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Muhammadiyeva M

**DEVELOPMENT OF TRANSLATION AS A SCIENCE**

(Historical overview to the West and the East)

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**INTRODUCTION**

**Actuality of theme.** As our state gained its historical independence there made reforms in all shares of social and economical life.

In order to is to acquaint international community with the achievements and results of the reform in the sphere of continuous education development in Uzbekistan, the role of the government in training highly educated, intellectually advanced generation, under the patronage of President of Uzbekistan Islam Karimov the International Conference “Upbringing of Educated and Intellectually Advanced Generation – the Most Important Condition of Sustainable Development and Modernization of the Country” was held on 16-17 February, 2012.

The announcement 2012 as the Year of the Family is a vivid proof of attention given to the main link of the society, and to its role in upbringing harmonically developed generation. Of course, the Fund has big tasks for this year. As the head of our state noted in his speech in honor of the 19th anniversary of the Constitution, one of the main tasks of the national program Year of the Family will be to strengthen the role of the mahalla in the society.

For centuries, people in Uzbekistan, turned to mahalla with any questions. At the gatherings, residents solve problems related to wedding, childbirth, assistance to the elderly and needy. Family reconciliation commission, consultants on religious enlightenment and spiritual and moral education work at gatherings of citizens today. The fund conducts, on a regular basis, a variety of events aimed at improving the socio-moral and cultural self-consciousness of citizens. Last year the fund examined the situation in more than 4 million households, about 443 thousand of them gained material assistance, more than 383 thousand took medical help, about 336.5 thousand people were provided with jobs. More than 25 thousand families applied to gathering of citizens to resolve family disputes. 12 thousand of them have been reconciled, various controversies were resolved in 5 thousand families.

Today our main objectives are the promotion of high moral values among the younger generation, preparation of youth for family life, caring for the older generation, providing moral, spiritual and material assistance. In the center of our attention also lay the issues of peace and tranquility in each mahalla, beautification and prosperity of the "small motherland", as it is often called by the people.

In Uzbekistan, from the first years of independence, a lot attention has been paid to the institute of family. The goal of the reforms, carried out sequentially in the country, is to protect human interests and to provide peace and prosperity in each family. Healthy atmosphere, prevailing here, makes a solid foundation for upbringing well-rounded people, who can take good position in society. Quiet and prosperous life of each member of a family is the factor for sustainable development and prosperity of the state as a whole.

In order to implement a wide range of targeted measures on the further strengthening and development of the institution of the family as basis of the society, to raise to a qualitatively new level of the whole of the work to strengthen the legal and socio-economic protection of the interests and support of the family, especially young families, increase of the role of the family in the upbringing physically healthy and spiritually Mature and harmoniously developed generation, strengthening of the status and the strengthening of the role of community in the practical implementation of target tasks on formation of a strong, healthy families, and also in connection with the proclamation of the Republic of Uzbekistan 2012, “Year of the strong family":

To approve developed by the Republican Commission, formed by the decree of the President of the Republic of Uzbekistan dated 13 December 2011 No. P-3760, jointly with the interested ministries, departments, the Council of Ministers of the Republic of Karakalpakstan, khokimiyats of oblasts and Tashkent city, public and non-governmental organizations, bodies of self-government of the citizens of the State program "Year of the strong family".

Support to young families will get particular emphasis in the governmental program. As the President said during his speech on occasion of the 19th anniversary of Uzbekistan's Constitution, “All of us are well aware that the existence of a strong, healthy family and its happy life depends primarily on the young people themselves, who are building their own family, on their intellectual level, their spiritual and moral values, on their good awareness of responsibilities and obligations before their family and society. And this is an indisputable truth. Strong material and moral support, providing necessary assistance, privileges and preferences to a young family who just enters the life with high hopes, are not only parents’ burden, but especially of the state and the whole society.

We all know what a great care and attention our country pays to the young families today. However, we must recognize that we still have much to do to ensure consistent expansion of the effectiveness of this work in the center, city and in the countryside.[[1]](#footnote-2)"

Strong family begins with good health of its members. That is why in the development of the health care system much attention is paid to improving the medical services for families. Today, every couple before get married undergoes a compulsory medical examination. This enables young people to create and plan the family, taking into account the level of health of each of them.

With the development of a network of rural medical units and general practice the country has implemented a system of health visit nursing. The health visitor’s tasks include: to make round the families, to advise the healthy lifestyles, to organize the providing of quality health care to the needy. As a result, there is an improve of the situation with early detection of diseases and timely treatment for diseases not only in primary health care but also in regional diversified medical centers and in republican specialized scientific-practical medical centers.

Another element, the health care system proceeds from, is the fact that the health begins in childhood, and child’s health comes from healthy parents. For this reason, the country established a National model of motherhood and childhood, which reduced infant and maternal mortality by more than three times over the past twenty years.

 Fundamental researches in the field of education, linguistics and translation were done. Translation has played a role throughout history any time there has been an intersection of two cultures and languages. And each time one culture has produced a written text, translators serve as the bridge that allows literate members of one culture to be exposed to the written material the other has produced. A lot of scholars and translators made their contribution in the progress and developing of translation, however, a lot of them, especially ancient translators, have often remained unknown or in the background and the credit due to them have not been acknowledged. They have done their job with painstaking efforts despite many violent conflicts that have dotted throughout history. Because of skilled translators and their ability to bridge two languages, today we have access to texts as varied as the richly detailed novels of Walter Scott, Victor Hugo and of others greatest writers, scholarly articles, instruction manuals, and pamphlets for non-native Romanian or other languages speakers about health resources. Each of these examples are made possible because of the craft of translation whose history dates back to the first intersection of two cultures with written texts. To sum up, translation history is rich in inventions and theories. Each era is characterized by the appearance of new theorists and fields of research in translation. It is true that the western history of translation is larger and rich in proportion to that of the Arabs, but we should not deny that the translation history of the latter started to develop year by year, especially with the great efforts of Arabic academia in the domain. So, translators have made important contribution over the centuries in dissemination of ideas and information to a larger audience, in shaping of cultures and in a sense helped unite the world.

The need for translation has existed since time immemorial and translating important literary works from one language into others has contributed significantly to the development of world culture.

So what is translation? Dryden defines it like a "judicious blending of metaphrase and paraphrase" when selecting, in the target language, "counterparts", or equivalents, for the expressions used in the source language. When we talk about the history of translation, we should think of the theories and names that emerged at its different periods. In fact, each era is characterized by specific changes in translation history, but these changes differ from one place to another. For example, the developments of translation in the western world are not the same as those in the Arab world, as each nation knew particular incidents that led to the birth of particular theories. The work of scholars and great thinkers from all over the world has also been translated. These translations have permitted the cross-germination and exposure to ideas and values that have then spread across the world because of their availability in other languages.

As known many scientific researches were done on this field. Mainly in Uzbekistan there were many researches in the field were done as well. For example scientific works of researchers as G.Salоmоv[[2]](#footnote-3), N.Kоmilоv[[3]](#footnote-4), N.Оtajоnоv[[4]](#footnote-5), M.N.Hоlbekоv[[5]](#footnote-6), M.Q.Baqоeva[[6]](#footnote-7), H.Karоmatоv[[7]](#footnote-8), S.Оlimоv[[8]](#footnote-9), Z.N.Isоmiddinоv[[9]](#footnote-10), M.Sоbirоv[[10]](#footnote-11), R.Karimоv[[11]](#footnote-12), R.Fayzullaeva[[12]](#footnote-13), M.Javburiev[[13]](#footnote-14), E.Z.Оchilоv[[14]](#footnote-15), K.J.Juraev[[15]](#footnote-16), Y.Nurmurоdоv[[16]](#footnote-17), A.X.Abdullajоnоv[[17]](#footnote-18), N.M.Urmоnоva[[18]](#footnote-19), S.E.Kоmilоva[[19]](#footnote-20) and others searched on theme of history and problems of translation. Russian researchers also carried many researches in the fields of the history of translation as a science[[20]](#footnote-21). European researcher also did many fundamental works in this theme[[21]](#footnote-22).

**The basic purpose of dissertation.** Main purpose of research work is to study and research the history of translation as a science. To learn historical development stages of translation in the East and West. To find out the purposes and tasks of translation and its theory.

Theme of dissertation is included to **scientific research plan** of chair of English language and lexica and stylistics.

**Object of research.** Main object of research is development history of translation in the East and in the West.

**Subject of research** is comparative analyses development history of translation in the East and in the West.

**Aim and tasks of dissertation.** We planned to fulfill the following tasks in research:

In the first chapter we decided to make historical overview of translation as a science. In this chapter we studied the development stages of translation in antique period, middle ages and present. At the same time historical and specific features of translation and interpretation was also learned in this chapter

In the second chapter types of translation and their role in life and literature were searched and analyzed. Here we analyzed the characteristic features simultaneous and machine translation comparatively. As one of main subjects historical importance of recreating the national coloring in translation was also studied and analyzed with practical examples.

Chapter tree is main chapter of theme and here we planned to learn development of translation in the East and in the West. In this field development stages of translation and interpretation in the East and its influence to the West were studied and shown. This chapter also exposes the historical development pf translation in the West. As practical example we tried to study the history of translations of Koran which is very interesting and actual theme in translation science.

**Methods of research.** Research was carried on in the method of historical comparison, observation and comparative analyses.

**Scientific novelty of research.** Though considerable scientific researches were carried in the field of translation and its history fundamental research on comparative observation of the history of translation in the East and in the West had not been done yet.

**Theoretical and practical value of research.** The results of research can be useful in lessons n the history of translation, translation theory and others in higher educational institutions. Practical conclusions can be used in further researches.

**Content of research.** Dissertation consists of introduction, three chapters, conclusion and bibliography.

**CHAPTER I**

**HISTORICAL OVERVIEW OF TRANSLATION AS A SCIENCE**

**1.1. Development stages of translation in Antique period, Middle Ages and present**

Translation has played and plays a key role in the development of world culture. It is common to think of culture as national and absolutely distinct. If we begin to examine the impact of literary translation, the possibility of communication beyond anything so confined by geographic allocation is clear.

A history of world culture from the perspective of translation reveals a constant movement of ideas and forms, of cultures constantly absorbing new influences because of the work of translators. It dispels the assumption that everything starts in the West and undermines the idea of rigid boundaries between East and West. India, China, Iraq and Spain have in different ways shaped European culture. India created ties with the Mediterranean in the sixth century BC and medical theories found in Greek thinkers like Plato and Galen originated from India. In ninth and tenth century Baghdad, the scientific and philosophical works of Ancient Greece were translated into Arabic and this learning spread to Europe via Spain which was virtually a Muslim country from the early eighth century for four hundred years[[22]](#footnote-23).

The transmission reached it peak through the School of Toledo where translations were made from Arabic to Latin and later to Spanish and helped the scientific and technological development for the European Renaissance. A history of translation charts these intersections. They may be rooted in violent historical conflict and imperial expansions but it is never a simple process of translation for appropriation.

Some of the history of translation is well -charted - the translation of the Bible, the work of missionaries, the Orientalist translators in India - but there remain vast unknown territories. Scholars have recently begun to write about the role of individual translators and of individual translators. Translators like Constance Garnett in England or Gregory Rabassa in the United States have been responsible for transforming writing in English by their respective translations of Russian and Latin American fiction. In the wake of new political freedom in Eastern Europe have come translations of best-selling American and English authors. The history of translation is the history of the crucial but often invisible intersections in world culture.

The profession of interpreter is as ancient as civilization itself. We have accounts of officials appointed Head Interpreter in ancient China, India and the Ancient Kingdom of Egypt, as well as in pre-Columbian America.

The Oxford Dictionary defines him or her as "a person who interprets laws, texts, etc., in an official capacity; a person, esp. an official, who translates orally the words of people speaking different languages; a messenger of the gods, spec. Mercury"[[23]](#footnote-24)

Simultaneous interpretation is usually said to have been invented at the Nuremberg Trials. The very first simultaneous translation took place, however, several decades earlier, in 1927 during the International Labour Conference in Geneva. Although a setting in which national boundaries are perhaps more easily overcome despite the many languages and wide-ranging attendance, time is nonetheless of the essence. In fact, the well tried technique of consecutive translation proved so laborious that an ingenious system using telephone lines was rigged up and delegates were able to listen to a translation of the speaker’s words in real time.

Transmission systems have improved enormously since then and today the headsets worn by conference attendees use sophisticated radio and/or infrared technology. By the same token, today’s simultaneous interpreter has developed into a highly specialized professional, trained in the specific technique of contemporaneous translation - a far cry from the heroic efforts of the first interpreters at the 1927 conference.

Discussions of the theory and practice of translation reach back into antiquity and show remarkable continuities. The distinction that had been drawn by the ancient Greeks between metaphrase ("literal" translation) and paraphrase was adopted by the English poet and translator John Dryden (1631–1700), who represented translation as the judicious blending of these two modes of phrasing when selecting, in the target language, "counterparts", or equivalents, for the expressions used in the source language:

When words appear... literally graceful, it were an injury to the author that they should be changed. But since... what is beautiful in one language is often barbarous, nay sometimes nonsense, in another, it would be unreasonable to limit a translator to the narrow compass of his author's words: 'tis enough if he choose out some expression which does not vitiate the sense.[[24]](#footnote-25)

Dryden cautioned, however, against the license of "imitation", i.e. of adapted translation: "When a painter copies from the life... he has no privilege to alter features and lineaments..."

This general formulation of the central concept of translation — equivalence - is probably as adequate as any that has been proposed ever since Cicero and Horace, in first-century-BCE Rome, famously and literally cautioned against translating "word for word".

Despite occasional theoretical diversities, the actual practice of translators has hardly changed since antiquity. Except for some extreme metaphrasers in the early Christian period and the Middle Ages, and adapters in various periods (especially pre-Classical Rome, and the 18th century), translators have generally shown prudent flexibility in seeking equivalents — "literal" where possible, paraphrastic where necessary — for the original meaning and other crucial "values" (e.g., style, verse form, concordance with musical accompaniment or, in films, with speech articulatory movements) as determined from context.

In general, translators have sought to preserve the context itself by reproducing the original order of sememes, and hence word order — when necessary, reinterpreting the actual grammatical structure. The grammatical differences between "fixed-word-order" languages as English, French, German and "free-word-order" languages as Greek, Latin, Polish, Russian have been no impediment in this regard. When a target language has lacked terms that are found in a source language, translators have borrowed them, thereby enriching the target language. Thanks in great measure to the exchange of calques and loanwords between languages, and to their importation from other languages, there are few concepts that are "untranslatable" among the modern European languages.[[25]](#footnote-26)

Generally, the greater the contact and exchange that has existed between two languages, or between both and a third one, the greater is the ratio of metaphrase to paraphrase that may be used in translating between them. However, due to shifts in "ecological niches" of words, a common etymology is sometimes misleading as a guide to current meaning in one or the other language. The English actual, for example, should not be confused with the cognate French actuel (meaning "present", "current"), the Polish aktualny ("present", "current") or the Russian актуальный ("urgent, topical").

The translator's role as a bridge for "carrying across" values between cultures has been discussed at least since Terence, Roman adapter of Greek comedies, in the second century BCE. The translator's role is, however, by no means a passive and mechanical one, and so has also been compared to that of an artist. The main ground seems to be the concept of parallel creation found in critics as early as Cicero. Dryden observed that "Translation is a type of drawing after life..." Comparison of the translator with a musician or actor goes back at least to Samuel Johnson's remark about Alexander Pope playing Homer on a flageolet, while Homer himself used a bassoon. If translation be an art, it is no easy one. In the 13th century, Roger Bacon wrote that if a translation is to be true, the translator must know both languages, as well as the science that he is to translate; and finding that few translators did, he wanted to do away with translation and translators altogether.

The first European to assume that one translates satisfactorily only toward his own language may have been Martin Luther, translator of the Bible into German. According to L.G. Kelly, since Johann Gottfried Herder in the 18th century, "it has been axiomatic" that one works only toward his own language.

Compounding these demands upon the translator is the fact that not even the most complete dictionary or thesaurus can ever be a fully adequate guide in translation. Alexander Tytler, in his Essay on the Principles of Translation (1790), emphasized that assiduous reading is a more comprehensive guide to a language than are dictionaries. The same point, but also including listening to the spoken language, had earlier been made in 1783 by Onufry Andrzej Kopczyński, member of Poland's Society for Elementary Books, who was called "the last Latin poet".

The special role of the translator in society is aptly described in an essay that was published posthumously in 1803 and that had been written by Ignacy Krasicki - "Poland's La Fontaine", Primate of Poland, poet, encyclopedist, author of the first Polish novel, and translator from French and Greek:

"Translation... is in fact an art both estimable and very difficult, and therefore is not the labor and portion of common minds; it should be practiced by those who are themselves capable of being actors, when they see greater use in translating the works of others than in their own works, and hold higher than their own glory the service that they render to their country.

In short, translation has a very wide and rich history in the West. Since its birth, translation was the subject of a variety of research and conflicts between theorists. Each theorist approaches it according to his viewpoint and field of research, the fact that gives its history a changing quality.

For centuries, people believed in the relation between translation and the story of the tower of Babel in the Book of Genesis. According to the Bible, the descendants of Noah decided, after the great flood, to settle down in a plain in the land of Shinar. There, they committed a great sin. Instead of setting up a society that fits God's will, they decided to challenge His authority and build a tower that could reach Heaven. However, this plan was not completed, as God, recognizing their wish, regained control over them through a linguistic stratagem. He caused them to speak different languages so as not to understand each other. Then, he scattered them allover the earth. After that incident, the number of languages increased through diversion, and people started to look for ways to communicate, hence the birth of translation[[26]](#footnote-27). Actually, with the birth of translation studies and the increase of research in the domain, people started to get away from this story of Babel, and they began to look for specific dates and figures that mark the periods of translation history. Researchers mention that writings on translation go back to the Romans. Eric Jacobson claims that translating is a Roman invention[[27]](#footnote-28). In the first century BC the Roman philosopher Cicero and the leading Roman lyric poet Horace were the first theorists who distinguished between word-for-word translation and sense-for-sense translation. Their comments on translation practice influenced the following generations of translation up to the twentieth century. The early translations used in Arabic are dated back to the time of Syrians (the first half of the 2nd century AD), who translated into Arabic a large heritage that belongs to the era of paganism (Bloomshark 1921: 10-12, by Addidaoui, 2000)[[28]](#footnote-29). Syrians were influenced in their translations by the Greek ways of translation. Syrian's translations were more literal and faithful to the original (Ayad 1993: 168, qtd by Addidaoui, 2000)[[29]](#footnote-30). According to Addidaoui, Jarjas was one of the best Syrian translators; his famous Syrian translation of Aristotle's book In The World was very faithful and close to the original. Additionally, the time of the prophet Mohamed is of paramount importance for translation history. The spread of Islam and the communication with non-Arabic speaking communities as Jews, Romans and others pushed the prophet to look for translators and to encourage the learning of foreign languages. One of the most famous translators of the time is Zaid Ibnu Thabet, who played a crucial role in translating letters sent by the prophet to foreign kings of Persia, Syria, Rome and Jews, and also letters sent by those kings to the prophet. One of the first recorded instances of translation in the West was the rendering of the Old Testament into Greek in the third century B.C.E. The resulting translation is known as the Septuagint, a name that alludes to the seventy translators (seventy-two in some versions) who were commissioned to translate the Bible in Alexandria. Each translator worked in solitary confinement in a separate cell, and legend has it that all seventy versions were identical. The Septuagint became the source text for later translations into many languages, including Latin, Coptic, Armenian and Georgian.

Ideas and concepts from the East notably India, China and Iraq have influenced the Western culture since as early as sixth century B.C. when trade ties were first established between India and the Mediterranean countries. Many medical theories of Plato and Galen of Greece had considerable influence from those of India. Many of the philosophical and scientific works of ancient Greece were rendered into Arabic as early as ninth century A.D. This knowledge spread to Europe via Spain which was a predominantly a Muslim country then. The school of translators of Toledo in Spain established by Alfonso VI of Castile and Leon in 1085 AD was responsible for translations from Arabic to Latin and then to Spanish these scientific and technological work which later led to the European Renaissance. Translators have enabled Holy Scriptures like the Bible written in esoteric languages like Latin to be understood by ordinary people by translating them into more common languages without depending on a few elite priests or the members of clergy to explain what they contained. Some translators even had to pay with their life for doing it like the famous Bible translators Willaim Tyndale who was arrested and executed in Holland by the king in 1536 for translating the Bible from its original languages into the common vernacular of English. Chinese monk Xuanzang is supposed to have translated 74 volumes of Buddhist scriptures originating from India into Chinese in 645 AD. One of the earliest recorded translations of considerable effort in English is perhaps the translation of the Bible around 1100 AD. Later on, the translation of the Bible remained subject to many conflicts between western theories and ideologies of translation for more than a thousand years. Moreover, these conflicts on Bible translation were intensified with the coming of the Reformation in the sixteenth century, when "translation came to be used as a weapon in both dogmatic and political conflicts as nation states began to emerge and the centralization of the Church started to weaken evidence in linguistic terms by the decline of Latin as a universal language."[[30]](#footnote-31).

In Arabic translations a significant role played the translation of the Holy Koran. According to Ben Chakroun (2002)[[31]](#footnote-32), the early translators of the Koran focused on its meaning. Salman El Farisi, for instance, translated the meaning of Surat Al Fatiha for Persian Muslims, who didn't speak Arabic. Ben Chakroun (2002) )[[32]](#footnote-33) states that Western libraries still preserve many translations of the Koran, and that some of them such as the Greek translation of the philosopher Naktis belong to the third century (BC). Besides, the Holy Koran received a special interest from the translators. It was translated into Persian by Sheikh Mohamed Al-Hafid Al-Boukhari and into Turkish language by Sheikh Al-Fadl Mohamed Ben Idriss Al-Badlissi. Despite the proliferation of the Koran translations, this matter was and is still the point of many debates and conflicts in the Arab world. An example of these conflicts occurs after the translation of the Koran into Turkish language by the Turkish government in the time of Mustapha Kamal Ataturk.

In the eighteenth century, the translator was compared to an artist with a moral duty both to the work of the original author and to the receiver. Moreover, with the enhancement of new theories and volumes on translation process, the study of translation started to be systematic; Alexander Frayer Tayler's volume Principles of Translation is a case in point.

British translator Constance Garnett made the translating community proud through her brilliant translations of Russian classics including those of Turgenev, Gogol, Tolstoy, Chekhov and Dostoyevski in late 19th century. Another famous translator is Gregory Rabassa who has translated many Latin American fictions into English. Dr. Arthur Waley is one of the world’s foremost translators of the twentieth century of Chinese and Japanese literature into English. More recently Gladys Yang translated many Chinese classics into English over the last 50 years.

In the second half of the twentieth century, studies on translation became an important course in language teaching and learning at schools. What adds to its value is the creation of a variety of methods and models of translation. For instance, the grammar-translation method studies the grammatical rules and structures of foreign languages. The cultural model is also a witness for the development of translation studies in the period. It required in translation not only a word-for-word substitution, but also a cultural understanding of the way people in different societies think. With this model, we can distinguish between the ethnographical-semantic method and the dynamic equivalent method. Another model that appears in the period is text-based translation model, which focuses on texts rather than words or sentences in translation process. This model includes a variety of sub-models: the interpretative model, the text linguistic model and models of translation quality assessments that in turn provide us with many models such as those of Riess, Wilss, Koller, House, North and Hulst.

The period is also characterized by pragmatic and systematic approach to the study of translation. The most famous writings and figures that characterize the twenties are those of Jean-Paul Vinay and Darbelnet, who worked on a stylistic comparative study of French and English (1958), Alfred Malblanc (1963), George Mounin (1963), John C. Catford. (1965), Eugene Nida (1964), who is affected by the Chomskyan generative grammar in his theories of translation, De Beaugrand who writes a lot about translation, and many others who worked and still work for the development of the domain.

Modern Western Schools of translation theory and translationAfter World War II, science and technology, linguistics and translation undertakings flourish, machine translation is quietly rising. People's views on translation also will be changed. Translation is not only an art or skill, but also a science, and literature and art, sociology, psychology, information theory and the theory NC, and other related disciplines but their own systems science. Translation theory studies, is no longer confined to philosophers, writers and translators, language and translation to become an expert in the study of systems of the serious issue. Therefore, the translation of Western theory further development. Modern Western translation theory in the development of two major characteristics:

1 theoretical research into linguistics areas, the modern linguistics and the impact of information theory, and thus the obvious color of linguistics, and the traditional theory of literary translation in stark contrast;

2 In the past theorists behind closed doors, not contact with the situation be broken. On the theorists through, magazines, essays, etc., fully express their views. In addition, as means of transportation, publishing industry and the progress of the emergence of international academic organizations, countries translation theorists keep close contacts between the academic exchanges have been strengthened. Modern Western translation theory there are four main schools: Prague faction, London faction, the United States sent structure and Communication Theory camp. The founder of the School for Mahi Hughes (Vilem Mathesius), the Kuwaiti and Iraqi Telubeishi (Nikolay S. Trubetskoy) and Accor may Dobson (Roman Jakobson). AGB could be key members of Dobson, Levy, Victoria, such as the translation of important theorist. The school's main arguments:

1 must be taken into account language translation of a variety of functions, including cognitive function, the expression of features and tools, such as functional

2 must attach importance to language translation of comparison, including the semantics, grammar, voice, language, style as well as literary genre comparisons. Prague School of the most influential theorists are Luomanya can translate Dobson. He origin Russia, the Czech Republic after resettlement; moved to the United States during World War II, joining American. As one of the founders of the school, his main contribution to the theory of translation reflected in the "On the translation of Linguistics" (On Linguistic Aspects of Translation) are. Articles from the perspective of linguistics, translation of the importance of the relationship between language and translation, as well as the existing problems are brilliant expositions. Since 1959 after the publication of this article has been Western theoretical circles as a translation of the classic.

Accor Dobson can be discussed five major points:

1 Translation divided into three categories: language, translation (intralingual translation), the Inter-translation (interlingual translation), and at the occasion of translation (intersemiotic translation). Within the so-called language translation, refers to the same language used in some language other symbols to explain the language symbols, which are usually "change that" (rewording). The so-called inter-language translation refers to two languages in one language that is the sign to explain the symbols in another language, that is, the translation of the strict sense. At the occasion of the so-called translation, refers to non-verbal symbol system explained linguistic symbols, or using symbols to explain non-verbal language symbols, such as the Qiyu words or gestures become.

2 Meaning depends on the understanding of translation. He said that in language learning and linguistic understanding of the process of translation played a decisive role.

3 Accurate information on the translation symmetry. Translation is involved in two different languages on the website, and other information.

4 All languages have the same ability. If the language in vocabulary insufficient, it will be adopted by the word coinage or interpretation of the language, and other methods for processing.

5 Translation Grammar area is the most complex issue. This is the presence of state, and a few, such as changes in the form of the language syntax, especially complex. United Kingdom London School is a school with the language, language that is the significance of the use of language from the social environment (the social context of situation) decision. In the field of translation studies, translation and the original wording of the same depends on whether they used the same language environment. London School of the founder of the Fox (JR Firth). Two articles focus reflects the translation of theory, a "Linguistics and Translation" (Linguistics and Translation) and the other one as "linguistic analysis and translation" (Linguistic Analysis and Translation).

Falls focused on the following three areas:

1 language analysis is the basis of translation

2 translation does not mean completely perfect translation;

3 in any two languages in the translation, a certain sense of language means of expression, such as it is impossible to totally another language. Catford (John Catford) is the school system in comparison to the theory of translation scholars. Teaches at the University of Edinburgh Catford 1965 published "translation Linguistic Theory" (A Linguistic Theory of Translation) a book for translation theory developing new channels, caused a huge reaction. Catford theory called "descriptive" of translation theory. He translated from the nature, type, and so on, conversion, such as limits explain "what is the translation of the" The central issue.

 (1) The nature of translation. Translation is "a language of the (former) that the text materials into another language (target language), such as the text of the material."

(2) Translation category. On its extent, can be divided into "translation of the full text of" (full translation) and "partially translated" (partial translation); level on the terms of their language, can be divided into "complete translation" (total translation) and "limited Translation" ( restricted translation); on the registration of language structure, can be divided into "restricted class" of translation and the "unlimited class" translation, namely the traditional sense, "a verbatim translation" and the "translation" and "literal translation" between the two between.

 (3) The translation of the problems. On the one hand, and so is a translation of the experience as the basis to the phenomenon is based on a comparison of the two languages and discovered the other hand, such as the translation of a text and asked to see whether the same or part of the same substantive characteristics.

(4) Translation conversion refers to the original form of a deviation from the corresponding asked. Translation conversion level conversion and are divided into areas of conversion, which conversion can be divided into areas of structural transformation, parts of speech conversion, unit conversion and four within the system conversion.

(5) Translation of the limits is that Untranslatability issues. There are two types of translation in the untranslatability. First, the language of Untranslatability phenomenon Puns, superoxide Italy grammatical structure; Second, the cultural untranslatability is due to the different social customs, different era background, and other non-language factors. Structure of the United States is the language school representative cloth dragon Rumsfeld. He made an act of semantic analysis, that means that the stimulus and response between the existence of language relations. In the 1950s, cloth-Rumsfeld Chomsky's theory of the transformation of production replaced by the theory.

Jiaozhi theory has three viewpoints:

 (1) human language ability is innate;

(2) Language is unencumbered by the rules;

(3) surface structure and language, including deep structure. The theory of translation studies in the major impact on the surface structure and its deep structure on. Mainly lies in the different languages of the respective different surface structures, and deep structure is a common feature. Linguistic theory in the above under the influence, creating Wozhelin (CF Voegelin), Bo Ling grid (D. Bolinger), Katz (JJ Katz), Kuien (WV Quine) and Nida (EU Nida), represented Translation Theory sector of the United States of the school structure, and to Nida's most outstanding.

Nida Communication is the representative of translation theory. His translation theory can be summarized as the following six aspects:

(1) the theoretical principles. All languages have the same ability, and the primary task is to translate that readers can be asked at a glance.

(2) The nature of translation. According to Nida's the definition of "so-called translation, refers to the style from the semantic (style) in the target language using the most natural reproduction of the original language, such as the phrase information." Three of them are the key: First, "in accord with the natural," I can not have translation cavity; second is the "natural" choice on the basis of the closest to the original meaning and asked the third is a "reciprocal", this is the core. Therefore, the translation must meet four criteria: (a) to express (b) and vivid; (c) natural language English and (d) similar to the reader responses.

 (3) Translation function. From the social linguistics and language communication function standpoint, Nida that must be translated for readers service targets.

(4) The correct translation. Translation: correct depends on to what extent the readers can understand correctly asked.

(5) Semantic analysis. One of the important process of translation of the original is a semantic analysis. Semantics can be divided into three types: grammatical meaning, the meaning and significance of connotations.

(6) The procedures and methods of translation. In his view, the entire translation process is divided into four steps: analysis, interpretation, Reorganization (language translation by the rules of re-organization asked) and examined. Since the 1980s, the translation of theory Nida a larger change.

The main new viewpoints:

 (1) Translation is not science, but technology;

 (2) Translation can be born;

(3) translation is not only a language communicative activities, but also a symbol of social interaction activities. In addition, there are more representative of Germany's Leipzig School and the former Soviet Union, such as schools. In short, the 20th century theory of the development of the West's largest translation feature is included in translation studies linguistics, comparative linguistics and applied linguistics and semantics, and other established intrinsically linked. Although the western translation theory has achieved tremendous successes, but they are in the tradition of succession on the basis of, and did not form a complete, universal theoretical system.

Nowadays, translation research started to take another path, which is more automatic. The invention of the internet, together with the new technological developments in communication and digital materials, has increased cultural exchanges between nations. This leads translators to look for ways to cope with these changes and to look for more practical techniques that enable them to translate more and waste less. They also felt the need to enter the world of cinematographic translation, hence the birth of audiovisual translation. The latter technique, also called screen translation, is concerned with the translation of all kinds of TV programs, including films, series, and documentaries. This field is based on computers and translation software programs, and it is composed of two methods: dubbing and subtitling. In fact, audiovisual translation marks a changing era in the domain of translation.

**1.2. Historical and specific features of translation and interpretation**

Interpretation is rendered in one mode: simultaneous. In simultaneous interpreting, the interpreter immediately speaks the message in the target-language whilst listening to it in the source language. Consecutive interpretation is rendered as “short consecutive interpretation” and “long consecutive interpretation”. In short consecutive interpretation, the interpreter relies on memory; each message segment being brief enough to memories. In long consecutive interpretation, the interpreter takes notes of the message to aid rendering long passages. These informal divisions are established with the client before the interpretation is effected, depending upon the subject, its complexity, and the purpose of the interpretation. On occasion, document sight translation is required of the interpreter, usually in consecutive interpretation work. Sight translation combines interpretation and translation; the interpreter must read aloud the source-language document to the target – language as if it were written in the target language.

Sight translation occurs usually, but not exclusively, in judicial and medical work. Relay interpretation occurs when several languages are the target – language. A source – language interpreter renders the message to a language common to every interpreter, who then renders the message to his or her specific target – language. For example, a Japanese source message first is rendered to English to a group of interpreters, then it is rendered to Arabic, French, and Russian, the other target – languages. In simultaneous interpretation, the interpreter renders the message in the target-language as quickly as he or she can formulate it from the source language, while the source-language speaker continuously speaks: sitting in a sound-proof booth, the SI interpreter speaks into a microphone, while clearly seeing and hearing the source-language speaker via earphones.

The simultaneous interpretation is rendered to the target-language listeners via their earphones. Moreover, SI is the common mode used by sign language interpreters. Note: Laymen often incorrectly describe SI and the SI interpreter as “simultaneous translation” and as the “simultaneous translator”, ignoring the definite distinction between interpretation and translation. In whispering interpreting, the interpreter sits or stands next to the small target-language audience whilst whispering a simultaneous interpretation of the matter to hand; this method requires no equipment.

Chuchotage is used in circumstances where the majority of a group speaks the source language, and a minority (ideally no more than three persons) do not speak it. In consecutive interpreting, the interpreter speaks after the source-language speaker has finished speaking. The speech is divided into segments, and CI interpreter sits or stands beside the source-language speaker, listening and taking notes as the speaker progresses through the message. When the speaker pauses or finishes speaking, the interpreter then renders the entire message in the target-language. Consecutively-interpreted speeches, or segments of them, tend to be short. Fifty years ago, the CI interpreter would render speeches of 20 or 30 minutes, today, 10 or 15 minutes is considered long, particularly since audiences don’t like to sit through 20 minutes of speech they cannot understand. Often, the source-language speaker is unaware that he or she may speak at length before the CI interpretation is rendered, and might stop after each sentence to await its target-language rendering. Sometimes, the inexperienced or poorly trained interpreter asks the speaker to pause after each sentence; sentence-by-sentence interpreting requires less memorization, yet its disadvantage is in the interpreter's not having heard the entire speech or its gist, and the overall message is harder to render both because of lack of context and because of interrupted delivery (e.g., imagine a joke told in bits and pieces, with breaks for translation in between). This method is often used in rendering speeches, depositions, recorded statements, court witness testimony, and medical and job interviews, but it is always best to complete a whole idea before it is translated.

Full consecutive interpreting allows for the source-language message's full meaning to be understood before the interpreter renders it to the target language. This affords a truer, accurate, and accessible interpretation than does simultaneous interpretation. Liaison interpreting involves relaying what is spoken to one, between two, or among many people. This can be done after a short speech, or consecutively, sentence-by-sentence, or as chuchotage (whispering); aside from note taken then, no equipment is used. Conference interpreting is the interpretation of a conference, either simultaneously or consecutively, although the advent of multi-lingual meetings has consequently reduced the consecutive interpretation in the last 20 years. Conference interpretation is divided between two markets: the institutional and private. International institutions, holding multi-lingual meetings, often favour interpreting several foreign languages to the interpreters' mother tongues. Local private markets tend to bi-lingual meetings (the local language plus another) and the interpreters work both into and out of their mother tongues; the markets are not mutually exclusive. The International Association of Conference Interpreters (AIIC) is the only world-wide association of conference interpreters. Founded in 1953, it assembles more than 2.800 professional conference interpreters in more than 90 countries. Legal, court, or judicial interpreting, occurs in courts of justice, administrative tribunals, and wherever a legal proceeding is held (i.e. a conference room for a deposition or the locale for taking a sworn statement). Legal interpreting can be the consecutive interpretation of witnesses' testimony for example, or the simultaneous interpretation of entire proceedings, by electronic means, for one person, or all of the people attending. The right to a component interpreter for anyone who does not understand the language of the court (especially for the accused in a criminal trial) is usually considered a fundamental rule of justice. Therefore, this right is often guaranteed in national constitutions, declarations of rights, fundamental laws establishing the justice system or by precedents set by the highest courts.

Depending upon the regulations and standards adhered to per state and venue, court interpreters usually work alone when interpreting consecutively, or as a team, when interpreting simultaneously. In addition to practical mastery of the source and target languages, through knowledge of law and legal and court procedures is required of court interpreters. They often are required to have formal authorization from the State to work in the Courts – and then are called sworn interpreters. In many jurisdictions, the interpretation is considered an essential part of the evidence. Incompetent interpretation, or simply to swear in the interpreter, can lead to a mistrial. In focus group interpreting, an interpreter sits in a sound proof booth or in on observer's room with the clients. There is usually a one way mirror between the interpreter and the focus group participants, wherein the interpreter can observe the participants, but they only see their own reflection.

The interpreter hears the conversation in the original language through headphones and simultaneously interpreters into the target language for the clients. Since there are usually anywhere between 2 to 12 (or more) participants in any given focus group, experienced interpreters will not only interpret the phrases and meaning but will also mimic intonation, speech patterns, tone, laughs, and emotions. In escort interpreting, an interpreter accompanies a person or a delegation on a tour, on a visit, or to a meeting or interview. An interpreter in this role is called an escort interpreter or an escorting interpreter. This is liaison interpreting. Also known as community interpreting is the type of interpreting occurring in fields such as legal, health, and local government, social, housing, environmental health, education, and welfare services. In community interpreting, factors exist which determine and affect language and communication production, such as speech's emotional content, hostile or polarized social surroundings, its created stress, the power relationship among participants, and the interpreter's degree of responsibility – in many cases more than extreme; in some cases, even the life of the other person depends upon the interpreter's work.

Medical interpreting is a subset of public service interpreting, consisting of communication, among medical personnel and the patient and his or her family, facilitated by an interpreter, usually formally certified and qualified to provide such interpretation services. In some situations medical employees who are multilingual may participate part-time as members of internal language banks. The medical interpreter must have a strong knowledge of medicine, common medical procedures, the patient interview, the medical examination processes, and the daily workings of the hospital or clinic were he or she works, in order to effectively serve both the patient and the medical personnel. Moreover, and very important, medical interpreters often are cultural liaisons for people (regardless of language) who are unfamiliar with or uncomfortable in hospital, clinical, or medical settings. When a hearing person speaks, an interpreter will render the speaker's meaning into the sign language used by the deaf party.

When a deaf person signs, an interpreter will render the meaning expressed in the signs into the spoken language for the hearing party, which is sometimes referred to as voice interpreting or voicing. This may be performed either as simultaneous or consecutive interpreting, Skilled sign language interpreters will position themselves in a room or space that allows them both to be seen by deaf participants and heard by hearing participants clearly and to see and hear participants clearly. In some circumstances, an interpreter may interpret from one sign language into an alternate sign language. Deaf people also work as interpreters. They team with hearing counterparts to provide interpretation for deaf individuals who may not share the standard sign language used in that country. In other cases the hearing interpreted sign may be too pidgin to be understood clearly and the Deaf interpreter might interpret it into a more clear translation. They also relay information from one form of language to another – for example, when a person is signing visually, the deaf interpreter could be hired to copy those signs into a deaf-blind person's hand plus include visual information. By its very nature, media interpreting has to be conducted in the simultaneous mode.

It is provided particularly for live television coverages such as press conferences, live or taped interviews with political figures, musicians, artists, sportsmen or people from the business circle. In this type of interpreting, the interpreter has to sit in a sound-proof booth where ideally he/she can see the speakers on a monitor ant the set. All equipment should be checked before recording begins. In particular, satellite connections have to be double-checked to ensure that the interpreter's voice is not sent back and the interpreter gets to hear only one channel at a time. In the case of interviews recorded outside the studio and some current affairs programme, the interpreter interprets what he or she hears on a TV monitor. Background noise can be a serious problem. The interpreter working for the media has to sound as slick and confident as a television presenter. Media interpreting has gained more visibility and presence especially after the Gulf War. Television channels have begun to hire staff simultaneous interpreters. The interpreter renders the press conference, telephone beepers, interviews and similar live coverage for the viewers. It is more stressful than other types of interpreting as the interpreter has to deal with a wide range of technical problems coupled with the control room's hassle and wrangling during live coverage.

**CHAPTER II**

**HISTORICAL TYPES OF TRANSLATION AND THEIR ROLE IN LIFE AND LITERATURE**

**2.1. Total overview on the history of types of translation**

“The purpose of translation is to pass on an understanding to people in their own language and create the same impact as the original text”[[33]](#footnote-34).

That tells us at once that a translator needs to gain a full understanding of the original text (known as source text) as a first step of the translation process. For instance, in software localization, the simple fact of turning over the software to the translator and answering his questions about it can drastically improve his speed and quality. After all, each translation is somewhat new to the translator and he will always need to work and research to understand a text. Some will tell you "the translator should know"... Well, if he knows about your latest innovations, you might well sue him for industrial spying.

Great translations are not made by translators boasting "omniscient knowledge" of a subject. They are made by hard-working knowledgeable translators suffering from acute dictionariosis - a dreadful illness.

**Machine translation**

This is actually the main bug with machine translation (MT). Up until the problem of artificial intelligence is solved, a machine does not understand the text you submit. Not a damn bit. It just follows a bunch of rules. Several MT software allow the user to program new rules in an attempt to close in on the text. The "translations" resulting from MT can be very baffling.

Humor, puns, style effects, or even regular text… are all liable to give very surprising results. MT cannot be used for professional translations. However, MT is not worthless. If you want to decipher the meaning of a relatively unimportant text, you can use MT to see what the text roughly talks about and clear up the points you are not very sure on with a professional translator. Eventually, sometimes in the future, someone may crack into A.I. and create a MT able to produce good reliable translations. That would be just fantastic. Hat down! But until then, MT is not an option for any professional. However, there is an other type of software used in the field of translation:

**The CATs (Computer Aided Translation)**

**CATs should not be confused with MT**. Not by a long shot. While MT is aimed at **DOING** a translation, CATs help the translator do the translation. Typically, CATs let the translator view both the source text and his translation. They incorporate a translation memory that contains past translations, so that when the source text is in some way similar to an earlier translation, the CAT proposes the previous translation, helping the translator to remain consistent throughout the text. Some also incorporate a terminology database and can perform simultaneously with MS Word™. There are many CATs on the market, such as [Trados™](http://www.trados.com/), [Worfast™](http://www.champollion.net/), [Star Transit™](http://www.star-transit.com/products/transit/en/), [Déjа Vu™](http://atril.com/), [SDLX™](http://www.sdlintl.com/sdlx),… And most of these products are very efficient - although some are trouble due to faulty programming and failure to understand the needs of translators. Well used, CATs can greatly increase both speed and quality of translations.

Professional translations ALWAYS require the translator to translate toward his own mother tongue. The reason for it is that translations require "the full picture" on the target country (or countries). In other words, one needs to be able to think like someone from the target country. "grammatically correct" is a lot different from "ethnically correct".

There are a lot of nuances a person learns or perceives throughout his [education](http://www.translationdirectory.com/article591.htm). A translation might be great per the dictionary and yet a screw up on the target country. The most dreadful examples can be found in marketing translations, where a single word can destroy the company's image.

While a non-native translator will crack his [brains](http://www.translationdirectory.com/article591.htm) figuring out if this or that word has a peculiar connotation, a native translator knows right from the start that you should NOT mention this or that " 'cause everybody knows it's bad manners". Even when a translator has travelled several times to the source country and has authored works in the source language, he is unlikely to provide professional top quality translations. So, once again, a translator should ALWAYS translate toward his own language.

**Different translation types:**

* ***Literal translations*** - by literal translation is meant word-by-word translation. This is the type of translation that can be done by MT. It is mostly incorrect and while it can give a clue on the overall meaning, it might well be misleading. Never accept a literal translation for a paid job. You can get it for free all over the net.
* ***"For information" translations***. This type of translation is a completely accurate translation, but relatively sloppy in several regards. It is a cheap solution, which fits perfectly the standard of internal communications. Remember that for many a translator, this is the default translation level if nothing else is specified. To be considered when speed is a prevalent concern. NEVER use "for information" translation in ad translation.
* ***"For publication" translations.*** High quality translation to be expected. Accurate and written in the requested language level. Excellent spelling and grammar. Text is proofread and typeset. This is an high quality solution but expensive and relatively slow. Do you really need this quality standard? If so, avoid low prices. Remember that while "expensive" is not always a synonym for "great job", "cheap" is all too often one for "poor job". A translator is a skilled technician and his pay is rightfully higher than that of a Mc Donald's waiter. If he doesn't charge a good price, chances are he will do a sloppy job, because he can not afford to spend the needed time.
* ***Technical translations.*** The style is function of the end reader. As a rule, always figure out who is going to read the text and adapt the vocabulary accordingly. Most software user's manuals are way too technical for the average reader to understand. The purpose is to help the end user to use the product, not to show him he is a dummy 'cause he doesn't get what is meant by "set the radio button for active sensing of TCP/IP network connections". A technical translation should always start with an evaluation of the end user and his average understanding on the subject. A translation too complex for the end user is worthless. Exactness of the translation is key, because the people reading it need to be able to USE the materials.
* ***Software Localization*.** This is one of the most specialized technical translations. Beyond technical accuracy, one must take ownership and responsibility for the success of the software in the target language.
* **s.** Not to be confused with Literal translation. One is translating not only the concept, but also excitement, vision, thrill, style, and emotion. People read literary work for pleasure mostly. In this type of translations, style and fluidity are more important then accuracy. A "6.6 feet fellow" is a huge man, and it is unimportant whether one says "2 m" or "1,9812 m". Actually the precision in "1,9812 m" might spoil the effect by taking the reader out of the story. In technical translations however, "6.6 feet" is "1,9812 m" and certainly not "2 m". In s, the translator needs to be somewhat of an author himself.

**Marketing translation / ad translations.** This type of translation is a close relative to the and a distant cousin to technical translations, as the key is impingement. Getting across the impact of the original text is a key quality. In case of a large campaign, I strongly recommend the use of surveys in the target country. This is the only way to find whether or not an ad will sell. Another key point is that the translator needs access to the positioning and marketing strategy of the company. After all the translator is part of making that strategy happen. Most translators are ready to sign non-disclosure bonds and they take it very seriously.

Up to the end of the twentieth at the international congresses, conferences and meetings consecutive translation was practiced: the speech of orator was translated in other working languages after its performance. “Depending on the amount of working languages accepted at the assembly of the delegates, each performance was consistently repeated from a tribune several times, that resulted a large loss of time. Only at the end of the 20th incidentally was practiced translation of speeches simultaneously with their listening, which has received its name of simultaneous translation. “It is often argued that the first War Crimes trial (Nuremberg Trial) could not have possible simultaneous interpretation. The highlights of the early postwar period included the active participation of Soviet interpreters in the Nuremberg Trial and the Tokyo Trial of major Japanese war criminals. The real baptism of fire for a large group of Russian conference interpreters was the International Economic Conference held in Moscow in 1952. Since the 19th Congress, simultaneous translation has been more widely used on such occasions. The technique and hardware of simultaneous interpretation, at first somewhat crude and primitive, were gradually upgraded approaching international standards including a speaker's microphone, system of posting, headphones and microphones of the interpreters (mounted in special cabins) and headphones for the participants”. Each participant, being connected to the appropriate translation cabin, received an opportunity to listen to translation of speech simultaneously with the performance. The simultaneous translation gave significant economy of time, especially on the international meetings, where several working languages were used. Simultaneous translation gradually pressed consecutive translation and up to the present time became the basic kind of translation at all multilateral international forums. Being the top of the interpreting mastery, it drew my interest towards writing the project on this topic. Besides, as it appeared to be, there is not so much written about exact advices of interpreters or especially for teaching simultaneous translation. Besides, even the best methodology will not create a super-professional interpreter, but using these techniques it is possible to upgrade the level of interpretation skills. The difficulty is that there are only theoretical works concerning this topic and not so many practical advices and exercises for the future interpreters training.

**Simultaneous translation** is one of the most complicated kinds of translation. The main feature of simultaneous translation consists of parallel perception of speech of the orator and giving out the speech in language of translation. This feature of simultaneous translation defines other features of this kind and first of all the rigid limit of time: the interpreter has only the period of pronouncing the speech by the speaker for translation. This time is twice less than what the interpreter has at consecutive translation, and in 20-30 times less, than at written text translation of the same speech. The interpreter has not only less time for translation, but also is imposed to the rate of translation, which should correspond to the rate of pronouncing the speech. Besides simultaneous translation has such special feature as segmental character: the interpreter translates the text in segments in process of their receipt, whereas during consecutive translation (as well as at written translation of written materials) the interpreter listens to the whole text. These features make simultaneous translation very difficult for learning. To simultaneous translation, perhaps, the traditional formula is almost not applied: in order to translation one needs to know two languages and subject of conversation. It is known, that not every man freely speaking foreign language is capable to take possession translation. First, preparation of the oral interpreters included mass ideological preparation, which completely brought to nothing a professional etiquette of the oral interpreter. Ideological sense of translation in the Soviet spirit was put much above its accuracy. Some decent interpreters tried to avoid it. It is where the opinion about harm of training came from. Second, the thematic principle was frequently practiced in training the interpreters (and is practiced still now).

This principle is seen in narrow specialization of the training books: “The Textbook of military translation”, “Translation of the chemical texts”. The thematic orientation of training is on the decline, not only because it educates the interpreters with a narrow professional outlook; its main disadvantage consists of mixing different things – knowledge on a theme and professional skills. In other words, knowledge about what to be spoken in the text and knowledge of what to be done with the text. And finally, the third feature, which is, perhaps, most essential for the Russian history of translation. Traditionally, to tell the truth, interpreters were considered as the interpreters of fiction. The theorists of translation focused their attention on fiction as deserving primary attention. Consequently, frequent answer to a question, whether it is possible to learn translation, is understood only in application to fiction. And the answer at once caused difficulties. The art of translation requires such huge volume of background erudition, additional knowledge and performance of complex texture of translation tasks that frequently the thesis about creativeness is put forward, where reigns inspiration. The skill of translating fiction is a specific skill, and though the possession of it is impossible without some rules working for translation of any text, but nevertheless it does not guarantee to the interpreter the skill to translate non-fiction. It is necessary to tell, that intuition and inspiration, which helps to feel and to transfer complex and fine stylistics, individual style and much of other things in translation, prevents the interpreter to take the higher level of wider generalizations, and he would not be able to distribute the personal experience to work with the non-fiction texts, what simply means that the interpreter of fiction frequently, simply speaking, is not able to translate the non-fiction. And nevertheless, definitely: it is possible to learn! The experience of many translation schools of the world shows it. Training there is constructed differently, but always contains a constant set of obligatory components and gives the result. And common sense tells us that to learn is not only possible, but also necessary: it is impossible in the modern world to start up development of this important trade without paying attention.

It harms the quality of translation production and reduces prestige of a profession. Machine translation (MT) is a procedure whereby a computer program analyzes a [source text](http://en.wikipedia.org/wiki/Source_text) and produces a target text without further human intervention. In reality, however, machine translation typically does involve human intervention, in the form of pre-editing and post-editing. An exception to that rule might be, e.g., the translation of technical specifications (strings of [technical terms](http://en.wikipedia.org/wiki/Terminology) and adjectives), using a [dictionary-based machine-translation](http://en.wikipedia.org/wiki/Dictionary-based_machine_translation) system. To date, machine translation—a major goal of [natural-language processing](http://en.wikipedia.org/wiki/Natural_language_processing)—has met with limited success. A November 6,2007, example illustrates the hazards of uncritical reliance on [machine translation](http://en.wikipedia.org/wiki/Machine_translation). Machine translation has been brought to a large public by tools available on the Internet, Such as Yahoo!'s Babel Fish, Babylon, and StarDict. This tools produce a “gisting translation” – a rough translation that, with luck, “gives the gist” of the source text. With proper terminology work, with preparation of the [source](http://en.wikipedia.org/wiki/Source_text) text for machine translation (pre-editing), and with re-working of the machine translation by a professional human translator (post-editing), commercial machine-translation tools can produce useful results, especially if the machine-translation system is integrated with a translation – memory or globalization – management system. In regard to texts (e.g., weather reports) with limited ranges of vocabulary and simple sentence structure, machine translation can deliver results that do not require much human intervention to be useful. Also, the use of a controlled language, combined with a machine-translation tool, will typically generate largely comprehensible translations. Relying exclusively on unedited machine translation ignores the fact that communication in human language is context – embedded and that it takes a person to comprehend the context of the original text with a reasonable degree of probability. It is certainly true that even purely human-generated translations are prone to error. Therefore, to ensure that a machine-generated translation will be useful to a human being and that publishable-quality translation is achieved, such translations must be reviewed and edited by a human.

The late Claude Piron wrote that machine translation, at its best, automates the easier part of a translator's job; the harder and more time-consuming part usually involves doing extensive research to resolve [ambiguities](http://en.wikipedia.org/wiki/Ambiguity) in the source text, which the grammatical and lexical exigencies of the target language require to be resolved. Such research is a necessary prelude to the pre-editing necessary in order to provide input for machine-translation software such that the output will not be meaningless. The lessons of machine translation’s first 50 years aren't the kind we are used to hearing from our best and brightest machines: Make peace with stubborn limitations, cut the hype, think in the scale of decades of gradual evolution, forget about breakthroughs. In our laptops, we already have memory capacity and processing apeed that would have been barely imaginable in the age of the tube-driven mainframes, but machine translation historian John Hutchins believes that even “infinite computer power is not a solution”. What is needed, he says, is deeper insight into the processes of language and cognition. “there is no such thing as ‘perfect’ translation”, he adds. “There are only translations more or less suitable or successful for specific purposes and contexts”.

Cognitive scientist Steven Pinker, author of Words and Rules, believes that with increased understanding of the structure of language to create more subtle linguistic maps, boosts in chip speed to accelerate the gathering of statistical data from texts, and refinements in the building of world models, machine translation will improve in small but significant increments in the next few years. “The better it works,” Pinker says, “the less it will be called machine translation. It will just be called software”. It's clear that to do their job as translators, computers will have to rely on what is most human in us: the capacity to negotiate meaning. Even when hair-tearing levels of inaccuracy are introduced into chat room dialogue, Jennifer DeCamp, of Mitre Corporation, a federally funded IT think tank, points out that rapid back-and-forth exchanges can offer plenty of opportunities for what she calls “conversational repair”. Willingness to tolerate uncertainty and emrathetic leaps of understanding are what keep conversations on course in any medium. Research in machine translation has developed traditional patterns which wil clearly have to be broken if any real progress is to be made. The traditional view that the problem is principally a linguistic one is clearly not tenable but the alternative that require a translation system to have a substantial part of the general knowledge of restricted domains can facilitate the translaton of the texts in those domains.

The most obvious gains will come from giving up, at least for the time being, the idea of machine translation as a fully automatic batch process in favor of one in which the task is apportioned between people and machines. The proposal made in according to which the translation machine would consult with a human speaker of the source language with detailed knowledge of the subject matter, has attracted more attention in recent times. A major objection to this approach, namely that the cost of operating such a system would come close to that of doing the whole job in the traditional way, will probably not hold up in the special, but widespread situation in which a single document has to be translated into a large number of languages.

**2.2. Historical importance of recreating the national coloring in translation.**

Any literary work appears on the national ground, reflects national problems, features and at the same time the problems common to all mankind. Passing from one nation to another literature enriches and extends the notion of peoples about each other. It is one of the most difficult cases to convey national coloring. Owing to the translation very important literary works were able to appear in many other countries and became available for people speaking other languages. The translation helps mutual knowing and peoples' enrichment. National coloring must be reflected adequately in the translation. Dialectics of national coloring reveals itself specifically in different fields of spiritual culture of people and thus in various types of translation. In the scientific and technique literature the national psychological categories are less expressed. The contents of such translations is valuable for all nations in spite of their national specific. Thus, for example, concerning natural sciences Darwin's theory or classic physics of Newton or modern physics of Einstein or Bore have the same meaning for all the countries and nations. The original texts of natural-scientific works and their translations do not differ much from this point of view. Here there is another case in the field of social-political literature. It is closely connected with the ideological society of the country with its history and its historical specifics and it can never be separated from country peculiarities and demands, political conditions, the events of its time and it is changed by the factors that reflect the notion development. National peculiarities, problems and interests put impress both on the contents and style of any author. In general the translation of social-political literature is more similar with scientific literature.

Comparing the works of J. Steinbeck, J. Austin and others we shall see the specific of author's personality and country specific. The national beginning of one or another country reflected in its literature culture and in written culture that is especially interesting for us from the translation point of view is the aggregate of characteristic peculiarities and features that are specific for this nation and the constant historical development of this nation.

It also has common to all mankind, international character to which historical conditions give its own national coloring, its self-expression. That is why we speak about national specific character that was formed in the certain historical, social, geographic and other conditions of this country. This specific character has enough concrete expression where one or another sign is predominant and that is seen in one or another nation form. There is national originality reflected in the literature and other fields of social science and it has the more significance the more it is rich in content, progressiveness, brightness: other nations are enriched meeting with it discovering something new, interesting, useful and important for them in this specific character.

The difficulties while translating are connected most of all with conveyance of national character of one or another work: the brighter it reflects national life the more illuminate characteristic situations the more difficult for the translator to find adequate functional figurative means.

It will be enough to recollect the difficulties that the translator faced with translating wonderful works of outstanding American writer John Steinbeck. Steinbeck is not only a deeply national, original writer but also a modern writer. His creative work could appear only in our days. Many translators mark out originality of his feature world and that is why the originality of his language and style and the specific usage of popular speech and dialectisms.

For example: It’s the grapes! – Вотэтожизнь! Gottoblowtown. – Mне пора сматываться из города.

Steinbeck often uses parallel literary words and its dialect synonyms. For example: dish also translated into Russian as красотка, деваха, jazz is translated as болтовня, брехня, болтология. Therefore, the translator must determine national peculiarities of the contents and the form (that is language peculiarities, melodies, rhyme and so on) and substitute national figurative means (realias, poetic images) for others that are equivalents to the firsts in their national determination to convey its national contents. The task of the translator is to find and rail the essence of national peculiarities and specific character. Correct conveying of these nationality elements opens the way to reveal internationality in the work. The popular speech, dialectisms, social coloring, realias in Steinbeck’s works do not only total the basing of his original stylistics but also express certain over-text or behind-the-text peculiarities of his work, modern feelings system, the exclusive rich fantasy, deep thoughts, piercing visible and spiritual words, plastic gift and ability of transformation. All of these are united into complete combination of original artistic picture of life together with unique intellectual foreshortening of views on it. For example: Don’t you have a silly bone in your body? - Неужелиуваснетникаплиюмора?

 Therefore it is not possible to create only conveying realias, social coloring and so on to display of national character while translating. It can be got only if the translator is able to create the combination of varied forms of national character in the creative work of one author or another in his works. National coloring is not an appendix in the work but it is one of its main parts that total the work structure.

Originality and specific character do not show that the work cannot be translated but they show the creative character of the translation process. World literature knows many examples when translators managed to convey all the originality of works and these translations became masterpieces as their originals. Originality, national coloring of the work is not lost in the succeed translations and that is one of the main principals of creative translation activity. National coloring like everything in the world is in the constant movement. Here the translation ‘s role is enriched with one positive moment. His task is to carry this constantly changing stability to readers of other nations. It is interesting that for some works this process lasts more than ten years till the form is adopted and reconstructed.

Reconstruction of national coloring in the translation very often depends on the prevailing methods used in different literary schools.

The volume of the translation is not underlining of national specifics of origin text but it is the creation of its truly wholeness, finding of adequate concrete form that is to help to show the unity of national and common to all mankind coloring in the origin. Translator must convey adequately the national character connected with the real representation of life. It means that he must know social conditions and nation development whose literature he translates, he must know and understand the specific spiritual way of life, find explanations of problems caused with peculiarities of this nation and originality of his development. For example, the figure of Marullo in John Steinbeck’s novel The winter of our discontent is a collective figure of one of the representatives of Italian emigrant in America who became rich in the period of 20-s years. Such figures were in many other works of that period and like them Marullo is the bearer of common for native Americans problems but at Steinbeck’s work this figure differs with his national and artistic originality, caused by peculiarities of American emigrants development at that period.

What does every translator imply and what kind of tasks are in front of him? Why does he begin to translate works from another national literature?

At first he must know and understand the individuality, unique of figures. Every artistic figure is unique according to its nature and irrespective of its national origin. Secondly he must know and understand the essence of figures and ideas of works of social class. Thirdly he must take into account the national originality reflected in the work: its plot, form, images, style, language etc. Fourthly he must reveal international coloring of the work that is significant for different countries, states and nations elements. Fifthly he must reveal elements common to all mankind irrespective of their belonging to any country, epoch, and nation.

National and international, folk and common to all mankind activities are tightly connected with each other and perform the complicate dialectic unity.

Translation is not only outward form of these mutual relations; it is also dialectic unity of the national and international coloring of its essence.

The point of the translation is a bridge between national and international coloring. That is why its main function is the turning of spiritual values of one nation into the property of other nations; translation is transmission assisting to mutual penetration and influence of national cultures. In our days we can be witnesses of the powerful aspiration to mutual knowing, intellectual and spiritual communication. Every nation culture goes out the limits of its own country. Its relations with cultures of other nations development on multilateral basis, they become more and more all embracing, acquiring bigger significance.

It is easy to note that major part of themes and problems in the different national literature coincide. But treatment to these themes and solutions of these problems are various and original in the works of different cultures. For example the theme of Motherland in three poems of A. Block, R. Burns and I. R. Beher.

Common to all mankind theme of Motherland these three poets express in different ways: their lyrical characters express their feelings differently and have different notions of Motherland. Ideal of Motherland in these poets' minds was formed in the different nations and spiritual environment. Originality of their attitude and artistic representation, originality of expressive means are the result of environment and other factors.

For Russian poet Alexander Block his Motherland is the most desirable dream, hope that it will be the place of his last rest. In his poem Russia embodies its beautiful nature; for Robert Burns Motherland is associated with the figure of the mother's sadness missing her sons who fight for the freedom and will never come back; in Beher's poem we do not hear cry but anger and appeal to revenge for the outraged and ashamed Motherland. Grief, ache, anger and love are lyrical moods common to these three poets.

But for this specific feature in the expression of common to all people feeling of love to Motherland these poems would lose their concrete character.

International character in spiritual literature does not exist abstractly; in every national culture it acquires concrete forms. It is this dialect that must become ruling principle in the translating activity. The translator must convey truly both components on this unity keeping in his mind the frequent absence of confines between national and international coloring because they interlace with each other. The translator only conventionally finds and marks out national, social, individual, international, common to all mankind coloring. They cannot be separated in any artistic work. Their separating leads to the art destroying. if the translator does not manage to convey this floating it means that he has not able to create high-quality authentic translation.

**CHAPTER III**

**DEVELOPMENT OF TRANSLATION IN THE EAST AND IN THE WEST**

**3.1. Development stages of translation and interpretation in the East and its influence to the West**

The introduction of [Greek philosophy](http://en.wikipedia.org/wiki/Greek_philosophy) and science into the culture of the [Latin West](http://en.wikipedia.org/wiki/Latin_West) in the [Middle Ages](http://en.wikipedia.org/wiki/Middle_Ages) was an event that [transformed the intellectual life](http://en.wikipedia.org/wiki/Renaissance_of_the_12th_century) of Western Europe.[[34]](#footnote-35) It consisted of the discovery of many original works, such as those written by [Aristotle](http://en.wikipedia.org/wiki/Aristotle) in the classical period, [commentaries](http://en.wikipedia.org/wiki/Commentaries_on_Aristotle) on his works written in [late Antiquity](http://en.wikipedia.org/wiki/Late_Antiquity), and commentaries from [early Muslim philosophers](http://en.wikipedia.org/wiki/Early_Islamic_philosophy) in the [Arab world](http://en.wikipedia.org/wiki/Arab_world), or [Muslim world](http://en.wikipedia.org/wiki/Muslim_world), written during the [Islamic Golden Age](http://en.wikipedia.org/wiki/Islamic_Golden_Age) from the 9th to 12th centuries.

As knowledge of Greek declined with the fall of the [Roman Empire](http://en.wikipedia.org/wiki/Roman_Empire), so did knowledge of the Greek texts, many of which had remained untranslated. The fragile nature of [papyrus](http://en.wikipedia.org/wiki/Papyrus), as a writing medium, meant that older texts not copied onto expensive [parchment](http://en.wikipedia.org/wiki/Parchment) would eventually crumble and be lost. The [Byzantines](http://en.wikipedia.org/wiki/Byzantine_Empire), for whom Greek was the dominant language, made use of only parts of their classical Greek heritage, and were more interested in preserving Christian writings. Thus, for a long time in Europe after the execution of [Boethius](http://en.wikipedia.org/wiki/Boethius) (one of the last writers with a good understanding of both Latin and Greek philosophy) in 524/525 CE/AD, there was a disregard for Greek ideas. Scribes often recycled old books, scraping off old, philosophical texts in order to create religious books, for example. After a while, only a few [monasteries](http://en.wikipedia.org/wiki/Monastery) had Greek works, and even fewer of them copied these works (mainly the [Irish](http://en.wikipedia.org/wiki/Christian_monasticism#Ireland)).[[35]](#footnote-36)[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-Laughlin\_139-4](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-Laughlin_139-4) Irish monks had been taught by Greek and Latin missionaries who probably had brought Greek texts with them. However, Irish preservation of these ideas, though valuable, did not introduce nearly as much Greek philosophy and science, to the West, as did the work of translators of Arabic from 1100–1300 CE. Arab logicians had inherited Greek ideas after their invasion of southern portions of the Byzantine Empire. Their translations and commentaries on these ideas worked their way through the Arab West into [Spain](http://en.wikipedia.org/wiki/Spain) and [Sicily](http://en.wikipedia.org/wiki/Sicily), which became important centers for this transmission of ideas. This work of translation from Islamic culture, though largely unplanned and disorganized, constituted one of the greatest transmissions of ideas in history.[[36]](#footnote-37)

The transfer of Greek works from the Byzantines to the Latin West took place in two main stages. The first occurred in [Baghdad](http://en.wikipedia.org/wiki/Baghdad), when Greek works were translated into Arabic in the 8th and 9th century during [Abbasid](http://en.wikipedia.org/wiki/Abbasid) rule.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-long-6](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-long-6) The second is “the great age of translation” in the 12th and 13th centuries as Europeans conquered formerly Islamic territories in [Spain](http://en.wikipedia.org/wiki/Spain) and [Sicily](http://en.wikipedia.org/wiki/Sicily). Scholars came from all over Europe to benefit from Arab learning and culture. About the same period, after the [Fourth Crusade](http://en.wikipedia.org/wiki/Fourth_Crusade), scholars such as [William of Moerbeke](http://en.wikipedia.org/wiki/William_of_Moerbeke) gained access to the original Greek texts that had been preserved in the [Byzantine empire](http://en.wikipedia.org/wiki/Byzantine_empire), and translated them directly into Latin.[[37]](#footnote-38) There was a later stage when Western knowledge of Greek began to revive in [Renaissance Humanism](http://en.wikipedia.org/wiki/Renaissance_Humanism), and especially after the [Fall of Constantinople](http://en.wikipedia.org/wiki/Fall_of_Constantinople) when there was an influx of refugee [Greek scholars in the Renaissance](http://en.wikipedia.org/wiki/Greek_scholars_in_the_Renaissance).

The first period of transmission during 8th and 9th centuries was preceded by a period of conquest, as Arabs took control of previously Hellenized areas such as [Egypt](http://en.wikipedia.org/wiki/Egypt) and [Syria](http://en.wikipedia.org/wiki/Syria) in the 7th century. At this point they first began to encounter Greek ideas, though from the beginning, many Arabs were hostile to classical learning. Because of this hostility, the religious Caliphs could not support scientific translations. Translators had to seek out wealthy business patrons rather than religious ones. Until Abassid rule in the 8th century, however, there was little work in translation. Most knowledge of Greek during Umayyad rule was gained from those scholars of Greek who remained from the Hellenistic period, rather than through widespread translation and dissemination of texts. A few scholars argue that translation was more widespread than is thought during this period, but theirs remains the minority view.

The main period of translation was during Abbasid rule. The Abbasids, who came from the Persian East, were at an advantage in this area when compared to the Umayyads because they had accepted many Greek ideas already.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-ros-9](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-ros-9) One of the kings of Persia in the 6th century, Noshinvan the Just, had freely invited pagan philosophers fleeing the Byzantines free refuge in his country, thus introducing many Greek ideas into his kingdom. Aided by this knowledge and juxtaposition of beliefs, the Abassids considered it valuable to look at Islam with Greek eyes, and to look at the Greeks with Islamic eyes.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-ros-9](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-ros-9) Abassid philosophers also pressed the idea that Islam had from the very beginning stressed the gathering of knowledge as important to the religion. These new lines of thought allowed the work of amassing and translating Greek ideas to expand as it never before had.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-11](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-11)

The first stage of this process was the translation into Arabic of Greek philosophical and scientific works that had been preserved by Eastern Christians in Mesopotamia, Syria and Egypt. The translators were mostly Nestorian and Jacobite Christians, working in the two hundred years following the Abbasid period. The most important translator of this group was the Syriac-speaking Christian [Hunayn Ibn Ishaq](http://en.wikipedia.org/wiki/Hunayn_Ibn_Ishaq) (809-873), known to the Latins as *Joannitius*. The texts were first translated into [Syriac](http://en.wikipedia.org/wiki/Syriac), then into Arabic. Despite this process, the translations were generally accurate, aiming for a literal reading rather than elegance.

Almost all translators were Nestorian and Syrian Christians.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-12](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-12) Greek-speaking Christian missionaries had spread their religion to Persia, Egypt, and Syria long before Arab rule. Thus, many in these areas had kept Aristotle’s ideas alive in order to debate philosophy and increase the quality of their medical practices. They now found themselves in an Arabic-speaking world, and saw that they could be valuable as translators of Greek ideas. It was not until later that actual Muslims, rather than Christians, undertook translation on a large scale.

The first text to be translated by Syriacs was probably the [New Testament](http://en.wikipedia.org/wiki/New_Testament).[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-14](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-14) This may have been an unfortunate choice, as many Muslims, eager to point out the evils of Greek philosophy or any philosophy not truly Arab, trumpeted the fact that Greek translators were “infidels.” Oddly enough, the fact that the Greeks themselves were pagan and polytheistic was less of a problem. Most translators didn't know enough of Greek mythology to see [Aphrodite](http://en.wikipedia.org/wiki/Aphrodite), [Zeus](http://en.wikipedia.org/wiki/Zeus), and [Apollo](http://en.wikipedia.org/wiki/Apollo) as anything more than mysterious names. Also, Greek references to “the gods” were often simply translated as “Allah.”

Overall, religious confusion, Christian or otherwise, did not prevent Abassid rule from lessening anti-Greek sentiment to a point that even clergymen (“Caliphs”) were permitted to support translation.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-18](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-18) In this early period, Hellenistic schools which had survived the Islamic conquest led the charge. Since Islam was born in a Hellenistic world, it was fortunate to have an affinity for the classics from the beginning, and many used Greek philosophies to give added vigor to their religion, beginning what has been called a “Renaissance of Islam.”

The Abassids moved their capital from Arabia to Baghdad. Here, translation work exploded within the [House of Wisdom](http://en.wikipedia.org/wiki/House_of_Wisdom), a university of sorts created in 830 under Caliph Abdallah-al-Mamun. Al-Mamun had sent emissaries to the Byzantines to gather Greek manuscripts for his new university, making it a center for Greek translation work in the Arab world. At first only practical works, such as those on medicine and technology were sought after, but eventually works on philosophy became popular.

Most scholars agree that during this period rhetoric, poetry, histories, and dramas were not translated into Arabic, since they were viewed as serving political ends which were not to be sought after in Arab states. Instead, philosophical and scientific works were almost the entire focus of translation. This has been disputed by a minority of scholars, however, who argue that stories such as Arabian Nights carry clear parallels to Greek literature—evidence that many Arabs were familiar with Greek humanities more than is thought.[[38]](#footnote-39)

[Al-Kindi](http://en.wikipedia.org/wiki/Al-Kindi), a famous [logician of Baghdad](http://en.wikipedia.org/wiki/Logic_in_Islamic_philosophy), is now frequently called the [first Arab philosopher](http://en.wikipedia.org/wiki/Early_Islamic_philosophy). His synthesis of Greek philosophy with [Islamic](http://en.wikipedia.org/wiki/Islam) beliefs met with much opposition, and at one point he was flogged by those opposed to his ideas. He argued that one could accept the [Koran](http://en.wikipedia.org/wiki/Koran) and other sacred texts, and work from that point to determine [truth](http://en.wikipedia.org/wiki/Truth). Whenever he ran into an [impasse](http://en.wikipedia.org/wiki/Impasse), he would abandon the Greek ideas in favor of the Islamic faith. He is considered to be largely responsible for pulling the [Arab world](http://en.wikipedia.org/wiki/Arab_world) out of a mystic and [theological way](http://en.wikipedia.org/wiki/Islamic_theology) of thinking into a more rationalistic mode. Previous to al-Kindi, for example, on the question of how the immaterial God of the Koran could sit on a throne in the same book, one theologist had said, “The sitting is known, its modality is unknown. Belief in it is a necessity, and raising questions regarding it is a heresy.” Few of al-Kindi's writings have survived, making it difficult to judge his work directly, but it is clear from what exists that he carefully worked to present his ideas in a way acceptable to other Muslims.

After Al-Kindi, several philosophers argued more radical views, some of whom even rejected [revelation](http://en.wikipedia.org/wiki/Revelation), most notably the [Persian logician](http://en.wikipedia.org/wiki/Iranian_philosophy), [Al-Razi](http://en.wikipedia.org/wiki/Al-Razi) or “Rhazes.” Considered one of the most original thinkers among the Persian philosophers, he challenged both Islamic and Greek ideas in a rationalist manner. Also, where Al-Kindi had focused on [Aristotle](http://en.wikipedia.org/wiki/Aristotle), Al-Rhazi focused on [Plato](http://en.wikipedia.org/wiki/Plato), introducing his ideas as a contrast.

After Al-Kindi, [Al-Farabi](http://en.wikipedia.org/wiki/Al-Farabi) introduced [Neoplatonism](http://en.wikipedia.org/wiki/Neoplatonism) through his knowledge of the [Hellenistic culture](http://en.wikipedia.org/wiki/Hellenistic_culture) of [Alexandria](http://en.wikipedia.org/wiki/Alexandria). Unlike Al-Kindi or Al-Rhazi, Al-Farabi was hesitant to express his own feelings on issues of religion and philosophy, choosing rather to speak only through the words of the various philosophies he came across.[[39]](#footnote-40)

Decades after Al-Farabi, [Ibn Sina](http://en.wikipedia.org/wiki/Avicenna) compiled the ideas of many Muslim philosophers of the previous centuries and established a new school which is known as [Avicennism](http://en.wikipedia.org/wiki/Avicennism). After this period, Greek philosophy went into a decline in the Islamic world. Theologians such as [Al-Ghazali](http://en.wikipedia.org/wiki/Al-Ghazali) argued that many realms of logic only worked in theory, not in reality. His ideas would later influence Western European religious ideas. In response to Al-Ghazali's [*The Incoherence of the Philosophers*](http://en.wikipedia.org/wiki/The_Incoherence_of_the_Philosophers), the [Andalusian](http://en.wikipedia.org/wiki/Al-Andalus) philosopher [Ibn Rushd](http://en.wikipedia.org/wiki/Averroes) (*Averroes*), the most famous commentator on Aristotle and founder of [Averroism](http://en.wikipedia.org/wiki/Averroism), wrote a refutation entitled [*The Incoherence of the Incoherence*](http://en.wikipedia.org/wiki/The_Incoherence_of_the_Incoherence).

By 1200, when [philosophy was again revived in the Islamic world](http://en.wikipedia.org/wiki/Islamic_philosophy), Al-Kindi and Al-Farabi were no longer remembered, while Ibn Sina's [compilation work](http://en.wikipedia.org/wiki/The_Book_of_Healing) still was. Ibn Sina, otherwise known as Avicenna, would later heavily influence European philosophical, theological and scientific thought, becoming known as “the most famous scientist of Islam” to many historians.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-brick-10](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-brick-10)

While Greek ideas gradually permeated the Islamic world, Muslims conquests extended to the European continent. [Sicily](http://en.wikipedia.org/wiki/History_of_Islam_in_southern_Italy) and [Spain](http://en.wikipedia.org/wiki/Umayyad_conquest_of_Hispania) were [conquered by the Arabs](http://en.wikipedia.org/wiki/Muslim_conquests) at around 700 AD, even reaching as far as Poitiers, France by 732 ([Battle of Tours](http://en.wikipedia.org/wiki/Battle_of_Tours)). With the aid of Greek and other ideas, [Spain](http://en.wikipedia.org/wiki/Al-Andalus) in particular quickly became the most heavily populated and thriving area in Europe. One of the rulers of Muslim Spain, [Al-Hakam II](http://en.wikipedia.org/wiki/Al-Hakam_II), made an effort to gather books from all over the Arab world, creating a library which would later become a center for translation into Latin.

As books were gathered, so were many [Arab](http://en.wikipedia.org/wiki/Arab) scholars who had studied Greek ideas in the east. For example, Muhammud ibn 'Abdun and 'Abdu'l-Rahman ibn Ismail came to Spain and introduced many ideas about [medicine](http://en.wikipedia.org/wiki/Islamic_medicine) as well as several of the works of Aristotle and [Euclid](http://en.wikipedia.org/wiki/Euclid). [Ibn Bajjah](http://en.wikipedia.org/wiki/Ibn_Bajjah) (known as “Avempace”) and [Ibn Rushd](http://en.wikipedia.org/wiki/Averroes) (known as “Averroes”) were among the other famous philosophers of Spain who furthered the expansion of Greek ideas in medicine and philosophy.

Prior to Averroes, many Arab philosophers had confused Aristotle with [Plotinus](http://en.wikipedia.org/wiki/Plotinus), a [Hellenized](http://en.wikipedia.org/wiki/Hellenization)[Egyptian](http://en.wikipedia.org/wiki/History_of_Roman_Egypt) who founded [Neoplatonism](http://en.wikipedia.org/wiki/Neoplatonism) and had mixed Aristotle's ideas with Plato's. Averroes rediscovered the “true” Aristotle by translating key texts reintroducing him to [Arab Spain](http://en.wikipedia.org/wiki/Al-Andalus). He also challenged Al-Ghazali's largely anti-Greek philosophies and offered some of the best reconciliation of Islam and philosophy of the time. Key to his arguments was the idea that although there was only one truth, that truth could be expressed in many ways, including both philosophy and religion.

The [Scholastic](http://en.wikipedia.org/wiki/Scholasticism) philosophers and theologians of the Middle Ages such as [Aquinas](http://en.wikipedia.org/wiki/Aquinas) later called Averroes “The Commentator,” and [Michael the Scot](http://en.wikipedia.org/wiki/Michael_the_Scot) translated several of Averroes' works within fifty years of the Arab's death. However, Averroes' reception in Western Europe contrasted with his ultimate rejection by Arabs in Spain. Soon after Averroes, Greek ideas in the Arab world were largely opposed by those who disliked anything not “truly Arab.”[[40]](#footnote-41)

While Arabs were busy translating and adding their own ideas to Greek philosophies, the Latin West was still suspicious of pagan ideas. Leaders of the Orthodox Church in the Byzantine Empire also frowned upon philosophy, and the Empire had just gone through a period of plague, famine, and war.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-30](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-30) Further west, several key figures in European history who came after Boethius had strengthened the overwhelming shift away from Greek ideas. [St. Jerome](http://en.wikipedia.org/wiki/St._Jerome), for example, was hostile to Aristotle, and [St. Augustine](http://en.wikipedia.org/wiki/St._Augustine) had little interest in exploring philosophy, only applying logic to theology.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-31](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-31) For centuries, Greek ideas in Europe were all but non-existent. Only a few monasteries had Greek works, and even fewer of them copied these works.

There was a brief period of revival, when the [Anglo-Saxon](http://en.wikipedia.org/wiki/Anglo-Saxon) monk [Alcuin](http://en.wikipedia.org/wiki/Alcuin) and others reintroduced some Greek ideas during the [Carolingian Renaissance](http://en.wikipedia.org/wiki/Carolingian_Renaissance). After Charlemagne's death, however, intellectual life again fell into decline. Excepting a few persons promoting Boethius, such as Gerbert of Aurillac, philosophical thought was developed little in Europe for about two centuries. By the 12th century, however, [scholastic](http://en.wikipedia.org/wiki/Scholasticism) thought was beginning to develop, leading to the rise of [universities](http://en.wikipedia.org/wiki/Universities) throughout Europe. These universities gathered what little Greek thought had been preserved over the centuries, including Boethius' commentaries on Aristotle. They also served as places of discussion for new ideas coming from new translations from Arabic throughout Europe.

By the 12th century, European fear of Islam as a military threat had lessened somewhat. [Toledo](http://en.wikipedia.org/wiki/Toledo%2C_Spain), in Spain, had fallen from Arab hands in 1085, Sicily in 1091, and Jerusalem in 1099. These linguistic borderlands proved fertile ground for translators. These areas had been conquered by Arab Greek and Latin-speaking peoples over the centuries and contained linguistic abilities from all these cultures. The small and unscholarly population of the [Crusader Kingdoms](http://en.wikipedia.org/wiki/Crusader_Kingdoms) contributed very little to the translation efforts, until the Fourth Crusade took most of the Byzantine Empire. Sicily, still largely Greek-speaking was more productive; it had seen rule under Byzantines, Arabs, and Italians, and many were fluent in Greek, Arabic, and Latin. Sicilians, however, were less influenced by Arabs and instead are noted more for their translations directly from Greek to Latin.[[41]](#footnote-42) Spain, on the other hand, was an ideal place for translation from Arabic to Latin because of a combination of rich Latin and Arab cultures living side by side.

**3.2. Historical development of translation in the West**

As early as the 10th century, scholars in Spain had begun to gather translated texts, and in the latter half of that century began transmitting them to the rest of Europe. After the [Reconquista](http://en.wikipedia.org/wiki/Reconquista) of the 12th century, however, Spain opened even further for Christian scholars, who were now able to work in “friendly” religious territory. As these Europeans encountered Islamic philosophy, their previously-held fears turned to admiration, and from Spain came a wealth of Arab knowledge of mathematics and astronomy. Foreigners came to Spain to translate from all over Europe, and [Toledo](http://en.wikipedia.org/wiki/Toledo%2C_Spain) (Spain) became a center for such travelers, since so many of its citizens wrote daily in both Arabic and Latin-based languages.

Although there was a huge amount of work being accomplished in Spain, there was no central school for translating and no real organized effort, as there had been at times among the Arabs. Translators came from many different backgrounds and translated for many different reasons. For example, non-Christian Jewish scholars participated by translating Arabic works which had already been translated into Hebrew, into Latin and Vulgate languages. Some scholars, however, have suggested that Archbishop Raimundo of Toledo seems to have started an organized movement of support for translations, and many scholars who seem to be associated with him in history may have translated two-by-two, working together.[[42]](#footnote-43)

Whether Raimundo actually started a truly central, organized effort at translation in Spain remains unknown. What is known is that most translations coming out of Spain dealt with either medicine or astronomy. Hugo of Santalla, for example, translated a large selection of Arabic works all dealing with astronomy, as well as tracing the history of astronomic thought through history, underscoring the work of the Greeks, Persians, Hellenists, and Arabs in one large preface to his volume.

By the 13th century, translation had declined in Spain, but it was on the rise in Italy and Sicily, and from there to all of Europe.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-jewish-40](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-jewish-40) Adelard of Bath, an Englishman, traveled to Sicily and the Arab world, translating works on astronomy and mathematics, including the first complete translation of [Euclid's Elements](http://en.wikipedia.org/wiki/Euclid%27s_Elements). Powerful Norman kings gathered men of high knowledge from Italy, and other areas, into their courts, as signs of prestige. Even the Byzantines experienced an Aristotelian revival in the mid-12th century, and gathered men from Italy as well.[[43]](#footnote-44)

[William of Moerbeke](http://en.wikipedia.org/wiki/William_of_Moerbeke) was one of the most prolific and influential translators of Greek philosophical texts in the middle half of the thirteenth century. Very little is known of William's life. He was born probably in 1215 in the village of [Moerbeke](http://en.wikipedia.org/wiki/Moerbeke), now in [Belgium](http://en.wikipedia.org/wiki/Belgium), and probably entered the [Dominican](http://en.wikipedia.org/wiki/Dominican_Order) friary in [Leuven](http://en.wikipedia.org/wiki/Leuven) as a young man. Most of his surviving work was done during 1259-72.

Though William's contribution to the ['recovery' of Aristotle](http://en.wikipedia.org/wiki/Recovery_of_Aristotle), in the 13th century, was not as significant as is sometimes claimed, his work undoubtedly helped in forming a clearer picture of Greek philosophy, and particularly of Aristotle, than was given by the Arabic versions on which they had previously relied, and which had distorted or obscured the relation between Platonic and Aristotelian systems of philosophy. William's translation of [Proclus](http://en.wikipedia.org/wiki/Proclus) was also important, demonstrating that the influential book [*Liber de Causis*](http://en.wikipedia.org/wiki/Liber_de_Causis), was not a genuine work of Aristotle, but rather derived from Proclus' *Elementatio Theologica*.[[44]](#footnote-45)

According to a tradition originating in the later Middle Ages, William knew [Thomas Aquinas](http://en.wikipedia.org/wiki/Thomas_Aquinas) and was commissioned by him to make some of the translations. But there is no contemporary record of the friendship or the commissions. If they did meet, it is most likely during the three or four years Aquinas was working at [Orvieto](http://en.wikipedia.org/wiki/Orvieto), i.e. not before the election of Pope Urban IV in August 1261, who invited Aquinas to serve at the Papal court, and not after 1265, when Aquinas left for Rome. His translation of *De motu animalium* is cited by Thomas in [*Summa Contra Gentiles*](http://en.wikipedia.org/wiki/Summa_Contra_Gentiles), probably completed in 1264.[http://en.wikipedia.org/wiki/Transmission\_of\_the\_Classics - cite\_note-Fryde-45](http://en.wikipedia.org/wiki/Transmission_of_the_Classics#cite_note-Fryde-45)

**3.3. Koran – in the process of the history of translation in the East and the West**

Translations of the Koran are interpretations of the holy book of [Islam](http://en.wikipedia.org/wiki/Islam) in languages other than [Arabic](http://en.wikipedia.org/wiki/Arabic_language). Though translation of the [Koran](http://en.wikipedia.org/wiki/Qur%27an) is theologically problematic in Islam, it has been translated into most African, Asian and European languages.[[45]](#footnote-46)

The first complete translation of the Koran was completed in [884 CE](http://en.wikipedia.org/wiki/884) in Alwar (currently known as [Sindh](http://en.wikipedia.org/wiki/Sindh), [Pakistan](http://en.wikipedia.org/wiki/Pakistan)) by the orders of Abdullah bin Umar bin Abdul Aziz on the request of the Hindu Raja Mehruk[[46]](#footnote-47).

Translation of the Koran has always been a problematic and difficult issue in Islamic theology. Since Muslims revere the Koran as miraculous and inimitable (*i'jaz al-Koran*), they argue that the Koranic text cannot be reproduced in another language or form. Furthermore, an Arabic word, like a [Hebrew](http://en.wikipedia.org/wiki/Hebrew) or [Aramaic](http://en.wikipedia.org/wiki/Aramaic) word, may have a [range of meanings](http://en.wikipedia.org/wiki/Polysemy) depending on the context - a feature present in all [Semitic languages](http://en.wikipedia.org/wiki/Semitic_language), when compared to the moderately [analytic](http://en.wikipedia.org/wiki/Analytic_language)[English](http://en.wikipedia.org/wiki/English_language), [Latin](http://en.wikipedia.org/wiki/Latin_language), and [Romance languages](http://en.wikipedia.org/wiki/Romance_language) - making an accurate translation even more difficult.

According to modern [Islamic](http://en.wikipedia.org/wiki/Islam) theology, the Koran is a [revelation](http://en.wikipedia.org/wiki/Revelation) very specifically in Arabic, and so it should only be recited in the Arabic language. Translations into other languages are necessarily the work of humans and so, according to Muslims, no longer possess the uniquely sacred character of the Arabic original. Since these translations necessarily subtly change the meaning, they are often called "interpretations." For instance, [Pickthall](http://en.wikipedia.org/wiki/Marmaduke_Pickthall) called his translation [*The Meaning of the Glorious Koran*](http://en.wikipedia.org/wiki/The_Meaning_of_the_Glorious_Koran) rather than simply *The Koran*[[47]](#footnote-48).

The task of translation is not an easy one; some native Arab-speakers will confirm that some Koranic passages are difficult to understand even in the original Arabic. A part of this is the innate difficulty of any translation; in Arabic, as in other languages, a single word can have a variety of meanings.[[48]](#footnote-49) There is always an element of human judgment involved in understanding and translating a text. This factor is made more complex by the fact that the usage of words has changed a great deal between classical and modern Arabic. As a result, even Koranic verses which seem perfectly clear to native speakers accustomed to modern vocabulary and usage may not represent the original meaning of the verse.

The original meaning of a Koranic passage will also be dependent on the historical circumstances of the prophet [Muhammad](http://en.wikipedia.org/wiki/Muhammad)'s life and early community in which it originated. Investigating that context usually requires a detailed knowledge of [Hadith](http://en.wikipedia.org/wiki/Hadith) and [Sirah](http://en.wikipedia.org/wiki/Sirah), which are themselves vast and complex texts. This introduces an additional element of uncertainty which can not be eliminated by any linguistic rules of translation.

The first translation of the Koran was performed by [Salman the Persian](http://en.wikipedia.org/wiki/Salman_the_Persian), who translated [Surah](http://en.wikipedia.org/wiki/Sura) al-[Fatihah](http://en.wikipedia.org/wiki/Fatihah) into the [Persian language](http://en.wikipedia.org/wiki/Persian_language) during the early 8th century.[http://en.wikipedia.org/wiki/Quran\_translations - cite\_note-3](http://en.wikipedia.org/wiki/Quran_translations#cite_note-3) According to Islamic tradition contained in the [hadith](http://en.wikipedia.org/wiki/Hadith), [Emperor](http://en.wikipedia.org/wiki/Emperor) Negus of [Abyssinia](http://en.wikipedia.org/wiki/Ethiopian_Empire) and [Byzantine](http://en.wikipedia.org/wiki/Byzantine) Emperor [Heraclius](http://en.wikipedia.org/wiki/Heraclius) received letters from Muhammad containing verses from the Koran. However, during Muhammad's lifetime, no passage from the Koran was ever translated in to these languages nor any other.[http://en.wikipedia.org/wiki/Quran\_translations - cite\_note-translation-0](http://en.wikipedia.org/wiki/Quran_translations#cite_note-translation-0)

The first ever complete translation of the Koran was in [Persian](http://en.wikipedia.org/wiki/Persian_language) in India by [Shah Waliullah](http://en.wikipedia.org/wiki/Shah_Waliullah). His sons [Shah Rafiuddin](http://en.wikipedia.org/w/index.php?title=Shah_Rafiuddin&action=edit&redlink=1) and [Shah Abdul Qadir](http://en.wikipedia.org/wiki/Shah_Abdul_Qadir) translated the Koran into the [Urdu](http://en.wikipedia.org/wiki/Urdu) language. In 1936, translations in 102 languages were known.[[49]](#footnote-50)

[Robertus Ketenensis](http://en.wikipedia.org/wiki/Robert_of_Ketton) produced the first Latin translation of the Koran in 1143.[http://en.wikipedia.org/wiki/Quran\_translations - cite\_note-translation-0](http://en.wikipedia.org/wiki/Quran_translations#cite_note-translation-0) His version was entitled [*Lex Mahumet pseudoprophete*](http://en.wikipedia.org/wiki/Lex_Mahumet_pseudoprophete) ("The law of [Mahomet](http://en.wikipedia.org/wiki/Muhammad) the false prophet"). The translation was made at the behest of [Peter the Venerable](http://en.wikipedia.org/wiki/Peter_the_Venerable), [abbot of Cluny](http://en.wikipedia.org/wiki/Abbot_of_Cluny), and currently exists in the Bibliothèque de l'Arsenal in Paris. According to modern scholars, the translation tended to "exaggerate harmless text to give it a nasty or licentious sting" and preferred improbable and unpleasant meanings over likely and decent ones. Ketenensis' work was republished in 1543 in three editions by [Theodor Bibliander](http://en.wikipedia.org/wiki/Theodor_Bibliander) at [Basel](http://en.wikipedia.org/wiki/Basel) along with Cluni corpus and other Christian propaganda. All editions contained a preface by [Martin Luther](http://en.wikipedia.org/wiki/Martin_Luther). Many later European "translations" of the Koran merely translated Ketenensis' Latin version into their own language, as opposed to translating the Koran directly from Arabic. As a result early European translations of the Koran were erroneous and distorted.

[Ludovico Marracci](http://en.wikipedia.org/wiki/Ludovico_Marracci), a confessor to [Pope Innocent XI](http://en.wikipedia.org/wiki/Pope_Innocent_XI), issued a second Latin translation in 1698.[[50]](#footnote-51) The introductory volume contained an essay titled "Refutation of the Koran". This version selectively quoted commentaries to the Koran to give the most negative image possible. Marraci himself stated that he aimed to discredit Islam. Marraci's translation too became the source of other European translations (one in France by Savory, and one in German by Nerreter). These later translations were quite inauthentic, and one even claimed to be published in [Mecca](http://en.wikipedia.org/wiki/Mecca) in 1165 AH.

The first translation in a modern European language was in [Italian](http://en.wikipedia.org/wiki/Italian_language), 1547 by Andrea Arrivabene, derived from Ketenensis'. The Italian translation was used to derive the first [German](http://en.wikipedia.org/wiki/German_language) translation Solomon Schweigger in 1616 in [Nuremberg](http://en.wikipedia.org/wiki/Nuremberg), which in turn was used to derive the first [Dutch](http://en.wikipedia.org/wiki/Dutch_language) translation in 1641.[[51]](#footnote-52)

The first French translation came out in 1647, and again in 1775, issued by [André du Ryer](http://en.wikipedia.org/wiki/Andre_du_Ryer). The Ryer translation also fathered many retranslations, most notably an English version by [Alexander Ross](http://en.wikipedia.org/wiki/Alexander_Ross_%28writer%29) in 1649. Ross' version was used to derive several others: a Dutch version by Glazemaker, a German version by Lange and two Russian versions by Postnikov and Veryovkin.

There are four complete translations of the Koran in Spanish that are commonly available.

* **Julio Cortes** translation 'El Coran' is widely available in North America, being published by New York-based *Tahrike Tarsile Koran* publishing house.
* **Ahmed Abboud and Rafael Castellanos**, two converts to Islam of Argentine origin, published 'El Sagrado Coran' (El Nilo, Buenos Aires, Argentina, 1953).
* **Kamal Mustafa Hallak** fine deluxe Hardback print 'El Coran Sagrado' is printed by Maryland based *Amana Publications*.
* **Abdel Ghani Melara Navio** a Spaniard who converted to Islam in 1979, his 'Traduccion-Comentario Del Noble Coran' was originally published by *Darussalam Publications*, Riyadh, in December 1997. The *King Fahd Printing Complex* has their own version of this translation, with editing by Omar Kaddoura and Isa Amer Quevedo.

The earliest known translation of the Koran in any European language was the Latin works by [Robert of Ketton](http://en.wikipedia.org/wiki/Robert_of_Ketton) at the behest of the [Abbot of Cluny](http://en.wikipedia.org/wiki/Abbot_of_Cluny) in c.1143. As Latin was the language of the church it never sought to question what would now be regarded as blatant inaccuracies in this translation which remained the only one until 1649 when the first English language translation was done by Alexander Ross, chaplain to King Charles I, who translated from a French work L'Alcoran de Mahomet by du Ryer. In 1734, [George Sale](http://en.wikipedia.org/wiki/George_Sale) produced the first translation of the Koran direct from Arabic into English but reflecting his missionary stance. Since then, there have been English translation by the clergyman [John Rodwell](http://en.wikipedia.org/wiki/John_Medows_Rodwell) in 1861, [E.H. Palmer](http://en.wikipedia.org/wiki/E.H._Palmer) in 1880, both show in their works a number of mistakes of mistranslation and misinterpretation, which brings into question their primary aim. Followed by [Richard Bell](http://en.wikipedia.org/wiki/Richard_Bell_%28Arabist%29) in 1937 and [Arthur John Arberry](http://en.wikipedia.org/wiki/Arthur_John_Arberry) in the 1950s.

*The Koran* (1910) by Dr. [Mirza Abul Fazl](http://en.wikipedia.org/wiki/Mirza_Abul_Fazl) Arabic Text and English Translation Arranged Chronologically. Mirza Abul Fazl (1865–1956) was a native of [Allahabad](http://en.wikipedia.org/wiki/Allahabad), India. He was the first Muslim to present a translation of the Koran in to English along with the original Arabic text. Among the contemporary Muslim scholars Dr. Mirza Abul Fazl was a pioneer who took interest in the study of the chronological order of the Koran and invited the attention of Muslim scholars towards its importance.

With the increasing population of English-speaking Muslims at the turn of the 20th century, three Muslim translations of the Koran into English made their first appearance. The first was the [Ahmadi](http://en.wikipedia.org/wiki/Ahmadiyya)[Maulana Muhammad Ali](http://en.wikipedia.org/wiki/Maulana_Muhammad_Ali)'s 1917 translation. This was followed in 1930 by the English convert to Islam [Muhammad Marmaduke Pickthall](http://en.wikipedia.org/wiki/Muhammad_Marmaduke_Pickthall)'s translation, which is literal and perhaps the most accurate. Soon thereafter in 1934, [Abdullah Yusuf Ali](http://en.wikipedia.org/wiki/Abdullah_Yusuf_Ali) published his translation, featuring copious explanatory annotation - over 6000 notes, generally being around 95% of the text on a given page, to supplement the main text of the translation. This translation has gone through over 30 printings by several different publishing houses, and is one of the most popular amongst English-speaking Muslims, along the Pickthall and Saudi-sponsored Hilali-Khan translations.[[52]](#footnote-53)

With few new English translations over the 1950–1980 period, these three Muslim translations were to flourish and cement reputations that were to ensure their survival into the 21st century, finding favor among readers often in newly revised updated editions. Orientalist [Arthur Arberry](http://en.wikipedia.org/wiki/Arthur_Arberry)'s translation circa 1955 and native Iraqi Jew [N.J. Dawood](http://en.wikipedia.org/wiki/N.J._Dawood)'s unorthodox translation circa 1956 were to be the only major works to appear in the post-war period. AJ Arberry's [*The Koran Interpreted*](http://en.wikipedia.org/wiki/The_Koran_Interpreted) remains the scholarly standard for English translations, and is widely used by academics.

Dr. Syed Abdul Latif's translation published in 1967, regarded highly by some (he was a professor of English at [Osmania University](http://en.wikipedia.org/wiki/Osmania_University), Hyderabad), was nevertheless short-lived due to criticism of foregoing accuracy for the price of fluency.

*The Message of the Koran: Presented in Perspective* (1974) was published by Dr. [Hashim Amir Ali](http://en.wikipedia.org/wiki/Hashim_Amir_Ali). He translated the Koran into English and arranged it according to chronological order. Dr. Hashim Amir-Ali (1903-c. 1987) was a native of [Salar Jung](http://en.wikipedia.org/wiki/Salar_Jung), [Hyderabad](http://en.wikipedia.org/wiki/Hyderabad_State), [Deccan](http://en.wikipedia.org/wiki/Deccan). In 1938 he came under the influence of Dr. [Mirza Abul Fazl](http://en.wikipedia.org/wiki/Mirza_Abul_Fazl) Allahabadi, and took a deep interest in the study of the Koran and was aware of the significance of the chronological order of the Koran.

A Jewish convert to Islam, [Muhammad Asad](http://en.wikipedia.org/wiki/Muhammad_Asad)'s monumental work *The Message of the Koran* made its appearance for the first time in 1980.

Professor [Ahmed Ali's](http://en.wikipedia.org/w/index.php?title=Ahmed_Ali%27s&action=edit&redlink=1): [*Al-Koran: A Contemporary Translation*](http://en.wikipedia.org/w/index.php?title=Al-Qur%27an:_A_Contemporary_Translation&action=edit&redlink=1) (Akrash Publishing, Karachi, 1984, Reprinted by Oxford University Press, Delhi, 1987; [Princeton University Press](http://en.wikipedia.org/wiki/Princeton_University_Press), New Jersey, 1988, with 9th reprinting 2001), brought new light to the translations of the Koran with [Dr. Fazlur Rehman](http://en.wikipedia.org/w/index.php?title=Dr._Fazlur_Rehman&action=edit&redlink=1) of the University of Chicago saying: "It brings out the original rhythms of the Koranic language and the cadences. It also departs from traditional translations in that it gives more refined and differentiated shades of important concepts". According to [Dr. F. E. Peters](http://en.wikipedia.org/w/index.php?title=Dr._F._E._Peters&action=edit&redlink=1) of the New York University: "Ahmed Ali's work is clear, direct, and elegant – a combination of stylistic virtues almost never found in translations of the Koran. His is the best I have read".

At the cusp of the 1980s, the [1974 Oil Embargo](http://en.wikipedia.org/wiki/1973_oil_crisis), the [Iranian Revolution](http://en.wikipedia.org/wiki/Iranian_Revolution), the [Nation of Islam](http://en.wikipedia.org/wiki/Nation_of_Islam) and a new wave of cold-war generated Muslim immigrants to Europe and North America brought Islam squarely into the public limelight for the first time in Western Europe and North America. This resulted in a wave of translations as Western publishers tried to capitalize on the new demand for English translations of the Koran. [Oxford University Press](http://en.wikipedia.org/wiki/Oxford_University_Press) and [Penguin Books](http://en.wikipedia.org/wiki/Penguin_Books) were all to release editions at this time, as did indeed the Saudi Government, which came out with its own re-tooled version of the original Yusuf Ali translation. Canadian Muslim Professor [T.B. Irving](http://en.wikipedia.org/wiki/T.B._Irving)'s 'modern English' translation (1985) was a major Muslim effort during that time.

Arrival of the 1990s ushered in the phenomenon of an extensive English-speaking Muslim population well-settled in Western Europe and North America. As a result, several major Muslim translations emerged to meet the ensuing demand. In 1991 appeared an English translation under the title: *The Clarion Call Of The Eternal Qur-aan*, by Muhammad Khalilur Rahman.

In 1996 the Saudi government financed a new translation "the [Hilali-Khan Koran](http://en.wikipedia.org/wiki/Noble_Qur%27an_%28Hilali-Khan%29)" which was distributed free world wide by the Saudi's government's as it was in line with their particular interpretation .[[53]](#footnote-54)

In 2007 appeared the English translation of [Laleh Bakhtiar](http://en.wikipedia.org/wiki/Laleh_Bakhtiar) under the title of *The Sublime Quran*. Her translation of the Koran was the first ever by an American woman.

The first translation into Japanese was done by [Sakamoto Ken-ichi](http://en.wikipedia.org/w/index.php?title=Sakamoto_Ken-ichi&action=edit&redlink=1) in 1920. Sakamoto worked from [Rodwell](http://en.wikipedia.org/wiki/John_Medows_Rodwell)'s English translation. [Takahashi Goro](http://en.wikipedia.org/w/index.php?title=Takahashi_Goro&action=edit&redlink=1), [Bunpachiro (Ahmad) Ariga](http://en.wikipedia.org/w/index.php?title=Bunpachiro_%28Ahmad%29_Ariga&action=edit&redlink=1) and [Mizuho Yamaguchi](http://en.wikipedia.org/w/index.php?title=Mizuho_Yamaguchi&action=edit&redlink=1) produced Japan's second translation in 1938. The first translation from the Arabic was done by [Toshihiko Izutsu](http://en.wikipedia.org/wiki/Toshihiko_Izutsu) in 1945. In 1950, another translation appeared by [Shūmei Ōkawa](http://en.wikipedia.org/wiki/Sh%C5%ABmei_%C5%8Ckawa) (1886–1957), who had been charged with war-crimes after the World War II on account of his anti-Western sympathies. Other translations have appeared more recently by [Ban Yasunari](http://en.wikipedia.org/w/index.php?title=Ban_Yasunari&action=edit&redlink=1) and [Osamu Ikeda](http://en.wikipedia.org/w/index.php?title=Osamu_Ikeda&action=edit&redlink=1) in 1970 and by [Umar Ryoichi Mita](http://en.wikipedia.org/w/index.php?title=Umar_Ryoichi_Mita&action=edit&redlink=1) in 1972.

It is claimed that [Yusuf Ma Dexin](http://en.wikipedia.org/wiki/Yusuf_Ma_Dexin) (1794–1874) is the first translator of the Koran into Chinese. However, the first complete translation into Chinese did not appear until 1927, although Islam had been present in China since the [Tang Dynasty](http://en.wikipedia.org/wiki/Tang_Dynasty) (618–907). The translation was by [Lǐ Tiězhēng](http://en.wikipedia.org/w/index.php?title=L%C7%90_Ti%C4%9Bzh%C4%93ng&action=edit&redlink=1), a non-Muslim, who did not translate from the Arabic, but from [Rodwell](http://en.wikipedia.org/wiki/John_Medows_Rodwell)'s English via [Sakamoto Ken-ichi](http://en.wikipedia.org/w/index.php?title=Sakamoto_Ken-ichi&action=edit&redlink=1)'s Japanese. A second non-Muslim translation appeared in 1931, edited by edited by Jī Juémí. [Wáng Jìngzhāi](http://en.wikipedia.org/w/index.php?title=W%C3%A1ng_J%C3%ACngzh%C4%81i&action=edit&redlink=1) was the first Chinese Muslim to translate the Koran. His translation, the Gǔlánjīng yìjiě, appeared in 1932, with new revised versions being issued in 1943 and 1946. Other translations appeared in 1943, by [Liú Jǐnbiāo](http://en.wikipedia.org/w/index.php?title=Li%C3%BA_J%C7%90nbi%C4%81o&action=edit&redlink=1), and 1947, by Yáng Zhòngmíng. The most popular version today is the Gǔlánjīng, translated by [Mǎ Jiān](http://en.wikipedia.org/wiki/Muhammad_Ma_Jian), parts of which appeared between 1949 and 1951, with the full edition being published posthumously only in 1981.

[Tóng Dàozhāng](http://en.wikipedia.org/w/index.php?title=T%C3%B3ng_D%C3%A0ozh%C4%81ng&action=edit&redlink=1), a Muslim Chinese American, produced a modern translation, entitled Gǔlánjīng, in 1989. The most recent translation appeared in Taibei in 1996, the Qīngzhēn xīliú – Gǔlánjīng xīnyì, translated by translated by Shěn Xiázhǔn, but it has not found favour with Muslims.[[54]](#footnote-55)

Girish Chandra Sen (1835/36–1910), a [Brahmo Samaj](http://en.wikipedia.org/wiki/Brahmo_Samaj) missionary, was the first person to translate the Koran into Bangla language in 1886. It was his finest contribution to Bangla literature. Abbas Ali of Candipur West Bengal was the first Muslim who translated the entire Koran into Bangla.

The Koran has also been translated to [Aceh](http://en.wikipedia.org/wiki/Aceh_language), [Bugis](http://en.wikipedia.org/wiki/Bugis_language), [Gorontalo](http://en.wikipedia.org/wiki/Gorontalo_language), [Javanese](http://en.wikipedia.org/wiki/Javanese_language), [Sundanese](http://en.wikipedia.org/wiki/Sundanese_language), and [Indonesian language](http://en.wikipedia.org/wiki/Indonesian_language) of [Indonesia](http://en.wikipedia.org/wiki/Indonesia), the most populous Muslim country in the world. Translation into Aceh language was done by Mahijiddin Yusuf in 1995; in Bugis language by Daude Ismaile and Nuh Daeng Manompo in 1982; in Gorontalo language by Lukman Katili in 2008; in Javanese by Ngarpah (1913), Kyai Bisyri Mustafa Rembang (1964), and K.H.R. Muhamad Adnan; in Sundanese by A.A. Dallan, H. Qamaruddin Shaleh, Jus Rusamsi in 1965; and in Indonesian at least in three versions: A Dt. Madjoindo, H.M Kasim Bakery, Imam M. Nur Idris, A. Hassan, Mahmud Yunus, H.S. Fachruddin, H. Hamidy (all in 1960s), Mohammad Diponegoro, Bachtiar Surin (all in 1970s), and Indonesian Department of Religious Affair.

[William Shellabear](http://en.wikipedia.org/wiki/William_Shellabear) (1862–1948) a British scholar and missionary in Malaysia, after translating the Bible into the [Malay language](http://en.wikipedia.org/wiki/Malay_language) began a translation of the Koran, but died in 1948 without finishing it.[[55]](#footnote-56)

There have been numerous translation of the Koran into Urdu, the most famous of which is Kanz al-Iman The treasure of faith by the Indian Sunni scholar, Imam Ahmad Raza Khan.

Koran was translated into Uzbek by Abdulaziz Mansur a great scholar of Islam in our country

Even for native Arabic speakers, the Qur'an is a difficult document. Its archaic language and verse structure are difficult hurdles to cross. Translation only accentuates the complexity. The fact that translators and theologians have, over time, lost much of the Judeo-Christian cultural references rife in the Qur'an is just one more impediment.

Medieval Muslim scholars sought to abandon consideration of the Jewish and Christian testaments as sources of understanding the Qur'an; they largely succeeded. Most religious authorities in Islamic countries, particularly in Saudi Arabia and Iran, oppose any attempt to reinterpret the Qur'an without relying on medieval scholarship. For most Muslims unaware of the evolution of Islamic scholarship, the Qur'an is immutable and uncreated, even though the Qur'an never makes such a proclamation, and theologians reached such a conclusion only after much debate. Immutability means that the seventh century values of some Qur'anic verses, rather than being placed in their seventh century Arabian context, are portrayed as the eternal divine mandate, giving rise, for example, to an argument that females must inherit half as much as males. The failure of Muslim scholars to place the Qur'an into historical or spatial context has lead to generalizations that have harmed Islam, a trend accentuated by the fact that most Quranic translators are now Muslims. Such a failure facilitates the use of the Qur'an by governments that support chauvinism and incite hate and by terrorists such as those who brought down the World Trade Centers.

**Conclusion**

Every national culture solving its problems carries its contribution in treasuring house of literature creating something that belongs only to it, has significance for all nations and proves that there are not small or big nations or inferior languages.

Extending of national culture confines with the help of translation has a great positive and enriching influence on the language. It is true that together with the translation many new ideas, discoveries, notions and so on penetrate in the language and it leads to the appearance of new language elements and figurative meanings. This fact is very important while translating from literary language that is not fully developed. Therefore the literary language enriches figurative possibilities, national culture, and spiritual development of this nation. Creative beginning of translation is premise of creative attitude to native language, its source of faith in its possibilities and beauty. Concerning this point the translator also has another task to defend his native speech from borrowings-parasites that clog and make it ugly, from strange forms that artificially could crowd out its own national coloring.

The task and mission of the translator especially the translator of feature literature is defense of the riches and beauty of the native language, its unlimited abilities to convey all that is kept in the greatest masterpieces of world literature.

Translated literature can also be the indicator of condition, degree of development of national language. Poetical translation of Shakespeare’s works by Boris Pasternak that are very rich, refined and expressive in language might not appear if Russian language of his time remained on the same level of development. In this case concrete condition of our national language at the times of B. Pasternak can be put as condition and factor of development of poetical and translating talent and vice versa Pasternak's works are great contribution in the development of Russian language.

The level of translated literature, the quality of translation also assists to the development of national beginning in the literature of nation.

It is impossible to imagine our modern society without translation and interpreting. People all over the world communicate with each other in different spheres: art, medicine, science, technology, politics, and music. Of course, a lot of people know foreign languages, but they also need the interpreters and translators service as well. Only in tandem they can achieve good success. If a person has chosen the profession of interpreter, all his life turns into study, with rare, casual breaks. First of all, any language develops, any society does it, any relations do it too. Of course any interpreter or translator must know the theory of translation which differs him from any person who knows foreign language. The theory of translation is his main tool which gives him knowledge and strength. In the first chapter of the work the attention was paid to the history of interpreting and establishing of the translation theory. The difference between translation and interpreting was shown. Models of interpreting, such as simultaneous interpreting, consecutive interpreting, whispered interpreting, liaison interpreting were described. The attention was also paid to the types of interpreting. The second chapter of the work was devoted to the development of the theory of translation in the twentieth century. As the past century was famous for its communication boom, the theory of translation was also influenced. The communication among people made the theory develop in order to be more useful and helpful. In this vary chapter some modern western schools of translation were described. The strong and weak points of the basic were also shown there. In the second chapter attention was also paid to the main popular modern types of interpreting and translation. Simultaneous translation is of great importance nowadays. Comparing with other types of interpreting and translation it is the most complicated type of interpreting, and it is more perfect form of consecutive translation. To perform such kind of interpreting, a person must be good prepared and well-trained. Simultaneous translation is both art and talent. And as any art it requires a talent, which is impossible to learn. However any talent requires development and constant perfection. Machine translation is also very popular and useful nowadays. There are a lot of special computer programs which make the process of translation easier. But machine translation without final correction is always clumsy and awful, it needs the corrections of the translator. And if you know foreign language very well, such kind of translation will help you in your work, making it faster and easier. This work may be interesting for students of foreign language faculties, teachers and young translators as well. The information given there will be useful and helpful for them. It will be also interesting for those who are going to be interpreters or translators.

Even for native Arabic speakers, the Koran is a difficult document. Its archaic language and verse structure are difficult hurdles to cross. Translation only accentuates the complexity. The fact that translators and theologians have, over time, lost much of the Judeo-Christian cultural references rife in the Koran is just one more impediment.

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