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HISTORICAL ANALYSIS OF TRANSLATION SCHOOLS IN EUROPE IN MEDIEVAL AGES

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ABSTRACT

Translation schools took place an important role in the development of translation theory and interpretation in the Medieval ages. Particularly, Europe was the first to open translation schools in the Medieval ages. Therefore, the article presents the investigation of the translation schools in the Middle ages in Europe.

KEYWORDS

Translation, history, schools, middle ages, Europe, word-for-word translation.

INTRODUCTION

In the Middle Ages, mainly church literature was translated. The key to understanding medieval translation theory lies in relation to the word. The veneration of the text of Holy Scripture was based on

the veneration of the Word, which connected man with God.

With the emergence of nations and national languages, translations of the Bible and religious literature were carried out into all European languages. One of the earliest monuments, the Gothic Bible, was created by the monk Wulfil by word-for-word translation from Greek using transcription and tracing of words missing in the Gothic language.[4.8].

The practice of word-for-word translation led to direct borrowing of Latin and Greek grammatical structures, which were then often assimilated by the receiving language.

When translating the Bible, the principle of cultural adaptation was occasionally used, when the source text was processed poetically (a poetic transcription of the Bible into Old Saxon). Simultaneously with the adaptation, the principle of "logical alignment" of the original text was applied to facilitate perception.

Speaking about the specifics of the translation of the Middle Ages, we primarily mean written translation. The functional scope of interpretation remained limited.

In the Middle Ages, monasteries and royal courts became the centers of translation in Europe. Ireland in the 4th century St. Patrick founds a monastery where scriptoria were located, engaged in copying and translating manuscripts into Latin. At the court of Charles the Bald in the IV century. lives Irish monk Scott Erigena, who, in particular, translates the writings of

Pseudo-Dionysius the Areopagite from Greek into Latin. Theological, historical and philosophical writings are translated into Old English by members of a circle organized by King Alfred the Great in the ninth century.[3].

In 1130, a school of translators from Arabic was founded in Toledo (Spain). It was the only known school with official status. The translations were heavily influenced by the Arabic language. Thanks to the work of Toledo translators, the achievements of Arabic science and culture became available to Europeans: works on mathematics, astronomy, physics, alchemy, and medicine. They also introduced into the culture of Europe the works of famous Greeks: Aristotle, Euclid, Ptolemy, Galen, Hippocrates.

The prominent American historian of the Middle Ages C. Haskins (1870-1937) wrote: "The most important channel through which new knowledge reached Western Europe was the Iberian Peninsula" [5, 284]. Among the centers of translation from Arabic - and it is in this language that many ancient Greek works have survived - one can mention many Spanish and French cities: Barcelona, Tarragona, Segovia, Toulouse, Montpellier, Marseille. However, although some of these centers predate Toledo, the number of translations and their importance left the Toledo School out of reach.

Despite the prevalence of the concept of the Toledo school, not all scientists agree with the term 'school' in relation to this association. Recently, especially categorical opinions have been expressed that this community of translators cannot be considered a school due to the fact that they worked in different parts of Europe [3; 7]. So, in the article of the researcher H.-S. Santoyo "Blank Spots in the History of Translation" [5], the existence of the Toledo school is categorically denied. He writes: "It is time to stop talking about the so-called "Toledo School of Translators". There was never such a school in Toledo, not even in the 12th century. under Bishop Raymond, nor in the XIII century. under King Alphonse X the Wise.

However, this "school" has proven to be one of the most enduring myths in the history of modern culture, presenting everything from the Encyclopedia Britannica to thousands of pages on the Internet. Amable Jourdain, in 1819, made the mistake of mentioning "college des traducteurs" in a Spanish city, when in fact the translators whom he ranked as the "School of Toledo" performed assignments in different parts of the country, places very far from Toledo - however, this error soon spread throughout Europe, and after Jourdain, many other scientists of the XIX century. referred to this "school" [2, 31].

Starting from the XII-XIII centuries. among the monuments of translation, the share of secular texts is increasing. Across Europe, thanks to translations, the

romance of chivalry is spreading. Popular among European translators is the Old French epic Song of Roland, which, starting from the 12th century, has been translated into various European languages.

In the Arab world, the heyday of translation activity falls on the VIII-XIII centuries. directly related to the spread of Islam. A special place is occupied by India, which in terms of the volume and number of translations surpasses not only the entire medieval East, but also Europe.

One of the most prominent translators of the second half of the 12th century was the Archbishop of Segovia Dominic Gundissalinus and Gerardus Cremonensis. They translated the main works of Aristotle and Avicenna and Arabic works on mathematics and medicine. D. Gundisalvi arrived in Toledo at the invitation of the archbishop and was the first director of the Toledo School. He actively participated in the translation of Avicenna's encyclopedia "The Book of Healing" and al-Khorezmi's work on mathematics "A Brief Book of Completion and Contradiction", from the name of which the term algebra originated, translated Avicenna's "Metaphysics", the works of one of the founders of Sufism al-Ghazali and the treatise of the outstanding Arab scientist, adherent of Aristotelianism al-Farabi "On the classification of sciences", in which the first complete classification of this kind was presented. He translated into Castilian with his own

comments and skipped, in his opinion, less important parts of the original.[1.1231-1238].

Strict word-for-word translation continued to be constantly employed during the Middle Ages, and even much later in most European countries to perform translation of scientific, philosophic and juridical matter. An illustrative example of this is found in Germany of the thirteenth, fourteenth and fifteenth centuries. Thus, the prominent translator and literary critic Nicolas von Wyle (1410-1478) openly and officially demanded that translators of Latin juridical documents alter the German target language syntactically and stylistically as much as possible to mirror some particular peculiarities of classical Latin source language, which enjoyed the position of a world language in those times.

CONCLUSION

Overall, translation schools were considered as the first beginners of the word-for-word translation in the Middle ages. As can be seen from the above-mentioned data, translators of the schools successfully translated a number of books from different languages. This led to the increase of the number of translation schools in Middle ages in Europe. Among a number of translation schools, Toledo translation school placed an important role in the development of the translation schools in Europe.

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