EFFECTIVENESS OF TRANSLATION THEORIES IN IMRPOVE READING SKILL

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Abstract: Translation is as old as human civilization. Since the dawn of civilization, we, human beings, have been using language to translate our thoughts and ideas. We use a set of symbols or codes to communicate or transfer an idea or thought or a feeling to the person whom we address during an act of communication. Here too we have translation. In this sense, we translate every day. With the evolution of human society, we became more anxious to know about the thoughts and feelings of people in distant places. Hence we used two sets of symbols and codes to transfer the thoughts and ideas of people speaking a different language to our own language. This gave rise to translation as we see and use it today.

Key words: word-for-word approach, metaphrase, paraphrase, imitation, techniques

Аннотация: Перевод стар, как человеческая цивилизация. С самого зарождения цивилизации мы, люди, использовали язык для перевода наших мыслей и идей. Мы используем набор символов или кодов для передачи или передачи идеи, мысли или чувства человеку, к которому мы обращаемся во время акта общения. Здесь тоже есть перевод. В этом смысле мы переводим каждый день. С развитием человеческого общества мы стали больше стремиться узнать о мыслях и чувствах людей в отдаленных местах. Поэтому мы использовали два набора символов и кодов для переноса мыслей и идей людей, говорящих на другом языке, на наш собственный язык. Это привело к появлению перевода, каким мы его видим и используем сегодня.

Ключевые слова: word-for-word approach, metaphrase, paraphrase, imitation, techniques

Annotatsiya: Tarjima insoniyat sivilizatsiyasi kabi qadimiydir. Sivilizatsiya paydo bo'lganidan beri biz, insoniyat o'z fikr va g'oyalarimizni til orqali tarjima qilib kelganmiz. Muloqot paytida murojaat qilgan odamga g'oya, fikr yoki tuyg'uni etkazish yoki uzatish uchun biz belgilar yoki kodlar to'plamidan foydalanamiz. Bu yerda ham tarjimamiz bor. Shu ma'noda biz har kuni tarjima qilamiz. Insoniyat jamiyatining evolyutsiyasi bilan biz uzoq joylardagi odamlarning fikrlari va his-tuyg'ulari haqida bilishga ko'proq qiziqib qoldik. Shuning uchun biz boshqa tilda gapiradigan odamlarning fikrlari va g'oyalarini o'z tilimizga o'tkazish uchun ikkita ramz va kodlar to'plamidan foydalandik. Bu bugungi kunda ko'rib turganimizdek va qo'llayotganimizdek tarjimaning paydo bo'lishiga olib keldi.

Kalit so'zlar: word-for-word approach, metaphrase, paraphrase, imitation, techniques

Introduction

Literary translation is of huge importance. It helps to shape our understanding of the world around us in many ways. Reading Homer and Sophocles as part of a classical education in school helps to build an understanding of history, politics, philosophy and so much more. Meanwhile, reading contemporary translations provides fascinating insights into life in other cultures and other countries. In a fast-paced world so rife with misunderstanding and confusion, such efforts to share knowledge and experiences across cultural boundaries should be applauded.

MATERIALS

History has seen countless translators come and go. Many of their names we will never know, but some – King Alfred the Great and Geoffrey Chaucer, for example, who both translated Boethius from the original Latin – had the power and influence to ensure that their translation efforts were not lost to the sands of time. An entire history of literary translation is far too big for the scope of a single article. Indeed, The Oxford History of Literary Translation in English runs to five whole

volumes, such is the depth and complexity of the subject. Suffice to say that literary translation has been taking place for thousands of years.

METHODS

As it is conspicuous, translation theory is much sparse in antiquity, and the theories that emerge at the time are unsystematic remarks, mainly situated in the discipline of rhetoric. In fact, the very pioneers of the field are luminary Roman commentators, such as Cicero, Quintillian, who deem translation as a pedagogical exercise whose debate on translation practice pertains to word-for-word and sense-for-sense translation. Another period is brought about by St. Jerome (fourth century B.C) whose approach to translating the Septugint Bible into Latin would affect later translations of the Scriptures He negates the word-for-word approach, for by closely following the form of the original, the sense of the original is masked and an absurd translation is created. In vindicating his own strategy, writes:

Now, I not only admit but freely announce that in translating from the Greek-except in the case of the Holy Scripture, where even the syntax contains a mystery-I render not word-for-word, but sense-for-sense.

Another theorist who is more in line with the German interest is Ezra Pound. In Pound's view, the "autonomy of translation" takes two forms. A translated text might be interpretive, written next to the foreign poem and composed of linguistic peculiarities that direct the reader across the page to foreign textual features, or a translation can be original writing in which the TT literary standards are an impetus to rewriting the ST poem so as to seem a new poem. This second stance is in line with the translation of Khayyam by Fizgerald. Pound's standards are modernist; he adopts the first so as to recover foreign poetries to advance these values in the TT. At the end of the 1930s, translation is viewed as a separate linguistic practice, a literary genre apart, with its own norms and ends Ortega, in his paper "The Misery and the Splendor of Translation" argues for the importance of the German translation tradition. By "Misery", Ortega means the impossibility of the task, for in the two

intended languages, there are differences not only linguistically, but also culturally and mentally. On the other hand, what he means by "splendour" is the act of overcoming such differences and by so doing the TL reader is forced out of his/her linguistic habits and would move within the linguistic habits of the foreign author

RESULTS

The figure skeptical of translatability is Willard Quine. He develops the concepts of "radical translation," and "indeterminacy of translation". "Radical translation" describes the situation in which a linguist attempts to translate a completely unknown language, which is unrelated to his own, and is therefore forced to rely solely on the observed behavior of its speakers in relation to their environment. Any hypothesis of translation could be defended only by appeal to context: to seeing what other sentences a native would utter. But the same indeterminacy will appear there: any hypothesis can be defended if one adopts enough compensatory hypotheses regarding other parts of language. He Questions the empirical foundations of translation by pointing to a semantic "indeterminacy" that cannot be resolved even in the presence of an environmental "stimulus. Quine tells a story to illustrate this indeterminacy, in which an explorer is trying to puzzle out the meaning of the word "gavagai". He observes that the word is used in the presence of rabbits, but is unable to determine whether it means „undetached rabbit part", or „fusion of all rabbits", or 'temporal stage of a rabbit", or 'the universal „rabbithood"..

DISCUSSION

The apparent division between cultural and linguistic approaches to translation that characterized much translation research until the 1980s is disappearing, partly because of shifts in linguistics that have seen that discipline take a more overtly cultural turn, partly because those who advocated an approach to translation rooted in cultural history have become less defensive about their position. In the early years when Translation Studies was establishing itself, its advocates

positioned themselves against both linguists and literary scholars, arguing that linguists failed to take into account broader contextual dimensions and that literary scholars were obsessed with making pointless evaluative judgements. It was held to be important to move the study of translation out from under the umbrella of either comparative literature or applied linguistics, and fierce polemics arguing for the autonomy of Translation Studies were common. Today, such an evangelical position seems quaintly outdated, and Translation Studies is more comfortable with itself, better able to engage in borrowing from and lending techniques and methods to other disciplines.

CONCLUSION

The history of translation studies and the resurgence and genesis of the approaches to this emerging discipline was marked by the first century (BCE) commentator Cicero and then St. Jerome whose word-for-word and sense-for-sense approaches to translation was a springboard for other approaches and trends to thrive. As this discipline moved towards the present, the level of sophistication and inventiveness did in fact soared and new concepts, methods, and research projects were developed which interacted with this discipline. The brief review here, albeit incomplete, reflects the current fragmentation of the field into subspecialties, some empirically oriented, some hermeneutic and literary and some influenced by various forms of linguistics and cultural studies which have culminated in productive syntheses. In short, translation studies is now a field which brings together approaches from a wide language and cultural studies, that for its own use, modifies them and develops new models specific to its own requirements.

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