


ИЗ ИСТОРИИ СТАНОВЛЕНИЯ И РАЗВИТИЯ ПЕРЕВОДА

 <https://doi.org/10.24412/2181-1784-2022-28-65-74>

Д.и.н. **Фания АХМЕДШИНА**,
профессор Джизакского государственного
педагогического университета,
Джизак, Узбекистан
Тел: +998 93-300-02-28;
afaniya@gmail.com

Аннотация. *Мақоллада таржиманинг антик дунёда, антик davrlarda, oʻrta asrlarda va keyingi davrlarda shakllanish va rivojlanish tarixi, odamlarning tillararo muloqotidagi muhim ijtimoiy vazifasi koʻrib chiqilgan. Tarjimaning jahon dinlari, diniy-ijtimoiy taʼlimotlarining tarqalishida ham, turli xalqlar adabiyoti va madaniyatini oʻzaro boyitishdagi oʻrni haqida ham misollar keltirib oʻtilgan.*

Калит soʻzlar: *tarjima, Antik dunyo, antik davr, oʻrta asrlar, tillararo muloqot, arab dunyosi.*

Аннотация. *В статье рассматривается история становления и развития перевода в Древнем мире, в период античности, Средневековья и последующие эпохи, его важная социальная функция в межъязыковом общении людей. Приводятся примеры о роли перевода как в распространении мировых религий, религиозных и социальных учений, так и во взаимообогащении литератур и культур разных народов.*

Ключевые слова: *перевод, Древний мир, античность, Средневековье, межъязыковое общение, арабский мир.*

FROM THE HISTORY OF THE FORMATION AND DEVELOPMENT OF TRANSLATION

Abstract. *The article discusses the history of the formation and development of translation in the ancient world, during antiquity, the Middle Ages and subsequent eras, its important social function in the interlingual communication of people. Examples are given of the role of translation both in the spread of world religions, religious and social teachings, and in the mutual enrichment of literatures and cultures of different peoples.*

Key words: *translation, Ancient world, antiquity, Middle Ages, interlingual communication, Arab world.*

The historical role of translation lies in the fact that, along with the implementation of the function of translation, it also contributes to the

formation and improvement of national cultures and languages, enriching them with the achievements of other peoples, performing a culture-forming function. According to the world's largest catalog of languages, Ethnologue, as of 2022, there are 7,151 languages on Earth belonging to 142 different language families. Approximately 2/3 of the world's population speaks the 40 most common languages [21]. More than 300 thousand - approximately as many professional translators exist in the world. On average, one specialist translates 250 words per hour [9].

The history of a written civilization cannot be imagined without mutual contacts with multilingual peoples, without numerous international relations, which led to the availability of translation and professional translators. The history of translation shows that translation work goes through the entire history of mankind, through the civilizations of the East and West: scientists find translation monuments among the Phoenicians, and among the Carthaginians, and in the Iranian civilization among the ancient Persians, and in ancient India, and in China, and in Japan. Here, everywhere, history has preserved translation dictionaries and monuments of not only linguistic translation (information and communication, i.e. translation of management acts, business, trade, diplomatic and other documents), but also literary translation, i.e. translation of works of art [12].

It is customary to start the history of translation from Ancient Egypt and Mesopotamia, where the first civilizations, the first hieroglyphic texts, the first written translations, the first special schools of scribes, the first dictionaries, the first manuals for teaching foreign languages were born. As shown by the data of the Tel el-Amarna archive (Egypt), referring to the XIV century. BC e., containing about 400 letters written in cuneiform and addressed to the rulers of Egypt, as well as the archive of the Hittite kings, including the agreement of Pharaoh Ramesses II (XIII century BC) with the Hittite king Hattusilis, discovered near the village of Bogazkoy (Turkey) diplomatic correspondence was conducted with foreign rulers [11]. A large number of Hurrian texts have come down to us, translated into the Hittite language during the period of the Hittite state (in the 18th-12th centuries BC) [18]. This required the presence of a sufficient number of qualified translators who were able to correspond [18].

The very first mention of translators in the history of mankind was preserved in the clay tablets of Ancient Sumer, dating back to the 23rd century. BC, where the "Melukhkh dragoman" (i.e. translator) and the "Kutian dragoman" are mentioned [5a].

In ancient Mesopotamia, Babylonian, Assyrian, Akkadian, Aramaic, Median alternately were international languages. Moreover, the latter was probably the transmitter of all previous achievements to the ancient Greeks. An extremely high level of development of the Greek language has reached us, which from the end of the 4th century. BC e. was widespread throughout the Ancient World, up to Ancient India. During the campaigns of Alexander the Great in Central Asia, his army included Persian, Hyrcanian, Sogdian and Indian translators [12].

By the middle of the 1st millennium BC. e. the importance of translation grows from the Greek language, especially after the conquest of Egypt by Alexander the Great and the establishment of the Greek language as the state language.

In ancient Egypt, great importance was attached to the preservation of ancient texts with the help of "chronological" translation, i.e., the transfer of texts from more ancient forms of the language to later ones, which was associated both with the evolution of the language itself and with a change in the writing system - the replacement of hieroglyphs by demotic letter. This was the case, for example, with one of the largest monuments of ancient Egyptian literature - the "Book of the Dead" [11]. Having a text translated into two or more languages can play an indispensable role in restoring a lost language. So, the French Egyptologist F. Champollion managed to decipher the inscription of the Rosetta Stone, written in ancient Egyptian with a parallel inscription in ancient Greek and Demotic. F. Champollion deciphered the inscription in ancient Greek, which gave the key to the restoration of the ancient Egyptian language [19].

Historians refer to ancient Greek civilization as "primary", self-sufficient. For several centuries, the Greeks have developed a versatile and systematized verbal culture, both in oral and written form [4]. In the ancient period, there is a lack of translation. The high level of development of language and literature gave rise to the ancient Greeks ... the idea of the exclusivity of Greek culture, which led to almost complete disregard for

the languages, literatures and cultures of other peoples” [5], the Greeks were extremely reluctant to study foreign languages, and without knowledge of such, translation is impossible” [16]. Communications between Greece and the rest of the world were provided by mercenary translators who knew the Greek language.

The Roman Empire was bilingual. Knowing the Greek language was considered the first requirement for any educated Roman. Already in the IV century. n. e. the names of translators who performed diplomatic duties are reported. Polynius reports 130 such translators who worked in the Black Sea basin, where the population spoke 300 related languages. The work of translators was highly paid: partly by the state and partly by officials [12].

Considering the history of translation, it is necessary to note the role of three world religions - Buddhism, Christianity, Islam, which played a big role in the development of translation. The translation of religious literature had an impact on all aspects of the spiritual life of society, including secular literature and language.

Buddhist literature has come down to us in translations in various languages: Sanskrit, Vedic, Tibetan, Chinese and other languages, including the Magadhi language in which the Buddha preached. The Buddha himself was a supporter of his teaching being expounded by his followers in their native languages. Through China, Buddhism penetrated into Vietnam and Japan, from India to Burma, Thailand, Cambodia, Indonesia, Central and Central Asia. The penetration of Buddhism was accompanied by translation activities [12]. Translation business began to develop in China with the penetration of Buddhism there. From the very beginning of the spread of Buddhism in China, translation activity played a paramount role in this process. The first translators of Buddhist texts into Chinese were immigrants from India and Central Asia. They spoke the languages of Buddhist texts - Sanskrit and Pali - or one of them, and also often any of the Central Asian languages [5].

Since the emergence and spread of Christianity among different peoples and lands, there has been a need to translate religious books. In 265-243 BC e. under King Ptolemy II Philadelphus, the translation of the Bible (Old Testament) into Greek was carried out. At the request of the

king, 72 scholar-translators were sent from Jerusalem, that is, 6 people from each of the 12 tribes, who descended from the 12 sons of Patriarch Jacob. All translators were placed in separate rooms on about. Forose and did not communicate with each other. At the end of the translations, the manuscripts were compared with each other, and they all turned out to be completely equivalent, that is, they coincided word for word. This is considered unique and unprecedented in the history of translation. The first translation of the Bible is called the Septuagint, that is, the Seventy Interpreters. This translation was a significant literary success, since it is almost free from literalism and recreates a special structure of Semitic poetics [12].

The canonical translation of the Bible into Latin is considered to be a translation from Hebrew and Aramaic, made by Jerome Stridon. Until the 17th century, the translation of the Bible was a key issue of culture, and in subsequent years, especially during the period of the Reformation and the growth of national cultures, the desire to translate it into other European languages increased, which influenced the development of national literatures.

During the first centuries of the spread of Islam, Muslims did not face the need to translate the Koran into other languages. Arabic was the main language spoken and written by scholars of the Islamic world. Meanwhile, European authors who wrote books of a polemical and apologetic nature at that time needed a translation of the Koran [13]. The first part of the Koran was translated into Persian in the 7th century[1]. It is believed that the first complete translation of the Koran was made in the 9th century in India. Subsequently, translations of the Qur'an into a number of Eastern, Western and African languages appeared. In 1143, the Englishman R. Ketton completed the translation of the Koran into Latin [13]. In total, there are about 164 translations of the Koran [14].

In the Middle Ages, translations were mainly made from the field of church literature. With the emergence of nations and national languages, translations of the Bible and religious literature were carried out into all European languages. During the Renaissance, literary works were translated into national languages from Latin, Greek and even Arabic. In 1130, a school of translators from Arabic was founded in Toledo,

Spain[12]. Translators of the Toledo School for almost two centuries have been acquainting European scientists with the works of outstanding Greek philosophers, as well as famous Muslim mathematicians, doctors, botanists, and astronomers [6]. The famous American specialist in the Middle Ages, Charles Homer Haskins, wrote: "The available evidence indicates that the Arabs of Spain were the main source of cultural discoveries in Western Europe during the Renaissance." If you look through the Dictionary of Aeronautical Technical Terms, you will find that the names of 60% of the stars described there are of Arabic origin [2]. For a long time, the works of early Muslim scientists remained the main source of scientific knowledge and formed the basis of the curricula of European universities. Muslim scholars studied the scientific knowledge that originated in India, China and Ancient Greece, then translated it, processed, systematized and supplemented it in various scientific centers of the Islamic world. From there they were taken over by Eastern Europe. In addition, Muslim scientists became the founders of new scientific disciplines and trends.

According to C.H. Haskins: "The acquisition of this knowledge by Western Europeans was a decisive moment in the history of European thought"[17].

In the ninth century under caliph al Mamun, a special "House of Wisdom" was founded in the capital of the Arab Caliphate, Baghdad, where many translators and scientists worked and there was a kind of public library. Arabic versions of the Bible, the Gospel, books on Mazdaism appeared. Works on astronomy, arithmetic and politics were translated from Sanskrit and Persian, and the most important studies of Galen, Hippocrates, Euclid, Archimedes, Ptolemy and other authors were translated from Greek. The philosophical works of Aristotle enjoyed the greatest attention and influence. He was called the "First Teacher" and almost all of his works on physics, metaphysics, ethics, theology and logic were recreated in Arabic more than once [1]. The translations made in the "House of Wisdom" served as an impetus for the Arabs to assimilate the Chinese, Indian, Persian and especially Greek heritage. This intense translation activity continued throughout the Arab Empire until its fall in the thirteenth century. Only thanks to her, "an impressive number of scientific and philosophical Greek works were translated into Arabic and

this heritage of ancient Greece was assimilated and introduced into the Arab-Muslim civilization to become an integral part of its foundation” [15].

The history of translation shows rich material about translations made into Uzbek from Arabic, Persian of philosophical, historical, geographical, medical, religious books, dictionaries, diplomatic documents and journalistic writings, works of art, as well as Russian literature [20, p.219]. In the middle of the 16th century, the first creative translations of the works of Alisher Navoiy, “Baburname” by Zahiriddin Muhammad Babur into the languages of the peoples of Europe began to appear in Europe. The works of W. Shakespeare, F. Schiller, V. Tell, G. Mann, A. Zegers, the brothers Grimm, F. Wolf, I. R. Bercher were translated into Uzbek on the basis of Russian translations. Through the Russian language, the works of Uzbek writers have been translated into English, French, German and other languages [10].

Since the beginning of the 20th century, there has been an increase in interest in translation and theoretical understanding of translation problems. The work of a translator becomes honorable, the profession is profitable, knowledge of a foreign language brings glory. Schools and theories of linguistic translation begin to emerge. With the formation of the League of Nations after the First World War, a school of translators was created in Geneva, which laid the foundation for the methodology of the system of records in consecutive translation. There was a quantitative growth of translated texts, specialization of certain genres of translation and the emergence of new varieties of it, which had a huge impact on the development of translation thought. An important role began to be played by the exchange of experience, useful information and the strengthening of ties between national organizations in the interests of their translators, as well as to promote translation as a profession and art [7].

In 1953, the International Federation of Translators (International Fédération Internationale des Traducteurs, FIT) was founded in Paris, and in September 1963 the Charter of the Translator was adopted. In 1991, the Federation proclaimed September 30 as International Translation Day, the feast day of Saint Jerome of Styridon (340-420). In 1992, the Translator's Day holiday was celebrated for the first time [9].

Since 2005, the UN has been holding the Competition. Jerome for the best written translation in English, Arabic, Spanish, Chinese, Russian, French, and German. The purpose of the competition, which is open to members of Permanent Missions accredited to the UN, as well as students of partner universities, is to promote multilingualism and disseminate information about the importance of the work of translators in the implementation of multilateral diplomacy[7]. In 2017, at the 71st session of the UN General Assembly, Resolution No. A / RES / 71 / 288 was unanimously adopted, which recognizes the role of professional translation in uniting peoples, in promoting peace, understanding and development, and September 30 is declared International Translation Day, celebrated under the auspices of the UN [8].

Days of the translator are dedicated to a specific topic. So, in different years it was held under the mottos: "Translation is the basis of multilingualism and cultural diversity", "Responsibility of a translator to the profession and society", "Many languages - one profession", "Terminology: words matter", "Quality standard in polyphony world", "Building bridges between cultures", "Translation as an intercultural connection", "United world - beyond linguistic barriers", "The right to language: the basis of all human rights", "The changing face of interpretation and translation", "Oral and written Translation: Connecting Worlds, Translation: Promoting Cultural Heritage in an Age of Change, A World Without Barriers: The Role of Language Professionals in Building Culture, Understanding and Lasting Peace, Translation and Diversity, Translation and Indigenous Languages in the International Year of Indigenous Languages", "Finding Words for Peace in Crisis", "Unity in Translation", etc.[9].

From the ancient period to this day, translation has been the most important culture-forming factor: "a number of cultures began their development under its influence (Rome, later most of the countries of Eastern and Western Europe, Japan, other countries of Southeast Asia, which developed under the influence of Indian and Chinese cultural traditions) "[3a].

Thus, translation was an important factor in the preservation and transmission of the written heritage of antiquity and the ancient world, the

Middle Ages and subsequent eras to new generations. Translation is one of the most important forms of interaction between cultures, the transfer, transfer of literature to other peoples, the transfer of scientific and literary heritage, the formation and development of the literary language, and the enrichment of the vocabulary.

REFERENCES:

1. Arabic translation tradition and its influence on medieval Europe <https://studfile.net/preview/1732215/page:16>.
2. The influence of Islam on science <https://islamistina.wordpress.com/2010/08/31/211>.
3. Garbovsky N.K. Translation Theory: Textbook. M.: Publishing House of Moscow. un-ta, 2004. <http://rkiff.philol.msu.ru/wp-content/uploads/2020/05/Garbovsky.pdf>
4. 3a. Galeeva L. The history of translation as a statement of the main translation problems <http://www.vestnik.vsu.ru/pdf/lingvo/2007/02/2007-02-15.pdf>
5. Zlobin A.N. The cultural concept of "translation" in ancient retrospective discourse (Greek antiquity). <https://cyberleninka.ru/article/n/kulturnyy-kontsept-perevod-v-antichnom-retrospektivnom-diskurse-grecheskaya-antichnost>
6. History of the translation of Buddhist texts in China <https://webshus.ru/19393>
7. Makhmudov O. V. _The phenomenon of the Toledo school and three stages of translations <https://cyberleninka.ru/article/n/phenomen-toledskoy-shkoly-i-tri-etapa-perevodov>
8. International Translation Day <https://www.calend.ru/holidays/0/0/78/>
9. International Translation Day: how, when and why? <https://journal.learnoff.com/50626.html>
10. International Translator Day https://ru.wikipedia.org/wiki/International_Translator_Day
11. Odilova, G. K. From the history of translation of Western and Eastern literature / G. K. Odilova. - Text: direct // Young scientist. - 2010. - No. 1-2 (13). - T. 2. - S. 92-95. — URL: <https://moluch.ru/archive/13/1032/> (date of access: 11/13/2022).
12. Nelyubin L.L., Khukhuni G.T. The science of translation (history and theory from ancient times to the present day): textbook. allowance / L.L. Nelyubin, G.T. Khukhuni. - M. : Flinta : MPSI, 2006. - 416 p. <https://studfile.net/preview/2224258/page:5/>
13. Nelyubin L.L. Introduction to the technique of translation: textbook <http://www.varma.narod.ru/neljubin.htm>
14. Translations of the Quran <https://ru.quranacademy.org/encyclopedia/article/tarjamat-Qura>

15. Translations of the Quran [https://ru.wikipedia.org/wiki/Translations_of the Quran](https://ru.wikipedia.org/wiki/Translations_of_the_Quran)
16. See Gavrilenko N. N. The history of the formation of special translation (Antiquity and the Middle Ages) <https://cyberleninka.ru/article/n/istoriya-stanovleniya-spetsialnogo-perevoda-antichnost-i-srednevekovie>
17. Semenets O.E., Panasiev A.N. Translation history: Proc. allowance. Kyiv: Publishing house at Kyiv. unte, 1989. https://www.studmed.ru/semenece-oe-panasev-an-istoriya-perevoda-perevod-v-drevnem-mire-i-v-srednevekove_5bdede222a9.html
18. Toledskaya school <https://travel-in-time.org/puteshestviya-vo-vremeni/toledskaya-shkola/>
19. Khukhuni George. The science of translation. History and theory from ancient times to the present day huhuni/read/page-3.html
20. What is written on the Rosetta Stone
21. Sharipov J. From the history of translation in Uzbekistan. Under the editorship of G. Salyamov, "Science" of the Uzbek SSR, Tashkent, 1965, 482 pages (in Uzbek)
22. Languages of the world [https://ru.wikipedia.org/wiki/Languages_of the world](https://ru.wikipedia.org/wiki/Languages_of_the_world)
23. Ochilov, E. (2014). Translation theory. Tashkent: Institute of Oriental Studies.
24. Usmanova, S. (2020). The Specialties of Uzbek Collectivism Culture. Journal of Multiculture and Education, 5(1), 71-86.