

INGLIZ ADABIYOTIDA TARJIMASHUNOSLIKNING O‘RGANILISH TARIXI

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Kalit so‘zlar: tarjima, olim, tarjimashunoslik, tarix, nazariya, terminologiya

HISTORY OF TRANSLATOLOGY IN ENGLISH LITERATURE

Abstract: We know, translation is very important for each of subjects and their branches. In this article translation studies, analyses comparatively and theoretically in literature, philosophy and other subjects.

Key words: translation, scholar, translatology, history, theory, terminology

Translation studies is an academic interdiscipline dealing with the systematic study of the theory, description and application of [translation](#), [interpreting](#), and [localization](#). As an interdiscipline, translation studies borrows much from the various fields of study that support translation. These include [comparative literature](#), [computer science](#), [history](#), [linguistics](#), [philology](#), [philosophy](#), [semiotics](#), and [terminology](#).

The term "translation studies" was coined by the Amsterdam-based American scholar [James S. Holmes](#) in his 1972 paper "The name and nature of translation studies", [1] which is considered a foundational statement for the discipline. [2] English writers, occasionally use the term "**translatology**" (and less commonly "**traductology**") to refer to translation studies, and the corresponding

French term for the discipline is usually "*traductologie*" (as in the Société Française de Traductologie). In the United States, there is a preference for the term "translation and interpreting studies" (as in the American Translation and Interpreting Studies Association), although European tradition includes interpreting within translation studies (as in the [European Society for Translation Studies](#)).

Historically, translation studies has long been "prescriptive" (telling translators how to translate), to the point that discussions of translation that were not prescriptive were generally not considered to be about translation at all. When historians of translation studies trace early Western thought about translation, for example, they most often set the beginning at the renowned orator [Cicero](#)'s remarks on how he used translation from Greek to Latin to improve his oratorical abilities — an early description of what [Jerome](#) ended up calling [sense-for-sense translation](#). The descriptive history of interpreters in Egypt provided by [Herodotus](#) several centuries earlier is typically not thought of as translation studies — presumably because it does not tell translators how to translate. In [China](#), the discussion on [how to translate](#) originated with the translation of [Buddhist sutras](#) during the [Han Dynasty](#).

In 1958, at the Fourth Congress of Slavists in Moscow, the debate between linguistic and literary approaches to translation reached a point where it was proposed that the best thing might be to have a separate science that was able to study all forms of translation, without being wholly within linguistics or wholly within literary studies.^[3] Within comparative literature, translation workshops were promoted in the 1960s in some American universities like the [University of Iowa](#) and [Princeton](#).^[4]

During the 1950s and 1960s, systematic linguistic-oriented studies of translation began to appear. In 1958, the French linguists [Jean-Paul Vinay](#) and Jean Darbelnet carried out a contrastive comparison of French and English. In 1964, [Eugene Nida](#) published *Toward a Science of Translating*, a manual for [Bible translation](#) influenced to some extent by [Harris](#)'s [transformational grammar](#). In 1965, [J. C. Catford](#) theorized translation from a linguistic perspective. In the 1960s and early 1970s, the Czech scholar [Jiří Levý](#) and the Slovak scholars [Anton Popovič](#) and František Miko worked on the stylistics of literary translation.

These initial steps toward research on literary translation were collected in James S. Holmes' paper at the Third International Congress of Applied Linguistics held in [Copenhagen](#) in 1972. In that paper, "The name and nature of translation studies", Holmes asked for the consolidation of a separate discipline and proposed a classification of the field. A visual "map" of Holmes' proposal was later presented by [Gideon Toury](#) in his 1995 *Descriptive Translation Studies and beyond*.^[5]

Before the 1990s, translation scholars tended to form particular schools of thought, particularly within the prescriptive, descriptive and Skopos paradigms. Since the "cultural turn" in the 1990s, the discipline has tended to divide into separate fields of inquiry, where research projects run parallel to each other, borrowing methodologies from each other and from other academic disciplines.

Thus, one can see there is an extensive history of translation in the western world. The act of translation had been the source of enrichment of the language and also of the culture as in the Roman translation; it has for enlightenment and outreach of religions to the masses as in the Bible translations; it has been for refining and uplifting literary style and manner as in the Restoration age translation of French drama into English; it has been for the spiritual enlightenment from some foreign spiritual perception as 'transcendentalism' in 18th century England; it has also been for relishing the best of the work of art in the other language and to undertake comparative studies as in 19th and 20th century. Therefore, it can be said that translation is an integral part of language and literature studies around the world.

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