

## THE HISTORICAL DEVELOPMENT OF TRANSLATION STUDIES AND ITS INTERRELATION WITH CULTURE

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**Annotation.** As translation studies continues to develop worldwide as an independent subject, today its close connection with history and culture has become more apparent. This article explains the stages of the historical development, as well as its important role in strengthening cultural and spiritual ties between nations. The author tries to illustrate this issue through examples.

**Key words:** translation studies, translator, language, communication, culture, literal (word for word) translation, semantic (sense for sense) translation, grammar.

Starting from the 1930s, significant reforms were carried out in Uzbekistan to develop the field of translation and to promote various research activities. As a result, translation studies attracted the attention of many scholars, leading to the investigation of its historical roots as well as its cultural and theoretical aspects. For a translator to perform accurate and high-quality translation, it is essential to be familiar with the history and evolution of this field.

Initially, the need for translation emerged in areas such as trade, diplomatic relations, and the dissemination of religious texts. As societies interacted more closely, translation became a necessary tool for communication and cultural exchange. The development of translation studies can generally be divided into four main stages.

The first stage (Ancient period – late 18th century) is considered a practical and experiential period. During this time, translators did not rely on clearly defined theories or systematic rules. Instead, they depended on personal experience and intuition, often applying the word-for-word (literal) translation method. Although this method had limitations, it played an important role in the early development of translation. Even today, elements of literal translation can be observed, particularly in the translation of certain scientific or technical texts where accuracy of terminology is crucial.

The second stage (18th century – mid-20th century) is known as the theoretical and hermeneutic period. During this time, translation began to be studied more systematically, with greater emphasis on interpretation, understanding, and the formulation of rules and principles. Scholars sought to answer the question: “How can we translate more effectively?” This led to the development of the sense-for-sense (meaning-based) translation method, which focuses on conveying the intended meaning rather than the exact wording. This approach remains widely used today, especially in literary translation where preserving style, tone, and artistic expression is essential.

The third stage (mid-20th century, 1940s–1960s) is regarded as the scientific and technological period. During this era, rapid advancements in science and technology influenced translation practices. Machine translation systems and electronic dictionaries began to emerge, providing translators with new tools and increasing efficiency. Although early machine translation had limitations, it marked an important step toward the integration of technology into translation processes.

The fourth stage (from the 1960s to the present) is the modern interdisciplinary period. In this stage, translation is studied in close connection with other disciplines such as cultural studies, literary studies, linguistics, and sociology. Translation is no longer viewed as a purely linguistic activity but as a complex process involving cultural interpretation and communication between different worldviews.

In Uzbekistan, many scholars have made significant contributions to the development of translation theory and practice. Among them are Sanjar Siddiq, Sotti Khusayn, Mannon Roik, and Madamin Davron. In addition, representatives of the independence period—such as Nosir Qambarov, O. Muminov, A. Khamidov, I. To‘xtasinov, E. Muratova, and U. Yuldashev—have also played an important role in advancing translation studies and enriching the field with new perspectives.

It is important to emphasize that translation is not merely the mechanical transfer of words from one language to another using dictionaries and grammatical rules. Rather, it is closely connected with semiotics, the study of signs and meaning. Therefore, a translator must take into account not only linguistic factors but also cultural traditions, social context, and the worldview of the target audience.

As the linguist Edward Sapir famously stated, “Language shapes how people perceive the world.” This implies that no two languages represent reality in exactly the same way. For example, the English idiom “it is raining cats and dogs” cannot be translated literally into Uzbek, as it would lose its meaning. Instead, the translator must choose an equivalent expression that conveys the same idea in the target culture. Similarly, certain culturally specific words in Uzbek, such as “xontaxta,” do not have direct equivalents in English. In such cases, translators often rely on descriptive or explanatory translation to convey the meaning accurately.

In conclusion, translation studies have undergone a long and complex historical development, evolving from a purely practical activity into an independent academic discipline. Today, translation is understood not only as a linguistic process but also as a cultural bridge that connects different peoples and civilizations. Therefore, in the process of translation, it is essential to consider not only vocabulary and grammar but also cultural context, traditions, and the broader social environment.

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