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Article

The History of Translation and Its Peculiarity in Literary Context

Usmonova Zarina Habibovna^{1*}

1. Senior Teacher of Bukhara State University, Bukhara, Uzbekistan

* Correspondence: z.h.usmonova@buxdu.uz

Abstract: This article explores the history and unique aspects of translation within a literary context. While translation has long served as a bridge for cultural and linguistic exchange, the specific nuances of literary translation remain under-examined in comparative studies. The research aims to analyze the distinct features and challenges of translating literary texts across different languages and eras, identifying both historical influences and contemporary implications. Using a comparative analysis of translated literary works, the study highlights key differences in approach, style, and cultural adaptation. Findings suggest that literary translation requires specialized strategies to preserve the original text's aesthetic and cultural essence. These insights can inform improved practices for translators working within literary fields.

Keywords: Translation, Literary work, Ancient work, History, Knowledge, Science, Philosophy

1. Introduction

Various historical ideas about translation explain how, when, and where. First, the Latin phrase "to bring or carry across" is where the term "translation" originated. The second term that clarifies is "metaphrasis," which comes from the Ancient Greek and means "to speak across." Lastly, the word metaphrase was created to signify "word for word translation" from the word metaphrasis. Additionally, translation is vital for conveying the cultures, customs, and mentalities of those involved, as well as for the teaching and learning processes involved in language education.

"It is significant to review the history of translation in different languages. There are divisions of period made by scholars like George Steiner. According to Steiner, the history of translation is divided into four periods. Starting from the Roman translators Cicero and Horace to Alexander Fraser Tytler is the first period; the second period extends up to Valery and from Valery to 1960s becomes the third period and the fourth period 1960s onwards. The history of translation is stressed out from 3000 B.C. Rosetta Stone is considered the most ancient work of translation belonged to the second century B.C. Livius Andronicus translated Homer's Odyssey named Odusia into Latin in 240 B.C. All that survives is parts of 46 scattered lines from 17 books of the Greek 24-book epic" [1].

2. Materials and Methods

Consequently, the need for various kinds of translation research is very high. Understanding how translations operate can aid students in comparing and comprehending many facets of various countries and cultures. As you are learning a foreign language, you must be able to comprehend and follow the meaning of the provided

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text or contexts with ease. It is interesting to note that working with texts and literary materials is a must while delving into a culture or learning a foreign language.

Serious scientific thought in the field of translation theory began to develop rapidly, especially in the second quarter of the 20th century. This period also saw a more profound development of theoretical problems of translation abroad. The article examines John Catford's lectures in Edinburgh and the monograph "Linguistic Theory of Translation" [2] published in Oxford (London, 1965), "Theoretical Theory of Translation" by George Moonen, published in French (Paris, 1963) and Italian (Turin, 1965). "Problems" is one of the greatest achievements in this field.

According to Catford, "the analysis and description of translation processes must make considerable use of categories set up for the description of languages, since translation has to do with language" [3]. To put it another way, it needs to be based on a general linguistic theory (Catford, 1965). Additionally, he notes that his book focuses on an analysis of what translation is rather than a discussion of specific topics like the faithfulness of translation. It suggests broad categories to which we can classify our observations of specific translation examples and illustrates the connections between these categories. In summary, it establishes a theory of translation that can be used in any discussion of specific topics, albeit hesitantly and incompletely.

Relations between languages can generally be regarded as two directional, though not always symmetrical. Translation, as a process, is always uni-directional: it performs in a given direction, 'from' a Source Language 'into' a Target Language. Throughout this paper, we make use of the abbreviations: SL = Source Language, TL = Target Language.

Research. A nation cannot develop in its shell on its own. It grows by studying and developing the achievements and experience of other countries. It is known that the cradle of world civilization is the East. When Alexander the Great conquered the East, he absorbed the achievements of natural sciences developed in ancient India, the experience of ancient Iranian culture, and mixed the successes of Western science and culture. "Many Modern English translations such as the New International Version contain limited text notes indicating where differences occur in original sources" [4].

With a focus on Central Asia and the Caucasus, this series examines literary works by non-Russian peoples of the former Soviet Union. It also engages with the literature of related geographical regions and adjacent topography. "Central Asian Literatures in Translation" encourages the translation of underappreciated classics from a variety of historical periods as well as new work that pushes the limits of contemporary literary form within a Eurasian literary context, rather than giving priority to regional rubrics. In an area where aesthetics are all too often muted by geopolitics, we embrace books that reinterpret what literature can be and mean. Our titles capitalize on the expansive relationships to place, space, culture, and power that distinguish the literatures of a region known for its propensity to defy classification.

Then the Arabs, who founded their kingdom over a large territory, paid attention to the development of science and culture. Mamun al-Rashid founded the Mamun Academy in Baghdad in the early 9th century. This scientific center called "Beit ul-Hikma" ("House of Knowledge") [5] brought together talented people from different places and translated many scientific, literary, philosophical and ethical works from Greek, Hebrew, Sanskrit, Syriac, Persian into Arabic are translated, commentaries are written on them and distributed among the Muslim world. It is known that Beruni also studied Greek, Sanskrit and Syriac and directly used works in these languages and even translated them.

Ibn Sina does not understand Aristotle's work "Metaphysics" [6], although he read it several times. He then ends it with a comment written by Farabi. Later, in the 12th-13th centuries, translation schools were created in the Spanish cities of Toledo and Cordoba, under Arab rule, and all scientific and some literary books in Arabic were translated into Latin and through them spread throughout Europe.

3. Results

Analyses. The history of translation goes back to ancient times. Since ancient times, peoples speaking different languages communicated with each other through translators. Without a translator, it was difficult to complete the work. Translation has always been necessary in trade, diplomatic relations and cultural relations. Since ancient times, people have treated their translators with great respect. Their names are forever inscribed on the pages of history. The history of translation is closely connected with the history of culture, art and literature [7].

It is known that the culture of the peoples of Central Asia dates back to ancient times. Scientists and writers who lived and worked in Central Asia even before the Arab conquest left a rich scientific and literary heritage, including many translated works. But after the Arab conquerors conquered the country, they burned these wonderful works because they were against Islam. They received. At the beginning of the 8th century, Movarunnahr (the middle of two rivers) was completely occupied by the Arabs. Central Asia remained under the rule of the Arab Caliphate [8].

Peoples who suffered under the tyranny of the conquerors were obliged to obey their orders and obey their orders without question. First, the Arabs forced the peoples of Central Asia to convert to Islam. The ancient Khorezmian and Sogdian writing was replaced by Arabic writing. The study of Arabic in madrassas became compulsory. The Arab conquerors also used the services of translators who knew Turkish and Persian. They played the role of intermediaries connecting the Turkic peoples and Arabs [9].

Islam became the dominant religion in the country, Arabic became the only written language, and Arabic became the literary language. Scientists and poets began to write books in Arabic. During the period of the Arab occupation, the most translated works were books created in the historical and artistic genre; writers and poets often translated them. Great scientists and historians arrived. Scholars such as Farabi, Ibn Sina and Beruni wrote their works in Arabic. The scientist Abu Bakr Muhammad bin Jafari Narshahi, who died in 359, wrote a work on the history of Bukhara called "Tahqiqul-Vilayat" ("Earth Science"). This work was translated into Persian and then into Russian. One of the oldest works is the multi-volume work "The History of Tabari" by Abu Jafar Muhammad bin Jarir Tabari, who died in 922 [10].

Mir Abu Ali bin Muhammad Balami, who was a minister at the court of the Samani Emirs. In Bukhara in 963 he translated it into Tajik, later this work itself was translated into other languages. These are the words we read about Tabari and Balaam. In the Somonite palace, great attention was paid to history and geography. In Movarunnahr, he read with interest a large number of works on history and geography. Madani, Balozuri, Tabari, Ibn Miskavey and others were famous historians of that time. From this, it is clear that Tabari became famous among the cultured people of Movarunnahr thanks to his book on history: the famous minister of two Saman Emirs, Abulmalik and Mansur, translated Tabari's work into the Tajik language. In addition to the version included in De Rde's edition, this translation, based on another lost version, contains some information missing from recent Arabic editions [11].

People in many countries are still familiar with Tabari's work thanks to Balami's translation. It is interesting that Balami's translated book, which has not yet lost its value, was translated into Turkish, French and even Arabic. This work is known as "The History of Narshahi". Abu Nasr Ahmad bin Muhammad al-Kubawi shortened it in the 12th century and translated it into Persian (manuscript collection of the FA Institute of Oriental Studies, inv. No. 2110). In 1892, in Paris, Schaefer published the text of this work. In 1897, N.S. Lokshen translated "The History of Narshahi" into Russian, academician. It was published in Tashkent under the editorship of V.V. Bartold. "Collected Oriental Manuscripts of AN" (SVR), volume 1 [12].

Knowing several Eastern languages, including Arabic as his native language, he also learned Greek, since the need arose to study Greek philosophy. "The Pharaohs read the

works of Greek scientists in their original versions, and many of them translated, for example, Aristotle's *Metaphysics*, *Physics*, *Meteorology*, Tabari's works in the field of logic into the Kashgar dialect of the Uzbek language of the 18th century. The name of the translator is unknown, but, according to him, the work was translated by order of Mirza Muhammad Hussein Hakimbek, the governor of Yorkand [13].

The son of the famous historian and poet Muhammad Yusuf Bobozhan Bayaniy began translating Balamī into Uzbek in 1882 on the orders of the Khiva Khan Muhammad Rahim II (Firuz). The manuscript of this translation is kept in the collections of the Institute of Oriental Studies. A secretary named Damullah Muhammad Rasul bin Muhammad Karimbek copied it in 1913. The fact that Tabari's work has been translated into several languages thanks to the translation of Balmaya shows how popular this book is. During the translation process, several additions were added to the work, and its scope was significantly expanded [14].

4. Discussion

Translation in the East and West in antiquity. A nation cannot develop in its shell on its own. It grows by studying and developing the achievements and experience of other countries [15]. It is known that the cradle of world civilization is the East. When Alexander the Great conquered the East, he absorbed the achievements of natural sciences developed in ancient India, the experience of ancient Iranian culture, and mixed the successes of Western science and culture. Then the Arabs, who founded their kingdom over a large territory, paid attention to the development of science and culture. Mamun al-Rashid founded the Mamun Academy in Baghdad in the early 9th century.

This scientific center called "Beit ul-Hikma" ("House of Knowledge") brought together talented people from different places and translated many scientific, literary, philosophical and ethical works from Greek, Hebrew, Sanskrit, Syrian, Persian into Arabic. are translated, commentaries are written on them and distributed among the Muslim world. It is known that Beruni also studied Greek, Sanskrit and Syrian and directly used works in these languages and even translated them [16]. Or Ibn Sina does not understand Aristotle's work "Metaphysics", although he read it several times. He then ends it with a comment written by Farabi. Later, in the 12th-13th centuries, translation schools were created in the Spanish cities of Toledo and Cordoba, under Arab rule, and all scientific and some literary books in Arabic were translated into Latin and through them spread throughout Europe. We consider the great thinkers Farabi, Beruni, Ibn Sina, Mahmud Kashgari to be our first translators who made a great contribution to the enrichment of our ancient culture [17].

They made major contributions to world science, mathematics, astronomy, philosophy, natural sciences and linguistics, as well as translation work. These great figures, who wrote their works in Arabic, also translated some works into Greek, Indian and Persian [18]. Of particular note is the intelligence and talent of the famous Central Asian philosopher Farabi (873-950). Knowing several eastern languages, including Arabic as his native language, he also learned Greek, since there was a need to study Greek philosophy. "The Pharaohs read the works of Greek scientists in the original version and read many of them, for example, Aristotle's "Metaphysics", "Physics", "Meteorology" and his works in the field of logic, Ptolemy from the books of Greek authors on ethics, psychology and natural science wrote comments on treatises [19]. He translated some necessary books from Greek into Arabic. Among the scientists of his time, Farabi received a very high rating as the last "al muallimus-sani" that is, the "second teacher" after Aristotle.

The great thinker, famous doctor, philosopher and linguist Abu Ali ibn Sina notes in his biography that he studied Greek philosophy from Farabi [20]. He studied logic, science, mathematics and geography, and then began reading the book *Mobadat Batyab* (Things Outside of Nature (Metaphysics)). However, at first he could not read or understand the book. Abu Ali ibn Sina read this complex book forty-one times and even learned it by heart. Despite this, he did not understand the author's purpose. Finally he gave up hope that this was an incomprehensible book. Ibn Sina relates the following details: "Once during the century I went into bookstores." The broker held the hardcover book in his hand and praised it. He also called me and showed me... I thought that knowing this knowledge was useless, and refused to show it to me. The merchant said to me: "Take this book from me, it is cheap - I will sell it for three dirhams; The owner needs money for this," he said. I bought it. I see that this is a work written by Abu Nasr Farabi about the purposes of the book "Metaphysics" (Farabi's commentary on Aristotle's "Metaphysics" - J.S.). I went home and read it right away. Since "Metaphysics" was learned by heart in my language, the purposes of this book were revealed to me then [21].

I was very happy. Thank God, the next day I donated a lot." From this, it is clear that, when writing a commentary on Aristotle's book, Farabi correctly translated the subtleties of his work. Farabi, who was well versed in Greek, showed his wealth in Arabic and at the same time showed that profound philosophical works could be well translated into Arabic. We know that there is also simultaneous translation which is a great deal in this field. Notably, there is a lot of research being done in the area of simultaneous translation in Uzbekistan. Specifically, O. Muminov, I. Gafurov, and G. Salomov, N. Qambarov, and other academics describe simultaneous translation and its characteristics in a number of translation studies textbooks, and procedures, issues, and challenges that come up throughout the process [22].

It should be highlighted, though, that these issues have not yet been viewed as conceptual issues, or as a complete system. The following is how renowned scientist N.A. Shermuhamedova characterizes the conceptual problem: to eliminate. As a result, it is recommended that when researching these issues, the previously acquired data be examined and the topic be covered in a logical order. As you are aware, a translation can be categorized using a number of factors. Farabi, a great scientist who knew Arabic as his native language and translated from Greek, wrote artistically high philosophical rubai in Persian.

5. Conclusion

The conversion of human emotions and communication from one language to another is known as translation. It began with the desire for knowledge that was ingrained in people's minds. The human mind seeks to familiarize itself with all of the information sources at its disposal, with language standing out as the primary obstacle. Thus, translation works emerged to remove the language barrier that stood in the way of knowledge, science, philosophy, and the arts. As a result, it has been a surprisingly effective communication tool and will undoubtedly remain so for a very long time. Even though computer translators are used extensively these days, interpreters and the facilities to deliver them are still very much needed. Due to the fact that simultaneous translation is an extremely difficult procedure. The interpreter should take the entire speaker's tone, pace, stylistic elements, and numerous other (non-computer) factors into consideration. If not, there will be many miscommunications between the listener and the speaker.

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