

THE "I AM MALALA" AS CULTURE COLORED WORK INCLUDING
FOREIGN INCLUSIONS AND PHRASES

Matluba Olimova

Master's degree at NUUz
named after Mirzo Ulugbek

Tuklieva G.N.

Research advisor: Ph.D.

Tashkent, Uzbekistan

matlyubakhonalimovaa@gmail.com

Annotation: *This is an example of John Galsworthy's use of French: "Revelation was fluttering like a bird in his heart, singing: "Elle est tot tu revel Elle est tot tu revel" ("In Chancery") No interpretation or translation are provided. Yet, it is important to make another point here. There are instances when language is utilized to elevate the notion being expressed, the language. Sometimes words that we don't completely grasp hold a strange allure. It has long been noted and used in numerous contexts to describe a characteristic in words that is difficult to understand, especially in poetry and folklore, of certain utterances. This article describes the foreign words that are not exist in the English vocabulary from the work 'I am Malala', by Malala Yousufzai.*

The in-depth study of translation—also known as translation theory, translation science, translation linguistics, or even translateology—began in the second part of the 20th century. According to reports from other countries, the first presentation of Holmes' work at 'The name and nature of translation studies' was the topic of the third International Congress of Applied Linguistics. Unfortunately, American and European academics don't seem to be aware of the accomplishments of the Russian school of translation studies. Even in the 1950s, research by V. Komissarov, A. Shveitser, A. Fedorov, and many others established translation studies as a distinct field of study.

Research on lexical gaps investigated within the framework of non-equivalent lexicon has been undertaken by translators from Uzbek, Russian, and other foreign languages. P. Nyumark, M. Shatlvorz, M. Kouï, S. Basnet, S. Vlahov, S. Florin from foreign scholars, Barkhudarov, L. Bayramova, I. Markovina from Russian scholars, G. Ibrokhimov, H. Xamidov, E. Ochilov, K. Musaev, Sh. Sirojiddinov, G. Odilova and other scholars from Uzbek translators made various proposals on the translation of non-equivalent lexicon, national words and culture-bound words. Non-equivalent lexical translation is offered in many different ways by translation academics also.

Koller describes translation as a 'text processing activity and simultaneously highlights the significance of 'equivalence'. Translation can be understood as the result of text-processing activity, by means of which a source-language text. Between the resulting

text in the target-language text and the source texts the source-language text, there exists a relationship which can be designed as traditional, or equivalence relation.²⁵

Comparative linguistics is distinct from the field of translation theory. It primarily has a semantic component, and all semantics-related concerns are connected to translation theory. Linguistics has made a significant contribution to translation theory and practice. The information required for translation, however, goes much beyond linguistic theory. Translators were heavily interested in terminology even before semantics attracted their attention. The capacity to select the appropriate term from the source text is considered the translation process by translators. There are specific terminology dictionaries available. The majority of scientific translators focus on terminology. Usually, when translating, the translator tries to make the target language sound the most like to the source language.

Not only a text's equivalent, translation is an intricate and challenging process that resembles rewriting the original. This is how different cultures influence one another. Definitions of culture and language, with an emphasis on their interrelationship, are necessary in order to comprehend translation processes. The following are Gary Witherspoon's observations on these connections: "If we approach culture from a language perspective, we only have one perspective on it. If we approach language from a cultural perspective, we only have a partial comprehension of it ". The transfer procedure is a challenging problem. The complex set of daily living experiences known as culture encompasses history, social structure, religion, as well as a variety of conventions and traditions. Customs.

The main concern of translation theory is to determine appropriate translation methods for the widest possible range of texts and to give insight into the translation process, into the relations between thought and language, culture and speech.²⁶

In addition, foreign words are considered as culture-bound words, they have the function of 'untranslatability', as neologisms, barbarisms and archaisms, toponyms, anthroponyms and many other culture-bound word types. Foreign words are translated through transcription, transliteration and the explicatory translational method. Especially, *explicatory method* of translation is more and more adequate and appropriate for translating foreign words when they are used in a particular English text, it does not matter what type of text it is.

Huge examples for foreign words in English texts we can see in the work of "I am Malala" by Malala Yousafzai with Christina Lamb. The work is written by the girl who stood up for the education. The work is sold for millions of copies and translated into 40 languages all over the World. The work captures plenty of non-English words, the work is translated into Uzbek language in recent years. Below the examples from this work and its translation in Uzbek language by translator Akhror Sharef.

1. English version: "After that it is all a bit hazy. I remember that inside the dyna it was hot and sticky".

²⁵[Translation-theories-strategies-and-basic-theoretical-issues.pdf \(fledu.uz\)](#)

²⁶[Balandina1.pdf \(susu.ru\)](#)

Translated version: "Hayollarim biroz to'zg'ib ketdi... Ammo avtobus issiq va tiqilinch bo'lgani kechagidek yodimda".

Method of translation: Transformation method.

2. English version: "The wali administered justice, kept the peace between warring tribes and collected ushur – a tax of ten percent of income – with which he built roads, hospitals and schools."

Translation: "Hukmdorimiz jumhuriyatimizda adolatni tiklagan, o'zaro ziddiyatdagi qabilalarni yarashtirib, daromadning 10 foyizi miqdorida olinadigan ushr solig'ini yo'llar, shifoxonalar va maktablar qurilishiga yo'naltirgan".

Method of translation: Adaption translation method.

3. English version: "To me he seemed very thin and small, like a reed that could snap in the wind, but he was the apple of her eye, her *ladla*."

Translation: "Yangi tug'ilgan ukacham mening ko'zimga ozg'in va kichik, puf desa egilib ketadigan qamish singari ko'rinardi. Onam uni *yeru lo'kka ishonmas*, uning har bir istagi so'zsiz qondirilishi esa biroz g'ashimni keltirardi."

Method that is used: Omission is used. And used concretization method.

4. English version: "In our culture we all have nicknames – aside from Pisho, which my mother had called me since I was a baby, some of my cousins called me *Lachi*, which is *Pashto for 'cardamom'*. Black-skinned people are often called white and short people tall. We have a funny sense of humour.

Translated into Uzbek: "Bizning madaniyatimizda odamlarning bir-biriga laqab qo'yishi odat tusiga kirgan, tug'ilganimdan boshlab onam meni "Pisho", ba'zi qarindoshlarim esa "*Lacho*" deb chaqirishardi. Bu pushtun tilida "*handon pista*" degan ma'noni anglatadi. Umuman, bizda qop-qora odamni "oppog'oy", bo'yi kichkina odamni esa "*so'tak*" deb chaqirish tez-tez uchraydigan holat. Bu bizning odamlarimiz yumor hissasiga boyligiga dalolat".

Method that is used: Explicatory method in-text.

5. Original version: "Whenever he saw me he would greet me with a song as he was still concerned about the sad meaning of my name and wanted to lend some happiness to it: '*Malala Maiwand wala da. Pa tool jehan ke da khushala da*,' he sang. 'Malala is of Maiwand and she's the happiest person in the whole world."

Translation: "Bobom meni ko'rishi bilan quvonchdan qo'shiq kuylashga tushib ketardi, qayg'uga botgan degan ma'noga ega ismimning mayu'sligidan tashvishlanib, ismimga biroz quvonch "qarz" berishga urinardi: "*Malala Mayvand vala da Pa tol jehan ked a hushala da*". (*Mayvandlik Malala dunyodagi eng baxtli inson*).

Method of translation: Explicatory method in-text.

6. English version: "We timed our prayers by the shadow on the mountains. When the sun hit a certain rock, we used to say our *asr* or afternoon prayers. Then in the evening,

when the white peak of Spin Ghar was even more beautiful than in the morning, we said the *makkam* or evening prayers”.

Translation: “Quyoshning joylashuviga qarab, odamlar ibodat vaqtini belgilab olishadi”.

Method: Omission of the word.

7. English version: “My father was angry. ‘Just as we say, “Nim hakim khatrai jan” – “Half a doctor is a danger to one’s life,” so, “Nim mullah khatrai iman” – “A mullah who is not fully learned is a danger to faith,” he said. ”.

Uzbek translation: “ Bu gaplarni eshitgan otamning tepa sochi tikka bo’ldi va jahl aralash quyidagi maqolni aytib yubordi: “Nim hakim hatrayi jon, Nim mulla hatrayi imon”, (chala tabib jonga hatar, chala mulla iymonga hatar)”.

Method of translation: In-text explicatory method.

8.English version: “Unfortunately, Karachi has also become a very violent city and there is always fighting between the *mohajirs* and Pashtuns. The *mohajir* areas we saw all seemed very organized and neat whereas the Pashtun areas were dirty and chaotic’.

Translated version into Uzbek: “Ammo, Karachi haqida gap ketganda shahar juda notinch deya ta’riflanadi. Asosiy janjallar *muhojirlar* va pushtunlar o’rtasida bo’lib o’tadi”.

Translation method: Adaptive translation method.

9.English version: “My father then signed an ‘*in loco parentis*’ document making Dr Fiona my guardian for the trip to the UK. My father was in tears as he gave her my passport and took her hand”.

Translation in Uzbek: “Otam doktor Fiona Buyuk Britaniyada ekanligimda menga *vasiylik qilishiga rozilik bildirib*, hujjat imzoladi. U ko’zlarida yosh bilan passportimni uzatdi va doktorga yuzlandi”.

Method: Transformation method.

10.English version: “*Gharqa shoma!* – ‘*I’m drowning*’ – and begged my father, ‘Please take me to Dubai. I can’t live here!’ Later we laughed about it. ‘Are their legs made of iron so they don’t feel cold?’ asked my mother”.

Translation: “Men bu sharmandalikka chiday olmayapman! – deya shikoyat qildi otamga. – Keling, Dubayga ko’chib o’tamiz! Men bu uyatsiz ayollar orasida yashashni xohlamayman!”

Method: Explicatory method: in-text.

REFERENCES:

1. Malala Yousafzai with Christina Lamb, “I am Malala, the girl who stood up for education and was Shot by the Taliban”. London, 2013.
2. Mohammed Farghal and Ali Almanna, “Contextualizing Translation Theories”. Cambridge Scholars Publishing. UK. 2015.