makhmud Kashgari are considered translators of our ancient culture and literature. There is short information about the life of great translators:

Farabi (873-950). He acquainted with the books of Greek scientists in the original, wrote commentaries to such works as "Metaphysics", "Physics", "Meteorology" and in the sphere of logics, ethics of Greek authors and to the books of psychology, natural history, to the treatise of Ptolemy. He translated some necessary books from Latin into Arabian.

Abu Raykhon Beruni (973-1049). Abu Raykhon Beruni was the great encyclopedical scientist, thinker, poet and translator and his ideas are very important. Beruni's outlook about translated works, difficulties of translation, features of artistic translation were in harmony with his common scientific-enlightenment and philosophical outlook and helped for enlightening many problems of translation practice in the X-XII centuries. Beruni in his book "India" gave the extracts as a scientific fact from Homer's works "Iliad" and "Odyssey". We can see translations from Greek, Roman and Indian writers' works in his other works. Artistic translation played a great role in Beruni's creative activity. He knew Arabic, Tadjik, Sugdi, Khorazmi, Suryoni, Yahudi, Indian, Sanskrit and Greek and indulged them broadly in translation. Among his translations there are translations of books about different sciences, stories and eposes as «Qissai voomiqu Uzro», «Qosimus-surur va aynul-hayot», "Hurdmuzdiyoy va Mehrior", "Bomiyoning ikki sanami", "Dah, Moh va Kiromiduh", "Nilufar". He translated them from Persian and called "The interesting and amusing stories" in "Fehrast" (List of written works). Plot "Vomiq and Uzro" spread widely in literature from other his translation works. Beruni translated more than 60 works and among them the following translations from Indian into Arabic are known to the world nowadays:

1. «Khandak hadyaka» (Tabel of Al-Arkanda)
2. «Story about two Bishan prayers»
3. «Brohmasit ikonta»
4. «Barohamihira»
5. «Book about Nilufar»
6. «Kapayara»

7. «Kankha» (book about philosophy)
8. «Paatanjara» (book about philosophy)

Questions

1. How was translation developed in Uzbekistan in the X century?
2. What language was dominant in the period of VIII-X centuries?
3. What is artistic translation?
4. Which of translators lived and worked in this period?
5. Can we consider Al-Farghani, Farabi and Beruni as the first translators of Central Asia?

§-4. Translation in the XI-XII-XIII centuries

The poet of the XI century Unsuri was very much interested in Beruni's translations. By the opinion of P.G. Bulgakov (scientist, who learned Beruni's literal activity) Unsuri used Beruni's translation, when he wrote his Persian Epos. First, Sahl ibn Hotun (830) translated that story from Latin into Arabian.

MAKHMUD KOSHGARI. He was a compatriot of Beruni and Ibn Sino, wrote valuable dictionary "Devonu lugati turk". He gave words of different dialects of Turkic tribes and their Arabic equivalents. When Mutalibov translated «Devonilugati turk» (Selection of Turkic words) from Arabian into Uzbek he described Koshgari as a talented man of his period. He lived in the XI century. Koshgari visited many places where the Turkic language was spoken and he learned it. He gathered and learned the different peculiarities of the language and tried to reveal the difference in their properties. The words were divided into names and verbs.

Abulkasim Mahmud bin Umar Zamahshari, nicknamed «fahri Horazm» (the pride of Horazm) lived in the XII century. He was the first in Central Asia who made Arabic-Persian dictionary «Mukaddimatul adab» (Introduction to the belles - letters). Persian translation of the Arabic words and commentaries to them were given in the book of Zamahshari, and also the bases

of Arabic grammar were set forth. In the next century this book was translated into Uzbek language by one of the famous translators of that time. The analysis of his works helps the learning of translation in Uzbekistan, because he used in his works many terms from the field of agriculture and trade, which were translated by him from other languages.

YUSUF HOS HOJIB. Yusuf Hos Hojib was born and brought up in Bolosaguncity (Tukmok which is in the territory of Kirghizistan). His «Kutadgu bilig» plays a very important role in studying of ancient Uzbek language, history of literature and history of translation.

Italians began to learn Algebra in the XII century... . One of the well-known representatives of that period was Leonardo of Pisa, whose penname was "Fibonacci". He was also one of the translators of M. Khorazmy's works into Latin.

In the XII-XIII centuries Al-Farghony's works were translated into Latin and other languages of Europe. His books are used in European Universities as the main textbook.

It should be noted that valuable work «Kalila and Dimna» which was written in the III-IV centuries of BC, first was translated into Uzbek in the XIII century. Amir Shaykh Akhmad (Suhayli is his penname) was one of the amirs of Sultan Khusain Boyqoro. He ordered to Voiz Koshifi to translate «Kalila and Dimna» into Persian. After the translation «Kalila and Dimna» got the name «Anvari Suhayli» and was widely spread in Central Asia.

The translation of “Kalila and Dimna”. The largest, important and artistic work — “Kalila and Dimna” was written by Indian philosopher Bedpoya 2250 years ago. It was translated into many Western and Eastern Languages and spread widely in the World.

"Kalila and Dimna" was written in Indian Sanskrit. Here are some facts about what languages it was translated into:

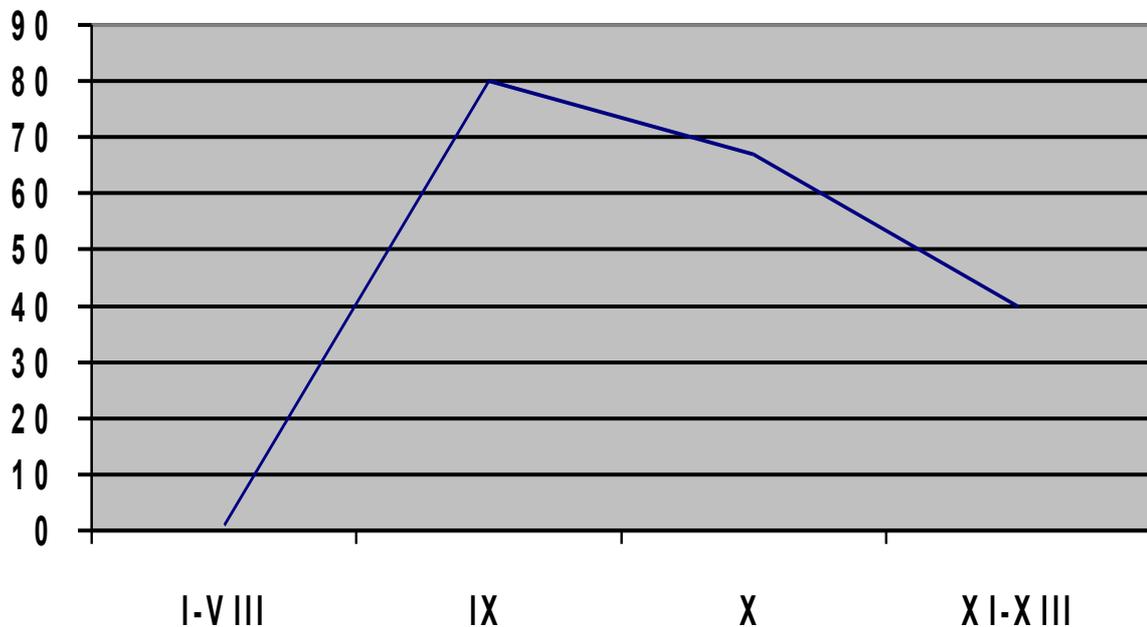
Pahlavi (old Persian)	Tibetian
Suryani(1)	Arabian
Suryani(2)	Italian
Greek, Spain	Slavian (Russian)
Latin (Remond)	Ibroni (1)
Spain	Ibroni (2)
Italian	Holland
Denmark	French
English	Makalian
English	Persian
Russian	Turkic

Gaznavi
Kizuvini

Toshkandi
Humoyun (Turkic)

This work was translated into Uzbek 700 years ago. Dr. of ph. science G. Karimov wrote in his article "From the history of Indian and Uzbek literal relationships" that the translation of «Kalila and Dimna» coincides with the XIII century's translation. The only manuscript of this translation is kept in "Indian office» library in London. There are a lot of translations of it into Uzbek.

TRANSLATION ACTIVITY IN CENTRAL ASIA (I-XIII centuries)



Questions

1. What role do XI-XIII centuries play in the epoch of translation?
2. Which of the translators was so active in this period?
3. What was the main translation principle in the XI-XIII centuries?
4. Into how many languages was “Kalila and Dimna” translated?
5. What dictionaries were compiled?

§-5. Translation in the XIV-XV centuries

Before the creation of Navoi's monumental «Khamsa», poet Ganjavi, who began to write «Khamsa», created «Panj-Ganj» which consists of eposes of "Khusrav and Shirin", "Mahzanul asror" and "Iskandarnoma" and those eposes were translated into Uzbek in the middle of the XIV and at the beginning of the XV centuries. Uzbek classic poet **Kutb Horazmi** translated Ganjavi's «Khisrav and Shirin» from Persian into Uzbek with great skill and made a great contribution to our verse treasure. Kutb Khorazmi's translation was the only fundamental and translated with high skill among the translations of the X and XIV centuries. Manuscript of translation of "Khusrav and Shirin" is kept in "National Library" of Paris.

The outstanding poet and translator lived in the middle of the XIV century. In 1340 he translated the poem «Husrav and Shirin» by N. Ganjavi into the Uzbek language. This translation of Kutb Horazmi was the most considerable translated work of art literature during the period of X-XIV centuries. In his translation Kutb Horazmi used all richness of Uzbek language skillfully. The investigators haven't any information about other translations of Kutb Horazmi. They don't know even his detailed biography. It's known only that during the reign of Uzbek khan; he lived in the Golden Horde. The poet dedicated his work to Uzbek khan's son Tinibek and his wife Malika. In Uzbekistan 3 from 5 poems of «Hamsa» were translated by Nizami; «Husrav and Shirin» the translation of Kutb Khorazmi; «Mahzanul asror» (a treasury of mysteries) - the translation of Khaydar Khorazmi; «Haft paykar» (7 beauties) - the translation of Agahi. The great contribution of these 3 poets, emigrants from Khorazm, was that they had acquainted Uzbek people with the immortal literary monument of Azerbaijani people.

SAYFI SAROYI (1323, Khorazm — 1396, Alexandria). He was an Uzbek translator. He went to Egypt because of civil wars in his Motherland. He learned Persian and Arabic languages, literature, folklore and wrote lyric poems. He translated "Gulistan" of Sa'di into Uzbek when he lived in Egypt (1390-1391). Using folklore in his translations of some stories and verses he kept main, ideological (high principled) meaning of the work. S. Saroiy's translation is differed from other translations with its completeness. The only copy of manuscript of the translation of «Guliston» is kept in Leiden library of Holland.

KHAYDAR KHORAZMI - a great poet, continued Kutb Khorazmi's approach to translation in the XV century. Khaydar Khorazmi worked out not only theoretical approach to translation, but he also did much work in practice. When he translated Nizomi's epos "Mahzanul-asror" his attitude towards this epos was positive. Kh. Khorazmi began to translate "Mahzanul-asror" in 1409 and finished it in the middle of 1414. The original manuscript of this work is kept in Britain and it was copied out in 1508-1509.

«Husrav and Shirin» by Kutb Khorazmi is one of the most wonderful patterns of the translation of the XV century which brought in gold reserves of Uzbek literature. The text of the translation of Kutb Horazmi was published by Polish scientist A Zayonchkovski in 1958.

MAVLONO LUTFI (XV century). Among the classic poets, great skillful master (санъаткор) Lutfi was also a translator, who lived and absorbed in creative work in the XV century. Mavlonο Lutfi translated a lot of verses of "Zafarnoma" from Persian into the Turkic language, when he learned history of Amur Temur. It was written according to the historical facts given by Sharafiddin Ali Yazdi.

ALISHER NAVOI (1441-1501). Even in the XV century, the prosperous period of our classic literature, the attention towards translation was not died out. Alisher Navoi was the founder of the Uzbek language. He lived in the XV century and did much for the development of the Uzbek language. No matter how the great Uzbek poet Alisher Navoi was busy with literal and scientific work he translated his master Abdurakhman Jomi's works such as "Chil Khadis" (Forty khadises or sayings), "Nafohatul-uns" (The breath of friends), "Nazmul javohir" (Chain of jewels) into Uzbek. Besides them he translated some stories from Farididdin Attor's "Mantiquttayir". In the XV and XVI centuries A. Navoi's works attracted the translators' attention very much. In the XVI century his book «Majolisun- nafa'is» was translated into Persian by Fakhri ibn Sulṭon. Christopher Armony translated A. Navoi's poems «Sabbai-sayyor» and «Bahrom and Dilorom» and published them in Italian. Later these books were translated into German, English and other European languages. The English translator Edward Brown, Russian translators Beresin, Bartold and others translated A. Navoi's works. Most of the translators used word for word translation. Alisher Navoi thoroughly described the different peculiarities and properties of translation in his work «Muhokamatul-lugatain». He analyzed different properties of synonymic groups of the Turkic language and could show different ways of translation of them into the Persian language. The great Uzbek poet considered that translators should pay much attention in their translation not to the word for word translation but meaning into meaning.³⁹

Questions

1. Which of the translators lived in the XIV-XV centuries?
2. What poem of Ganjavi was translated by Kutb Khorazmi?

³⁹ P. Есенбоев ва бошқалар. Таржима санъати. 4-китоб. Тошкент. 1986.

3. Which translator used folklore in his translations in the XIV-XV centuries?
4. Why was Lutfi a skillful master in translation?
5. Whose books did A. Navoi translate?

§-6. Translation in the XVI-XVII centuries

Shaiboni's dynasty began to exist at the end of the XV and at the beginning of the XVI centuries. Shaibonikhan conquered Khorazm, Hirat, Hurasan, Samarkand and the territories along Baghdad till 1510. Poet Binoi, who worked in Shaibonikhan's Palace, wrote the book "Shaiboninoma" and gave much information about Shaiboni and his empire. In 1533 Binoi's book «Shaiboninoma» was translated from Persian-Tadjik into Uzbek by a historian and poet Bayoni. In 1530-1539 Ubaydulla, the nephew of Shaibonikhan ruled the country. Ubaydulla also was a translator. He knew Arabic and Persian and wrote verses in these languages under the penname of "Ubaydi". In 1530 after his father Kuchkinchikhan's death (uncle of Shaibanikhan), he became a khan. «Selection works of Ubaydullakhan» have been reached us and it consisted of 346 pages. The author in his book gives Tadjik, Arabic and Uzbek verses, *gazels* (lyric verses), *mukhammas* and others. Under the penname «Ubaydi» Ubaydullakhan translated "Khadis" (Prophet Muhammad's sayings) from Arabic into Uzbek.

In this period many translators appeared. Mukhammad Ali bin Darvish Ali from Bukhara was one of them. He translated Rashididdin's "Jomeut-tavorih" and Sharafiddin Ali Yazdi's "Zafarnoma".

"Ajoib voqealar" (Wonderful events) is an artistic monument of the XVI century; its author was Zainiddin Mahmud bin Vosifi. He wrote the work in 1530 of the XVI century. It consists of a lot of valuable historical events about Shaiboni and Alisher Navoi. There are a lot of translations of that valuable work. One of the translations of «Ajoib voqealar» was done by Dilovarkhuja by the order of Allakulikhan in Khiva. That work was copied out in 1875. Vosifi's "Mushuk ila sichqon qissasi" («A story about a cat and a mouse») was translated by Khislat from Persian.

Abdullakhan (1537-1548) was one of the latest khans of the dynasty of Shaibanikhans. It is unknown us what kind of translators had lived and created and what kind of translations were at the time of Abdullakhan. In 1585 «Islom boglari» (Gardens of Islam, it was written in 1445) was translated into Tadjik; translator is unknown. It was copied out by Khalil bin Muhammad. One of the translations of 1585 was "Tafsiri Yakub Charkhi», Khoji Hamadoni translated it

into Uzbek by the order of Sanjar Sulton.

One can meet ideas and considerations about artistic translation in the creative works of Uzbek translators who lived in XVI-XVIII centuries. Epos “Shohnoma” written by Firdausi, Sharafiddin Ali Yazdi’s “Zafarnoma” translated by Mukhammad Darveshali Bukhari, “Jomeut-tavorih” written by Rashididdin, “Kalila and Dimna” translated by M.Temur, Vosifi’s “Badoeul vafoe” (Ajoib voqealar) translated by Dilovarkhuja and other works were the best translations of that period.

Classic examples of Uzbek literature such as Navoi’s “Majolisun-nafois” and Bobur’s “Boburnoma” were translated several times into the Persian-Tadjik language. One of the great monumental works of the classic Uzbek literature – “Boburnoma” is known by the names of “Tuzuki Boburi”, “Voqeoti Boburi”, “Voqeanomae shoh Bobur” in the West. The work was translated several times into Persian in the XVI century, then translated and published into European nations’ languages. In 1586 «Boburnoma» was translated again into Persian by Hasan Payondohon and Mukhammad Hisori. For the third time in accordance with the order of Akbarshoh (Bobur’s grandson) it was translated into Persian by Mirzo Abdurahimhon ibn Bayramhon. The style of this translation was very close to the original. Bayramhon tried to use many Turkic military terms.

His translation was spread very quickly in the East and attracted European translators’ attention. The copies of this translation are kept in London, Paris, Petersburg and Calcutta. Some information about the history of translation of “Boburnoma” was stressed in the works of some scientists of our Republic. “Boburnoma” itself is very important in researching the history of literal-cultural connections between Uzbek nations and other nations of the world. There are four translations of “Boburnoma” into Persian. One of them is Shaikh Zaynuddin (Shaykh Zayn)’s translation. The translation of Shaykh Zayn consists of 11 months events in the period of 932-933 (hijri). The second pattern of that translation is kept in Britain. The second translation began by Hasan Poyondakhan. It was continued by Mukhammadugli Hisory and finished in 1586. But the existing patterns of the work are considered not fully completed, which are kept in the library of Bodleian and the Ministry of Foreign Affairs of India. Mirza Abdurahimhan ibn Bayramhan translated “Boburnoma” into Persian by the order of Akbarshoh. That translation is considered as a complete translation and is very close to original by style. Therefore that translation is accounted as a «second original». “Boburnoma” was translated four times into Persian by Togaymurod Karluki in 1912. One of the patterns of that translation is kept in the manuscripts fund of Oriental Institute of Uzbek Academy of Science named after Abu Raykhon Beruni.

In the XVII-XVIII centuries Uzbek translators used the principle of free translation in their works. This can be seen in the works of Khomushi and Mukhammad Temur. Khomushi translated a part of “Shohnoma” with nasr and

nazm, he gave main attention to the plot of the work. He didn't give the exact translation of expressions and descriptions in verses of Firdausi, in majority places he used artistic means, which belong to the epos of Uzbek nation.

The First Uzbek Encyclopedia informs us about the creation of hundred zij's (tables) in VIII-IX centuries. About twenty zij's were created with the help of Movarounnahr scientists. Tables of Al-Khorazmiy, Battoni, AL-Khazini, Beruni, Nasriddin Tusi and Ulugbek were known to Western European scientists in the XI-XVII centuries. They were translated into European languages and gained an important place in the development of science in the East and Europe. Ulugbek's famous astronomic tables "Ziji Kuragoni" (Kuragoni tables) was first translated in 1648, in England. The copies of the manuscript are kept in the libraries of England, France, Turkey, India and an old copy, which was written in *Persian*, can be found in Oriental Institute of Uzbek Science Academy.

In the spheres of medicine and pharmacology, books of Zakariyo Ar-Rozi and Abu Ali ibn Sino, which were translated into Latin before, were the base for the development of new period of medicine in Europe.

In the XVII century "Iskandarnoma" was translated from Uzbek into Tadjik. The translator is unknown. In this translation the translator gave the information about the history of the Uzbek people, the origin of Abulhairhan and Shaibony's dynasty.

"Baharidonish" is also one of the artistic works of that century; Shaikh Inoyatulla was the author of that work. The author finished it in 1061 /1651. Later it was translated into Uzbek by Mukhammad Imam ugli and printed in Tashkent. The second pattern is kept in the Fund of Oriental Institute of Uzbek Academy of Science.

Question:

1. How was "Shaiboninoma" translated into Uzbek by Bayoni?
2. What was the name of the translator who translated "Hadis" in the XVI century and why is it considered one of the best versions?
3. Why is "Ajoib voqealar" considered (Wonderful events) an artistic work and by whom was it translated?
4. What translation principles were significant in this century?
5. By whom was "Baburnama" translated into Persian?
6. How many translators translated "Baburnama" into Persian?

§-7. Translation in the XVIII-XIX centuries

One of the most ancient works is "Tarihi Tabari" (The history of Tabari) written by Abu Ja'far Mukhammed bin Jarir Tabari (died in 922); the work consisted of several volumes. It was shortened and translated into Tadjik by Mir Abu Ali bin Mukhammed Bal'ami. Bal'ami was the vizir (King's advisor) in the Palace of Bukhara somoni Amirs. Tabari was a great historian in the period of Somoni. Tabari's work was translated into Koshgari dialect of the Uzbek language in the XVIII century. The name of a translator is unknown, but according to his information, the work was translated by the order of Mirza Mukhammed Husayn Hakimbek, the governor of Yarkand.

"Kalila and Dimna" was translated into Uzbek by M. Temur in 1718, and he commented the re-translation of "Kalila and Dimna" into Arabic by Husain Voiz Koshifi under the name "Anvari Sukhayli" in the introduction of his book. Based on the free translation of Koshifi Uzbek translator M. Temur translated «Kalila and Dimna» into Uzbek in the XVIII century.⁴⁰

In the XVIII century "Kitabi Saykali" was translated (the real name was "Vafotnamai-paygambar"). It was written by Mullah Husain Voiz Al-Koshifi, Saykali translated it from Tadjik into Uzbek in 1716. That work was anthem-epos about Prophet Muhammad.

M. Khorazmi also translated «Kalila and Dimna» in 1891. At the end of 1890 Kari Fayzulla Almai translated it and printed three times in the period of 1898-1905.

Translation activity had reached to the highest point in the XIX century in Uzbekistan. That period was full of translators. Only 82 translators worked continuously with translation in the second part of the XIX century in Khorazm:

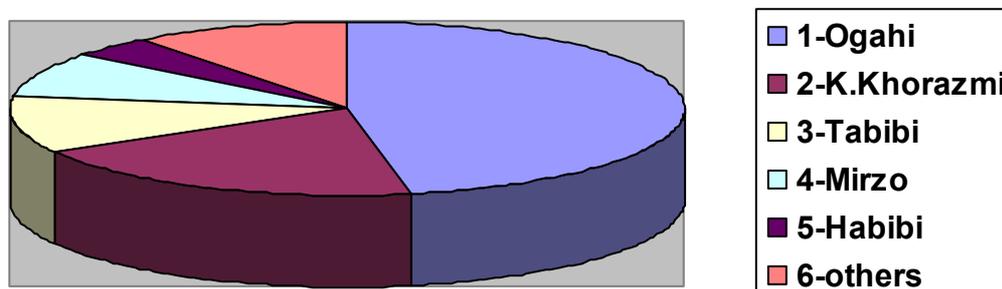
MUKHAMMADRIZO OGAHI was one of them. He was a historian and translator, great statesman of Uzbek classic literature. Ogahi translated into Uzbek famous works of the East such as "Haftpaikar", "Guliston", "Shoh va gado", "Yusuf va Zulayho", "Bahoriston" by Ganjavi, Sherozi, Dehlavi, Jomi, Hiloli and historical books such as "Zafarnoma", "Nodirnoma", "Ravzatus-safo" and became a great translator of the XIX century. Najmiddin Komilov in his articles, "About Ogahi's translator skills" and "Traditions of our translation" learned the translator skills of a great poet. At the same time he researched about translation activity of Ogahi. Ogahi as a skillful translator translated 19 works (one of them he translated from Ottoman Turkish) from Persian into Uzbek and helped to enrich our cultural treasure.

Ogahi translated the second and the third volumes of Mirhond's book "Ravzatus-safo" which Munis Khorazmi couldn't finish. Ogahi translated the

⁴⁰ Ж. Шарипов. Бадиий таржималар ва мохир таржимонлар. Тошкент. 1977. 49 бет.

following works into Uzbek: historical works such as "Nodirnoma" (Muhammad Mahdihon), "Zafarnoma"(Sharafiddin Ali Yazdi), "Tazkirai-Mukimhon"(Muhammad Yusuf Munshi), "Taboqoti Akbarshohi" (Nizomiddin Ahmad Hiravi), "Ravzatus-safoi Nosiri" (Rizokulhan Hidoyat); literary works such as "Haftpaykar (N. Ganjavi), "Guliston" (S.Sherozi), "Nasht-bihisht" (Husrav Dehlavi) "Zubtatul hikoyat" (Muhammad Voris), "Yusuf va Zulaiho", "Salomon va Ibsal", "Bahoriston" (A. Jomi), "Shohu gado" (B. Hiloli), "Badoeul vaqoe"; philosophic-ethic works as "Qobusnoma" (Kaykovus), "Miftohut-tolibin" (N. Baljuvoni), "Ahloqi Mihsini" (Husian Voiz Koshifi).

The contribution of the translators of the XVIII-XIX centuries to the development of translation



In Central Asia several writers, poets and translators appeared in the period of independent Khanates such as Bukhara, Khiva and Kokand. In the first part of the XIX century some literal-historical works were translated. One of them was "Firdavsul ikbal". It was written by Munis according to the order of Muhammad Rahimkhan the First. That book consisted of events till 1812 in Khorazm. He also began to translate Mirhand's historical book "Ravzatus-safo" from Persian into Uzbek, which consisted of several volumes. Munis translated the first volume when Mukhammad Rahimkhan I was alive. When he began to be acquainted with the second volume, he died from disease and the second volume was begun to be translated in the period of Allakulikhan. "Chor darvish" was one of the translations at the beginning of the XIX century. A short information about Siddik's (from Fergana) translation of «Chor darvesh» from Persian into Uzbek was given in the book "Uzbek literature".

We'd like to give the list of works which were translated from Persian into old Uzbek in the early period of the XIX century:

1. "Samariya" (Night talk) which is about history of Samarkand, it was written by Mir Tohirkhujja Samarkandi in 1830 and was translated by Abdulmumin Sattori from Tadjik into Uzbek.

2. "Nasihatnoma", translation from F. Attor's "Pandnoma". It was copied out in 1255 (Hijri).

3. "Durul-majolisi" was translated by Mullah Rahmonkuli Kori. It was copied out in 1238 and consisted of 251 pages.

4. "Makomati khujja Zayniddin", which was translated by Abdulhamil, it was copied out in 1260 (Hijri).

5. "Bahori Donish". Its author was Shaikh Inayatulla, it was translated by Mukhammad Kasim bin mullah Nurmuhhammad Bukhori in Khorazm in 1309 (Hijri) and copied out in 1263. It consisted of 245 pages.

6. "Tarihi Amur Temur tarjimasi" (Translation of history of Amur Temur), which was translated by Kushmuhammad Sufi Khivaki from «Zafarnoma». It was copied out in 1238 and consisted of 217 pages.

7. "Jahonnoma tarjimasi". Its author was Mullah Kotib Chalabi, which was translated by Mir Abdulkasim khujja bin Mirbadal Boysuni. In 1259 (hijri) it was translated from Turkish into Persian-Tadjik.

8. "Hikoyatus-solihin tarjimasi" (Translation of Hikoyatus-solihin), which was translated by Talibkhujja. It was copied out by Said Abdulla Khorazmi. The date of translation is unknown.

9. "Kissasul-anbiyo", its author was Rabguzi. It was translated into Persian-Tadjik; translator is unknown.

10. "Kissai Mirza Hamdam". This work was translated into both languages (Uzbek and Tadjik).

The level of artistic translation had begun to increase at the end of the XIX century. For instance, Murodhuja Ibn Solikhujja Toshkandi translated Shaikh Sa'di's "Guliston" into Uzbek and he appendixed autobiography of Sa'di in two variants. Information about the life and the works of Sidki Hondaliki, Said Ahror, Khislat (Tashkent), M. Ogahi, K. Khorazmi, Bayoni (Khorazm); Vasli, Khoja Mumin (Samarkand); Nurmukhammad Bukhori, Shoabdurahim Gijduvoni (Bukhara); Kurban Hiromi (Shahrisabz) and others are important not only for the history of Uzbek literature, but for the enlightening of our ancient translation history. ALMAI was one of the famous translators of the XIX century. He was born in 1857 in Kushtut mahalla in Tashkent. He translated "Kalila and Dimna" and the book was published three times. Poets, who lived in the second part of the XIX century, began to translate any famous poetic works in Turkistan. Almai also translated "Masnavi" of J. Rumi and "Panchatantra" of Indian nations' epos.

At the end of the XIX and at the beginning of the XX century in

Khorazm a translation school was organized. The following translations were very popular such as "Miratul-koinoti turki", translator: Khujaniyoz Khoji Honaki Khorazmi; «Tarihi Tabari», translator: Bayoni; "Ravzatus-safo", translators: Munis, Ogahi, Rozi and others. "Ravzatui-manazir" - this historical work was translated by mullah Hudoynazar Otajon ibn domulla Kalndarhujalar by the order of M. Rahimkhan I.

In this century many books about the history of Khorazm were translated. They are «Tarihi Komil» (with 12 volumes). Nurulla Iso Ohun Mukhammad Sharif ohun domla Khuja ohun, Muhammad Rafi' bin Nurulla Mahzum and others took part in translating of this book. Besides, works such as "Shoh va gado", "Yusufva Zulayho", "Guliston", "Ra'no va Zebo", "Shayboninoma", "Haftpaykar", "Etti jom" (Seven basins), "Kissai Mehru Moh" and others were translated. Twenty eight fundamental works about history, twenty three artistic literature and several scientific-philosophic works were translated in short period of time in Khorazm and the number of translators reached to 82. We want to introduce some of them:

KOMIL KHORAZMI- an excellent poet, statesman and clerk. He translated Mavlono Husain Voiz Koshifi's "Latoifut- tavoif and the work "Mahbubul- Kulub" (Author, Barkhudor bin Mukhammad bin turkmani Farahi).

TABIBI. His real name was Ahmadjon Ali Muhammad ugli. He translated "Etti jom" (Seven basins) and "Vomik and Uzro".

MIRZO — Khorazmi's son Muhammad Rasuli (literal penname was "Mirzo"). He copied out the translation of "Ra'no and Zebo" in 1297 (Hijri).

Bayoni, a famous poet and translator translated the following works:

1. "Tarjimai tarihi Tabari", translated in 1311 (Hijri)
2. "Sahoiful- ahbor", I and II volumes. Author: Mavlono Darvesh.
3. "Ravzatul-ahbob" was translated in 1322. Author: Abdulla bin Fayzullo Husayni.
4. "Shayboninoma". Binoi's work, translated in 1333.

Poet **MUHAMMAD YUSUF ROJI IBN KHUJAMBERDI.** He translated the IV-V volumes of "Ravzatus-safo" and "Lubbi Lavoihul-kamar» (Conclusion of Moon table), historical work.

MUHAMMAD KAFI BIN NURULLA MAHDUM. He worked in Khorazm. He translated the second volume of "Tarihi Komil", "Tazkirai Davlatshohi", the first and the second volumes of "Ajoib asar" (Wonderful work), the first and the second volumes of "Mohitut-tavorih" and "Muravvijuz- zahda".

MULLAH BOBO BIN KHUDOYBERDI was one of the poet-translators of the XIX and XX centuries, who lived and created in Khorazm. His penname was Sanoi. He translated "Badoeul-insho" ("Art of essay", author: Khuvador) and "Kissai Mehru Moh" (Mehru Moh story) in 1284 (Hijri). One of the biggest translations of Sanoi was Amir Heravi's "Haft

Kishvar".

HABIBI. His name was Habibullo Ohun, he was busy with the translation of "Tarihi Komil".

MUHAMMAD YAKUBHUJA (his penname was Kholis). He translated the first part of "Tarihi Farishta" (The history of Angel), which consisted of 50 printer's sheet, 924 pages in 1325 (Hijri). His one of the biggest translations was M. Tohir Eshon's "Tazkiratul Avliyo". He also translated "Khazinai- asfiyo" (Treasure of real friend) in 1323 (Hijri).

MAKHMUD TOSKHODJA TOSHKANDY was a great Uzbek translator. He lived in the XIX century. He was the first Uzbek translator, who translated Abu Ali Ibn Sino's books. These translations consisted of ten volumes. First, the Arabic text was given then its Uzbek translation. Toshkandy worked in the mosque as a religious teacher.

Translations from Russian were one of the important tasks before Uzbek translators. Some of our scientists considered that the history of translations from Russian began from the second part of the XIX century, when Russia conquered Central Asia, including Uzbekistan. The first works of translations from Russian were diplomatic documents which are kept in "Central State archives of ancient documents of Russia". We'd like to introduce some examples from those diplomatic documents: Russian kings Ivan and Peter Alekseevich gave "journey license" to businessman S. Malenkoy in order to go to Iran, India, Balkh, Bukhara and Khiva. That license was written clearly in Uzbek with Arabic letters. There were Uzbeks who lived around the Volga and knew Russian and translated several documents into both languages. By the information of Russian historian G.F. Miller, an Uzbek scientist translated Abulgozi's "Shajarai turk" into Russian by his request. Davlat Ali, an Uzbek translator, who lived in Astrakhan was busy with the translation of documents from Turkic and Persian into Russian. Some examples from academic V. Bartold's book "History of cultural life in Turkistan" can be found for this reason. Fables, stories were translated into Uzbek until 1917. "Boburnoma" was one of the translated works from Uzbek into Russian. Oriental scientist Jane Pool painted Bobur's portrait. N. I. Ilinski's translation of «Boburnoma» was a great event in the history of translation. He acquainted the Russian people with the history, culture, customs and geography of Uzbek people. Later «Shaiboninoma»'s original text was printed in Russia and Persian.

In the XIX century the orientalists did their best to introduce «Boburnoma» to European people and the European scientists were in rapture when they knew about Bobur's life and his works. English scientists called Bobur as Julius Caesar of the East. William Erskin translated «Boburnoma» into English. Erskin was an English historian and a translator. He wrote his book about history of India in the period of Bobur's reign. Erskin was born in 1773 and died in 1852. He was a

well-known orientalist. He was the son of one of the landowners in Scotland. He studied at Edinburgh University, Scotland. In 1803 he was invited to Bombay by a famous philosopher of the time James Mackintosh and till 1873 he lived in India. The other parts of his life Erskin spent in Scotland.

John Leiden also translated «Boburnoma». He was born in 1773 and died in 1811. Laiden translated the history of Bobur's dynasty from Bobur till Avrangzeb.

English translators W. Erskin and J. Leiden were orientalists. They knew the old Uzbek and Persian languages. Both of them got acquainted with «Boburnoma» when they were in India and they translated it in India. W. Erskin translated «Boburnoma» from Persian into English during 1811-1817.

Questions:

1. What role did translation play in literal connection between Uzbek and Tadjik?
2. What books were translated from Tadjik into Uzbek?
3. Who were the best translators of the XVIII-XIX centuries?
4. Why is Ogahi considered as a skillful translator?
5. What role did translation play in Khanates?
6. What Khanate was famous for its translators?
7. Which of the translators was from Khorazm?
8. What works of Uzbek authors were translated into Russian?

§-8. Translation in the XX-XXI centuries

In Uzbekistan the history of translation closely connected with the common trend of development of public life, with the history of culture, art and literature. In countries, having been subjugated by Arabic conquerors, including the territory of modern Uzbekistan, Islam became a predominant religion, and the Arabic language became a main literary language. In the period of arabic invasion in Middle Asia, works, mainly of historical-literary genre were translated.

During the reign of the Samanids the science, art literature, culture obtained a considerable development as a whole. In this period such great scientists like Farabi, Ibn Sina, and Beruni became known. All of them wrote in the Arabic language. Majority part of their works consisted of translations of Greek, Roman and Italian writer's works. We appreciate them as they were our first translators, who enriched our ancient culture and they were the representatives of Eastern Renaissance period. These prominent thinkers wrote their works on the whole, in Persian, Greek languages and also in Sanskrit. For instance, Farabi knew some Eastern languages and wrote his works mainly in Greek and Persian languages. An outstanding scientist Abu Ali Ibn Sina wrote his scientific works in the Arabic language, and poetical works in the Persian language. His famous work on medicine «Canon on medicine» and philosophic works «The book of recovery» were translated into European languages. A great scientist, thinker, historian and philosopher Abu Raykhon Beruni made a great contribution to the history of translation in Central Asia, in particular in Uzbekistan. Like all scientists of that epoch, Beruni wrote his works mainly in the Arabic language. He had a good command of Greek, Syrian, Persian languages and learned Sanskrit. Beruni translated not only from other languages into Arabic: but on the contrary from Arabic into Persian and even into Sanskrit.

English literature began to be translated since 30th of the XX century. Since nowadays several American and Latin American writers' novels and stories, prose more than 20 books by English writers and poets, Shakespeare's sonatas, Byron's poems had been translated into Uzbek. Before that period only one English book «The adventures of Robinson Crusoe» was translated into Uzbek. Mukhammad Fozilbek Otabek translated this book from English into Uzbek in 1911.

First remarkable examples of Uzbek literature is connected with the name of talented poet, playwright and a translator Kh. Kh. Niyazi and with the names of such translators of Russian literature as Kh. Alimdjan, G. Gulyam, A. Kakhar, Aybek and many others.

The Uzbek novelist **A. Kahhar** is the best translator of Chekhov's works. In his stories he opened the essence of phenomenon. Translation of Chekhov's stories helped to writer-translators to penetrate deeply into Chekhov's characters and to feel the power of his talent and to introduce him to uzbek readers. In this

field such writers as Zumrad, I. Razzakov, A Rakhimi worked. Talented poet Furkat also knew Russian and translated fables of Krilov.

It is necessary to learn the investigation and observe deeply the nation's mode of life from which translation is done, not only to correct, add or improve an author successfully but also to understand original text profoundly in order to be understandable to a translator all artistic means and peculiarities of original text and to be fully translated into another language. The purpose here is to get rid of any incidents and distortion, which occur when a translator doesn't know that nations' mode of life.

B. Avlyanova, R. Fazilov, K. Babadjanov, M. Yuldashev, P. Abdukadirov, A. Mukhtarov and others touched upon most important questions of translation in their articles about translation. These articles mainly put forward theoretical issues of translation and, in some extent, solved the problem, which worried most translators.

From the end of 1950th special investigations on history and theory of translation began to appear. Such monographs as "From the history of translation in Uzbekistan", "Artistic translation and masters of translation" by Sharipov Dj.; "Introduction to theory of translation", "The basis of theory of translation" by Gulyamov G. and collective monograph "The art of a translator" can be good examples of articles.

Translations done until 1917 served as the subject of investigations of V. Rakhmonova, Kh. Khamidova, N. V. Vladimirova, T. Karaeva, M. Saipova, N. Kamilov and R. Vakhidov. They learned Persian translations of Navoi's "Majolisun-nafois" and some other articles and scientific information were published.

Thus, the history of literary translations was continued to be investigated widely and publications of their best examples were bright paradigms. The work done by researches and translators served as a basis for clarifying and revealing considerable materials on the history of translation. N. Kamilov in his dissertation "Khorazmian School of Translation", for obtaining doctor's degree, for profound learning of spiritual-artistic traditions of translation offered the following periodization:

XII-XVI centuries – translation school in Hirat

XVII-XVIII centuries - foundation of Kashghar translation center

XIX – the beginning of XX - development of translation in Turkistan

At the beginning of the XXth century **Fitrat** (1880 - 1957) made great contribution to the development of translation. He translated classic poets' such as Bedil, Umar Khayyam's works into Uzbek. Fitrat was a poet, writer and scientist. Fitrat studied in Turkey and learned the history, literature of the poets and writers of the East.

Abdulkhamid Sulaimon ogli Chulpon was one of the creators of the new Uzbek poetry. He was born in 1897 in the noble family in Andijan. First he studied in the school the rules of which based on Islam, then in madrasah. He

learned Arabian, Persian and Russian together with Russian and eastern literature. He contributed much for the development of Uzbek artistic translation school. He translated U.M. Gorki's novel "Mother", A.S. Pushkin's "Dubrovski", "Boris Godunov" and Shakespeare's "Hamlet" and also translated many other works from different languages into Uzbek. But he couldn't carry out his duty because of his shooting. He was shot in Tashkent near Bozsuv river on the 4th of October, 1938.

Abdulla Kadiri had done great services to the country and the development of translation. Abdulla Kadiri had already learnt the Arabic, Russian, Persian, Turkish, Tatar, and Azarbaijani languages. Abdulla Kadiri highly appreciated learning foreign languages. He translated the outstanding Russian writer Chekhov's story "Khamelion" into Uzbek. Translating Chekhov's stories Abdulla Kadiri expressed his opinion on Chekhov's talent and paid great tribute to the services of Chekhov rendered to the development of Russian literature.

Abdulla Kadiri participated in compiling Russian-Uzbek dictionary. Abdulla Kadiri's translations introduced the well-known Eastern and European famous scientists, poets and writers such as Amir Temur, Ibn Sino, Farabi, Ulughbek, Babur, Sadi, Navoi, Yagol, Chekhov, Dante, Servantes and others to his people.

Abdulla Kadiri's translations gave much for the development of translation theory in Uzbekistan. He paid much attention to the adequate equivalence in translation. He writes that it is impossible to embrace all the cases of semantic differences between two languages.

Many of translators worked in the field of translation and they created the school of translation of the XX century and we may call them as the representatives of that school of modern life. Here are the names of theirs:

Mirzakalan Ismaili – "The quiet Don" 1, 2, 3 volumes

Mirziyad Mirzaidov – "Sarkash daryo"

Kadir Mirmukhammedov – "Dekameron", "Iliad"

Vakhab Ruzimetov – "The quiet Don" 4, 5 volumes

Khusan Ruzimatov – translated from western literature

Adil Sharapov – A. Tolstoy's "Peter the Great"

Salim Rakhim – V. Shukshin's "Don't forget if you are alive"

Tukhtasin Jalalov – translated Tagor's works

Sharif Talib – translated Tagor's works

Shaislam Shamukhammedov – Firdausi's "Shahnama" from Persian

Rakhmanberdi Mukhammadjanov – translated from Urdu, Indian and other languages

Ajariddin Ibrakhimov – translated from Indian

Takhir Ibrakhimov – translated from Urdu Mir Amman Dekhlavi's "Spring and garden"

Zinatilla Ashurbaev – translated from Urdu

Nabi Mukhammedov – translated from Urdu
 Jamal Kamal – translated from English Shakespeare’s works
 Ubaidulla Karimov – translated Beruni’s “Saydana” from Arabic
 Yanglish Egamov – from German Goethe’s “Hardship of Young Verber”
 Asamidin Urinbayev – translated from Persian Abdurazzak
 Samarkandi’s “Matlaussadain va Mashmaulbahrain”
 Erkin Vakhidov – translated Goethe’s “Faust”
 Abdulla Aripov – translated Dante’s “Ecclesiastic comedy”
 Ibrakhim Gafurov - translated Dostoyevski’s “Crime and Punishment”
 Nizam Kamilov – translated world writers’ works
 Azad Sharafutdinov – translated world and modern writers’ works

In modern life N. Kamilov, Kh. S. Karamatov, N. V. Vladimirova investigated the history of translation and did much to highlight this sphere of translation. If N. Kamilov investigated the history of Khorazm translation school, Kh. Karamatov in his dissertation for obtaining doctor’s degree he wrote about the translation of “Amir Temur” by C. Marlowe. He deeply analyzed and showed the peculiarities of Marlowe’s translation, because it is connected with Central Asia. N. Vladimirova also investigated the connection of ancient literature with modern one, especially, western with eastern one. She also touched upon some problems of translation development.

Gaybulla Salamov was the founder of translation theory and translation school in Uzbekistan. He made great contribution to the development of history and translation theory. G. Salamov highly appreciated the role of translation in the development of science. He wrote about cultural and scientific cooperation and translation, translation history as the style of artistic translation. He paid much attention to expressing the national colour in translation. He worked out translation transforms in poetic translation. In his books he gave the theory about the preservation of the unity of form and content in translation. G. Salamov devoted his life to the foundation of translation history in Uzbekistan. In his books he enlightened the place of Uzbek translators in the development of world translation theory. G. Salamov gave the crucial analysis of the translation of «Boburnoma» by foreign translators in his book «Babur - traveller». In 1922 «Boburnoma» was translated into modern Persian language by Murod Qarluqi. Having learned Qarluqi’s translation Doctor Salamov came to the point that it was closer to the original work. The word “closer” means that he (Qarluqi) used exact translation.

The publishing of Alisher Navoi’s works in ten volumes in Russian was great literary-historical event in our country. This publishing was valuable for us; it was the first selected works of genius poet, the founder of the Uzbek literature and language - A. Navoi. The volumes included the translations done before and later by those translators and also there are translations which have been done

recently. The first two books of «Selected works» and there are lyric works of A. Navoi «Khazoniul-maoniy», which includes 4 divans (romans), were lyric eposes of the XV century. The divans «Garoibus-sigar», «Navodurush-shabot», «Badoeul-vasat», «Favoidul-kibar» have various of themes and lyric works with deep meanings, including senses like ethics, social-economic and philosophic problems, freedom, love and luck, labour and thought, friendship and philanthropic feelings. There are also satirical poems among these works and they show that great genius was against treatment, oppression and joke.

A. Navoi created in 17 genres of Eastern poetry. These are - gazals (lyric poems), rubai, qit'a, history, fard, and others. Compilers added examples from all these lyric poems in 2 initial volumes. These poems were translated by 38 translators whose abilities, styles and experiences were different. We are amused by lots of translators, because the experience shows that no matter how capable and experienced a translator was, he tried to add his own «part» and of course these 38 «parts» are very uttermost for the poet. There are translations, which were done from original, but lots of poems were translated by word for word principle. N. Lebedev, S. Ivanov and Vs. Rojdestvenski's translations were done better in 2 initial volumes. These translators knew the language of the original, the history of Uzbek literature, the period in which the poet lived and poetry, that's why they kept the style, meaning and beauty of Navoi's poems. Other translators as V. Zvyagintseva, L. Penkovski also, feeling responsibility, translated poems very well. There are well-kept translations of musical rhythms, romanticisms, deep philisophic meanings of Navoi's lyrics in each book. Especially, the translations of Eastern literature, the literature of Navoi's period, learners of the poet's works were done very well. They could find the exact description of any event, understood the words and their meanings keeping the main idea, owing to these were able to keep the literal wholeness.

All the eposes of «Hamsa» were included in «Selected works». Aesthetic, humanistic, philosophic and social views of the poet were expressed in «Khayratul-abror». These views were continued in the other eposes of the poet. Important problem of social life of Navoi's period were expressed widely in «Khayratul-abror», that's why it caused some difficulty for translators. Translators should take into consideration all these problems of the poet's period. Being under the influence of islamic philosophy a translator is expected the ideas and views of the poet - either as a supporter of thoughts, development and believer of the human capability. Each chapter of the epos finished with the stories and myths taken from oral folklore of the nation and fables. The success of a translator depends upon the help of the specialists' word for word translation and their awareness of poet's period, outlook, literal activity and others. A translator needs their help.

The epos «Farhad and Shirin» was an important not only in «Hamsa», but also in poet's literal activity. An experienced and skilled poet L. Penkovski translated this epos with great responsibility.

A famous poet S. Lipkin's translation of «Layli and Majnun» is also important. Navoi created complicated epic characters in the Uzbek language in this epos. Lipkin was a skillful poet and other his abilities played an important role in translating «Layli and Majnun». It should be noted that S. Lipkin could understand well the literal process, aesthetic mood and literal environment of Navoi's period. But sometimes the translator forgot slightly the origin in order to express exactly the meaning of the epos and beautifulness and perfectness of Navoi's skill.

Some words can be said as it has been said above about the translation of «Sab'ai sayyor», which was first translated into Russian in 1948. The translator's mistakes were shown in later publishing.

S. Ivanov translated Navoi's «Lisonut-tayr». The translator tried to give the main content of the original using different stylistic devices. He tried to find the corresponding equivalents of the words used by Navoi into Russian. The knowledge of the translator about Navoi's outlook, language and the style helped him in his translations.

We know A. Navoi's «Majolisun-nafois» was the monumental work about the development of cultural life, literary trends and poetic thoughts. In Navoi's book we can get information about 459 poets' life and their literary activities. «Majolisun-nafois» was translated into Persian 3 times (2 times when Navoi was alive).

A. Navoi's 2 books «Mahbubul-kulub» (translated by A. Rustamov) and «Muhokamatul-lugatain» (translated by Malekhova) were translated from the original. A. Rustamov is a talented translator. He could translate Navoi's book into Russian very well.

In Malekhova's translation of Navoi's book «Muhokamatul-lugatain» we can see that Navoi was not only a poet but also he was a great linguist. In this book he could show different peculiarities and the rich vocabulary of the Uzbek language.⁴¹

In 1960-1970 the number of translations of foreign literature began to be increased. A. Beruni's book «Saydana» was translated by U. Karimov from the original. U. Karimov's translation of this book stroke many scientists of the world. Because many translators of the world thought that it couldn't be translated.

Translation science continued to develop in the XX century too. The translations of artistic works became our cultural treasure. They played an important role in the development of cultural relations of Uzbek and Russian people. Especially, in this century Russian translators translated A. Navoi's works. For example S. Lipkin translated «Sabbai Sayyor» and it was published in 1948. S. Lipkin worked at the translation of «Sabbai Sayyor» and translated some chapters again.

⁴¹ Р. Есенбоев ва бошқалар. Таржима санъати. 3-китоб. Тошкент. 1986.

Translations done from French literature appeared in the early period of the XX century. For example, V. Gugo's «Workers of sea», Balzak's «Father Gorla», «Eugene Grande», A. Dumas's «The count of Monte Cristo», «The three musketeers», A. Still's «The first blow» were translated into Uzbek.

In 1940-1950 Vem's novels «Fifteen years aged Captain», «The Captain Grant's children», epos of Fransua Roble «Gargantuan and Pantegruel» and other works were translated. Some of French books were translated into Uzbek in 1960. Davron, S. Muhammadjonov, Nurbek, T. Rustamov, E. Mirobidov, F. Alieva (translators) translated «Black tulip» by A. Dumas, «Up and down» by J. Vem and others. In 1970 J. Vern's «The 80 000 km. under water», J. Rony Starshi's «Destiny of ancestors» were translated by S. Karomatov and H. Ergashev.

MIRTEMIR also took a great part in translation. He translated the poem «Ruslan and Ludmila» by Pushkin (1948), «Who lives better in Russia» by Nekrasov (1953), verses and tales, «Hercules, who covered skin of tiger» by Shota Rustaveli.

Ibrohim Gafurov also translated E. Hemingway's «An old man and the sea», which consists of two volumes, was published in 1963. In his translation he tried to give a national colour to the book. The translator used correctly in this example the Uzbek equivalent of weight measure instead of English pounds. I. Gafurov also translated Hemingway's «Farewell to arms».

J. Sharipov's book (in 3 volumes) "Artistic translation and skilled translators" was published in the printing-house "FAN" (Science) in 1972. In this book the great Uzbek translators as Ogahi, Avloni, Murodhuja, Oybek, Mirtemir, and Zulfia's creative portraits were described. Sharipov analyzed theoretical bases of artistic translation, national style, principles of poetic translation, historical-theoretical methodology of translation, translators' skill etc.

Uzbek translation was enriched with three worldwide works in 1970-1975:

1. Goethe's "Faust" (translated by E. Vohidov)
2. Dante's "Ecclesiastical comedy" (translated by A. Oripov)
3. Nozim Hikmat's "Picture of a person", (translated by R. Parfi).

Translation's role was great in developing Uzbek classic literature. Artistic memorials of East served for the spiritual aesthetic perfection of our nation during 1000 years. Kutb, Khaydar Khorazmi, Sayfi Saroyi, Ogahi and others are famous in the translation history of our country.

Three centuries have been filled with great events. Generation of men have come and gone. But Shakespeare is still alive as a writer. He was born at Stratford-upon Avon. Shakespeare wrote many comedies, tragedies. Every generation of translators makes new discoveries of Shakespeare. Uzbek poet and writer M. Shaykhzoda did much for the Uzbek people by translating

Shakespeare's works. He translated from Russian variant. Then compared his translation with the original. G. Gulom also translated Shakespeare's works. He translated «Othello», «Romeo and Juliet», «Hamlet». The translators tried to find real equivalents to the English words and phrases.

N. Alimammedov, Sh. Shomammedov, M. Osim, K. Kahharova, V. Ruzmatov, O. Sharopov, O. Sharafutdinov and others were recognized as professional artistic translators.

A. Kadiri, S. Ayni, H. Olimjon, G. Gulom, Oibek (translated A.S. Pushkin's "Evgeni Onegin"), A. Kahhor (translated Tolstoy's "War and Peace", Gogol's "Inspector"), Mirtemir, M. Ismoil, Shaikhzoda (translated Shakespeare's "Hamlet"), A. Avloni, N. Alimammedov, R. Abdurahmonov; A. Muhtor, V. Ruzimatov, Zulfia (translated Nekrasov's "Russian women"), Shuhrat, S. Akbari; U. Umarbekov, E. Vohidov, A. Oripov, G. Nurullaev, O. Sharafutdinov and others did much for the development of translation in our independent Republic.

Amir Fayzulla is one of the famous translators who is doing much for the development of the translation and is making his contribution to the development of translation of the XXI century in Uzbekistan. He tries to establish cultural contacts between Uzbekistan and India with his translations from Hindu into Uzbek. A. Fayzulla translated Prem Chanta's novels «Aid» (1974), «Battle ground» (1976) and many stories, Bhishim Sahne's novel «Bazanti» (1998), Kartalsingh Dukkhal's «Moonlit night of the autumn» (2000) and many hindu stories. Particularly, it is necessary to point out his translation of Indian films into Uzbek. They are «Mahabharata», «Ramayana», «Sangam», «Bazigar», «Mirza Galib» and many others.

Translations done from Western European languages reached us only through Russian before Independence. Owing to Independence many literal, historical and other works have been translating from English into Uzbek and vice versa. The initiators of such translations are again translators themselves. One of such translators of the XX-XXI centuries is G. Satimov. His contribution to translation is great. He translated W. Erskin's «The history of India in the reign of Babur» in 1995 and L.P. Sharma's «The Empire of Moguls» in 1998. We hope the XXI century will be the century of technical translation. No doubt that the scientists will work at the computerization of translation. More and more translators around the world are adding courses in translation.

Questions:

1. Why does translation have its own development in a new century?
2. Which of the English authors' works was translated through Russian?
3. Which of the translators translated different novels from Russian?
4. What place did the history of literal translation gain in the XX century?

5. Which scientists worked on different topics of translation and history of translation?
6. From what languages did Uzbek translators translate?

Glossary

- Abacus_n – a counting device that consists of a frame holding rods on which a specific number of beads are free to move. Each rod designates a given denomination, such as units, tens, hundreds, etc. in the decimal system, and each bead represents a digit or a specific number of digits
- Abbey_n – a building inhabited by a community of monks or nuns governed by an abbot or abbess
- Adapted translation – shortened translation which gives only needed information
- Aenaid – an epic poem in Latin by Virgil relating the experiences of Aeneas after the fall of Troy, written chiefly to provide an illustrious historical background for Rome
- Aesop – ?620 - 564 B.C., Greek author of fables in which animals are given human characters and used to satirize human feelings
- Antiquity_n – the far distant past, esp. the time preceding the Middle Ages in Europe
- Apprenticeship_n – learning a trade or profession, esp. for a recognized period
- Astrobabe_n – an instrument used by early astronomers to measure the altitude of stars and planets and also as a navigational aid. It consists of a graduated circular disc with a movable sighting device
- Boethius – Anicius Manlius Severinus. ?480 - ?524 A.D., Roman philosopher and statement, noted particularly for his work “De consolatione philosophiae”. He was accused of treason and executed by Theodoric
- Cassiodorus – Flavious Magnus Aurelius. ?490 - ?585 A.D., Roman statesman, writer and monk; author of “Variae”, a collection of official documents written for the Ostrogoths
- Crusade_n – any of the military expeditions undertaken in the XI, XII, XIII centuries by the Christian powers of Europe to recapture the Holy Land from the Muslims
- Crete-Mycenaean civilization – relating to the Aegean civilization of Mycenae (1400-to 1100 B.C.)
- Consolation_n – a person or thing that is a source of comfort in a time of suffering, grief, disappointment
- Clergy_n – the collective body of men and women ordained as religious ministers, esp. of the Christian Church
- Chivalry_n – the medieval system and principles of knighthood
- Catullus – Gaius Valerius. ?84 - ?54 B.C. Roman lyric poet, noted particularly for his love poems
- Decadence_n – deterioration, esp. of morality or culture; decay

Dissemination _n	– distribution or scattering about
Ecclesiastical _{adj.}	– of or relating to the Christian Church
Exact translation	– detailed translation of a source text to a reader of a target language
Euripides	– ?480 – 406 B.C. Greek tragic dramatist. His plays, 18 of which are extant, include, Alcestis, Medea, Hyppolytus, Hecuba, Trojan Women, Electra, Iphigeneia in Taurus, Iphigeneia in Aulis and Bacchae
Flemish	– one of the two official languages of Belgium, almost identical in form with Dutch
Free translation	– it describes only general information about a source text
Gospel	– any of the first four books of the New Testament, namely Matthew, Mark, Luke and John
Guild or gild	– an original, club or fellowship
Hagiology	– literature concerned with the lives and legends of saints
Hellenistic	– characteristic of or relating to Greek civilization in the Mediterranean, esp. from the death of Alexander the Great to the defeat of Anthony and Cleopatra
Heretical	– maintaining beliefs contrary to the established teachings of the Church
Marlowe Christopher	– 1564-93, English dramatist and poet, who established blank verse as a creative form of dramatic expression. His plays include: Tamburlaine the Great (1590), Edward II (1592) and Dr. Faustus (1604).
Ovid	– Latin name Publius Ovidius Naso, 43 B.C. – 17 A.D., Roman poet. His verse includes poems on love, Ars Amatoria, on myths, metamorphoses and on his sufferings in exile, Tristia
Pedantic	– relating too much on academic learning
Peripeteia	– (in drama) an abrupt turn of events or reversal of circumstances
Polemics	– the art or practice of dispute or argument, as in attacking or defending a doctrine or belief
Precept	– a rule or principle for action; a guide or rule for morals maxim
Prolific	– producing constant or successful results; rich or fruitful
Psalm	– any of the 150 sacred songs, lyric poems and prayers that together constitute a book (Psalms) of the Old Testament
Regiomontanus	– original name Johann Muller, 1436-1476, German mathematician and astronomer, who furthered the development of trigonometry
Saga	– any of several medieval prose narratives written in Iceland and recounting the exploits of a hero or a family

Sage	– a man revered for his profound wisdom
Sappho	– VIth century B.C. Great lyric poetess of Lesbos
Secular	– not concerned with or related to religion
Sermon	– an address of religious instruction or exhortation, often based on a passage from the Bible, esp. one delivered during a church service
Scald	– see Skald
Skald	– a bard or minstrel
Sporadic	– occurring at irregular points in time; intermittent
Surrey	– Earl of, title of Henry Howard. ?1517-47, English courtier and poet; one of the first in England to write sonnets; he was beheaded for high treason
Transparent	– easy to see through, understand or recognize
Treatise	– a formal work on a subject, esp. one that deals systematically with its principles and conclusions
Troubadour	– any of a class of lyric poets who flourished principally in Provence and N. Italy from the XI to the XIII centuries, writing chiefly on courtly love in complex metric form
Troy	– any of nine ancient cities in NW Asia Minor, each of which was built on the ruins of its predecessor. The seventh was the site of the Trojan War (mid XIII B.C.)
Verbatim	– using exactly the same words; word for word
Word for word translation	– literal translation of a source text

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