

Racial discrimination in American literature and its reflection in the Uzbek translation

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Abstract. This article deals with the translators' success and lacks while translating the stories and novels by famous American writers. It describes the lives of black people in America in history and the white people's attitude to them. The translations of the novels of American writers as John Steinbeck, Irwin Shaw and Mark Twain are taken as examples and how the racial discrimination is expressed in the Uzbek language.

Giving the exact meaning of the translation is a good job. But not every time translation can be very successful. There are may be different reasons for this. Such problems are described in this article.

Keywords: Translation, translator, racial discrimination, American literature, inequality, black people, human rights, Indians, poverty, nigger.

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INTRODUCTION

It is well known from the history of the United States that white people always ignored Native Indians and black people, dominated them and did not consider them a person. They did unskilled labour. When we look at the history of the United States literature, we see that this inequality in society, violations of human rights, is portrayed in two or three works of some writers to some extent. This theme can be seen in both XIXth and XXth centuries literature. In the XIXth century writers such as Fenimore Cooper, Harriet Beecher Stowe and Mark Twain and poets such as Walt Whitman, Henry Longfello, Phillips Wetley and Emily Dickinson wrote and advocated human rights. In the XXth century dozens of works in various genres about inequality in society and human rights abuses were written in American literature. Books by Gary Soto, Simon J. Ortiz, Amiri Baraka, Boocker T. Washington, William Faulkner, John Steinbeck, Richard Wright, Bernard Malamud, James Baldwin, Saul Bellow, Toni Morrison (born 1931), works by poets like Maya Angelou, Nikki Giovanni, and playwrights such as Eugene O'Neill, Thornton Wilder, Arthur Miller and Tennessee Williams are the real examples of the above-mentioned problem.

American researcher W. Oliver Baker in his scientific work "Dissonances of Dispossession: Narrating Colonialism and Slavery in Expansion of Capitalism" writes about how ethnic American literature of the long nineteenth century represents the relationship between the dispossession of lands and lives—the histories of settler colonialism and slavery—and the making of democracy and capitalism in the United States. It discusses the attitude of whites to blacks, their racial discrimination, and their inability to see them as human beings. [1]

Hendrik Willem Van Loon says in his research slavery in America was introduced by the Spanish, that they wanted to use local Indians in their fields and mines, but that Indians were not accustomed to such labor. They decided to bring black people from Africa because they were well known for their strengths and hard work. They started working in factories, and the need for cotton was on the rise, so Africans would be forced to work more than ever. But even the strongest peoples of Africa cannot withstand the inhuman conditions and actions of their leaders. The deaths of black slaves and the horrible behavior of white masters and supervisors are shocking to the world. [2]

Black women in America lived in discriminatory lives, and their humanity and blackness were rejected not only by white men, but also by their own race, black men. In her works, Alice Walker emphasizes the challenges of daily life for black women and leads them to discover themselves, to overcome disappointments, and to acknowledge their value.[3]

MATERIALS AND METHODS

We would like to analyse the expression of ideas of equality and inequality in the translation of "The pearl" by John Steinbeck.

The work was translated by Amirkul Karimov from Russian into Uzbek. The text of the translation is precise, free of any deficiencies, and the main idea that the author introduced is fully kept in the Uzbek version of the work. During the translation process, the translator made extensive use of the rich opportunities of the Uzbek language, and his intuition helped him greatly.

Kino's family lived in poverty – the only things which they had were a canoe and an old boat. The only joy of the family was the little Coyotito, their son. As the poor have always problems in any situation, a scorpion stung the little child. Kino and his wife, accompanied by their friendly neighbors, took Coyotito to the city, a white doctor who never stepped to huts made from reeds in a village.

A doctor in the city who "treated only the wealthy people living in the houses made from stones and bricks" and refused to look after the child. Here the translator chose the right way to translate it. Note:

"- Have I nothing better to do than cure insect bites for "little Indians?" I am a doctor, not a veterinary". [4]

In Russian (Translated by N.Voljina)

"- Только мне и дела, что лечить "каких-то индейцов" от укусов насекомых. Я врач, а не ветеринар" [5]

Translated by A. Karimov:

"- Бир камим "қандайдир хиндулар"ни зараркунандаларнинг чақувидан даволаш эди. Мен мол дўхтири эмас, врачман". [6]

Рус таржимони асарни рус тилига аслиятда Стейнбек қўллаган сўзларни ишлатиб ағдарган. Бу ҳолат келтирилган русча жумлани унинг асли билан солиштирганда яққол намоён бўлади:

The Russian translator translated the work into Russian using the words Steinbeck actually used. It can be seen when compared it with the original Russian sentence.

In this sentence, Karimov avoids using the word "ветеринар" in original and in Russian, replacing it with an Uzbek "мол дўхтири" that is commonly used among people. As a result, the rich and greedy doctor who betrayed the Hippocrates swore, his rude attitude to the poor, showing that he did not see the Indians in person, and the translation was lively and understandable.

We can give such examples in the novel "Nightwork" by Irwin Shaw.

Роман қаҳрамонларидан бўлмиш Хейл ва Дуглас ҳар шанбада қиморбозлар тўпланадиган Жоржтаун шаҳаридаги меҳмонхонага ошиқардилар. Шу туфайли Хейл машинани елдек учириб кетаётган бир пайтда рўпарада келаётган машина билан тўқнашувига бир баҳя қолади. Шунда бир одам ойнадан бошини чиқариб, шундай деб қичқиради:

The heroes of the novel, Hale and Douglas, were going hurriedly to Georgetown hotel where gamblers gathered every Saturday. Because of this, Hale was about to collide with a car in front of him as he drove away. Then a man looked out of the window and shouted:

Аслиятда:

"Goddamn niggers" [7].

Translated into Russian by G. Lev and A.Sanin:

"Проклятые черномазые!" [8]

Translated into Uzbek by Nizom Komil:

"Ярамас қора таппилар!" [9]

The above dramatic situation created a strong psychological state in an unknown person in the car. Russian translators translated "Goddamn niggers" as "Проклятые черномазые". The Uzbek translator, who translated it from the Russian language, was also able to choose the right words as "қора таппилар" depending on the situation.

There are more examples for this.

We also refer to the the author's novel "Rich man, poor man". Rudolf, one of main heroes of the novel, flew from Dallas to Washington. Upon arriving in Washington, he arrived at the Mayflower Hotel. The secretary had been waiting for him here. He was asked to come to Whitby immediately. Rudolf soon reached Whitby. There, students and Negroes organized a public demonstration in front of his home. The grassland in front of the house was devastated. The police tried so hard to stop this demonstration, but they could not.

Scanlon was a fat man who wheezed when he talked. Although he was sixty years old at the time, he had to work in police and was going to retire soon. He was suffering from rheumatism and was only appointed as Rudolph's driver, only for the sake of mercy.

In the Original

"If I had to do all over again", Scanlon said breathily, "I swear to God I'd never sign on any police force in a town where there was college students or niggers". [10]

From the first days Rudolph tried Scanlon not to say bad words. But it was useless. At that time Rudolph got angry with him. Scanlon continued again.

Russian Version (I.Basavina)

"- Если бы мне пришлось все начинать сначала, - задыхаясь, сказал Скэнлон, - клянусь, я ни за что не пошел бы служить в полицию города, где есть студентшики или чернозадые.[11]

Uzbek version (translated by Amir Fayzulla).

"- Агар ҳаммасини бир бошдан гапирадиган бўлсам, - хир-хир қилганча деди Скэнлон, - талабалар ёки қораялоқлар бор жойда шаҳар полициясига хизматга ўлай агар бормас эдим." [12]

In the Original

"I mean it, sir" Scanlon said. "They're just wild animals. With no more respect for the law than a pack of hyenas (P.731).

Russian version (I.Basavina):

"- Я серьезно, сэр, - сказал Скэнлон. – Они просто дикари, звери и закон уважают не больше, чем стая гнел." (C.416).

"- Мен ростини айтяпман, сэр, - деди Скэнлон. – Улар уччига чиққан ваҳшийлар, ҳайвон бари, қонунни бир гала тўнғизчалик ҳурмат қилишмайди." (Б.84).

In the Original

"We got students and niggers," Scanlon said stubbornly. He drove silently for a while (P.731).

Rudolph did not confirm his words. But anyway he continued.

Russian Version (I.Basavina)

- Всё равно. У нас полно студентов и чернозадых, - упрямо сказал Скэнлон и замолчал (C.416).

Uzbek Translation by Amir Fayzulla

- Барибир. Бизда талабалар билан қораялоқлар тўлиб кетган, - ўжарлик билан деди Скэнлон ва жим бўлиб қолди (Б.85).

In the Original

"Well, they started throwing things at the house. Clods of dirt, beer cans.... There was only Ruberti and Zimmermann there, the whole rest of the force was up at the college, and what could just two of them do against those howling wild Indians, maybe three hundred of them" (P.732).

Russian Version (I.Basavina)

- Понимаете, они стали бросать в дом камни, комья грязи, банки из-под пива Из полиции там были только Руберти и Циммерман. Все остальные полицейские уехали в университет, а что могли двое сделать против **ревущей толпы этих диких индейцев**? Их там собралось человек триста. (C.416).
- Биласизми, улар уйга тош дейсизми, лой дейсизми, пиво банкалари дейсизми – ота бошлашибди. ... Полициячилардан у ерда фақат Руберти билан Циммерман бор экан. Қолган барча полициячилар университетга кетишибди, бу **ёввойи ҳиндуларнинг қутурган подасига** қарши иккитагина полициячи нима қила оларди? Улардан у ерда уч юзтаси тўпланган экан (Б.85).

RESULT AND DISCUSSION

If you look at the Uzbek translations above, niggers, howling wild Indians were translated into Uzbek as қораялоқлар, ёввойи ҳиндуларнинг қутурган подаси. Using the Russian words черномазые,

чернозадые the Uzbek translator translated into Uzbek as қораялоқлар, depending on the situation, that is, the strong psychological state of the character. And also black people are compared with a pack of hyenas. This comparison also shows the white people's attitude to the black people.

The novels "The adventures of Tom Sawyer" and "The adventures of Huckleberry Finn" by American writer Mark Twain tell about two brave and honest friends, their adventures, their bravery, always thinking about living freely. Huck helped Jim escape when they wanted to sell him as a slave. The author wrote this story in such a way that we feel as if we were traveling with refugees across the Mississippi, struggling with unexpected obstacles, avoiding persecution.

As we read from the book that these brave American children helped the fugitive Negro – the most oppressed and most humiliated person in America, we find that Tom and Huck's life is not like our lives: the children were beaten at school where they studied; they made fun of them with religious fabrications. Human beings were sold as objects. Here is an example from the novel "The adventures of Tom Sawyer"

The main heroes of the novel Huck and Tom were talking to each other, during the conversation Tom asked his friend where he would sleep during the night. Huck answered like this:

"In Ben Roger's hay-loft. He lets me, and so does his pap's nigger man, Uncle Jake. I tote water for Uncle Jake whenever he wants me to, and any time I ask him he gives me a little something to eat if he can spare it. That's a mighty good nigger, Tom. He likes me, becuz I don't ever act as if I was above him. Sometimes I've set right down and eat with him. But you needn't tell that. A body's got to do things when he's awful hungry he wouldn't want to do as a steady thing." [13]

Russian Translation by N.Daruzes

"- На сеновале у Бена Роджерса. Он меня пускает, и дядя Джек, негр, что у них работает, - тоже. Я таскаю воду, когда ему надо, а он мне дает чего-нибудь поесть, когда попрошу, если найдется лишний кусок. Он очень хороший негр. И меня любит за то, что я не деру нос перед неграми. Иной раз даже обедаю с ним вместе. Только ты никому не говори. Мало ли чего не сделаешь с голоду, когда в другое время думать про это не захотел бы." [14]

Uzbek Translation by Odil Rakhimiy

"- Мен Рожерс пичанхонасида ётаман. Мен борсам, у менга ҳеч нарса демайди. Уларнинг негри Жек амаки ҳам менга индамайди. Баъзида ўша Жекка мен сув келтириб бераман. Баъзида у менга, овқати бор маҳалда, овқат ҳам беради. У жуда яхши киши-да, Том, у мени жуда яхши кўради, чунки мен унинг олдида тумшугимни юқори кўтариб, такаббурлик қилавермаيمان. Ҳатто баъзи вақтда мен у блан бир товоқдан ош еган вақтларим ҳам бўлди. Мен ундай такаббур эмасман. Фақат сен буни ҳеч кимга айтма. Очлик холанг бўлмайди, оч қолсанг шундай ишларни қиласанки, тўқ бўлсанг бундай ишлар етти ухлаб бир тушингга ҳам кирмас эди." [15]

In this passage the author criticizes the attitude of American white people to Negroes. In spite of all the people's disgusting attitude to him, a pauper and homeless Heck Finn, also felt ashamed sitting and eating with black people. Russian and Uzbek translators translated it into their languages as an original one. The translations were accurate and reliable.

We can come across such attitude to the black people in the following novel by the author "The adventures of Huckleberry Finn".

We would like to give some examples from this novel.

Joanna and Huckleberry Finn were talking about the relationship to Negroes.

In the Original

"Well, I don't want to know no such foolishness as that. How is servants treated in England? Do they treat 'em better'n we treat our niggers?"

"No! A servant ain't nobody there. They treat them worse than dogs" (P.224). [16]

Russian Translation by N.Daruzes

- Даже и знать не хочу про такие глупости! А как в Англии обращаются с прислугой? Лучше, чем мы с неграми?
- Какое! Слугу там и за человека не считают. Обращаются хуже, чем с собакой. [17]
- Uzbek translation by Odil Rakhimiy:
- Бунақанги бемаъни гапларни билишни ҳам истамайман! ... Англияда хизматкорларга қанақа муомала қилишади? Бизнинг негрларга қилган муомаладан яхшими?
- Бе-е! У ерларда хизматкор одам қаторига кирмайди. Итдан ҳам ёмон муомала қилишади. [18]

In fact, the phrase “they treat them worse than dogs” was translated into Russian “обращаются хуже, чем с собакой”. An Uzbek translator, who translated from Russian translated it as “итдан ҳам ёмон муомала қилишади”. We have some objections to the Uzbek translator. Because from the above, итдан ҳам ёмон муомала қилишади, we do not understand who is mistreated, that is, abstract. It would be better if the Uzbek translator translated this phrase as итга муомала қилгандан ҳам ёмон муомала қилишади rather than “итдан ҳам ёмон муомала қилишади”. The translation would be clearer and more understandable.

Black Jim and Huckleberry sailing to Cairo, Jim told that if he got his freedom, he would earn a living, buy his wife and work with her, later after earning some money he would buy his children. If their owners did not agree, he would ask one of the abolitionists to kidnap them and would free from slavery. And Huckleberry thought about this situation.

In the Original

“... Here was thin nigger which I had as good as helped to run away, coming right out flat-footed and saying he would steal his children-children that belonged to a man I didn’t even know, a man that hadn’t ever done me no harm” (P.124).

In Russian

“... Этот самый негр, которому я все равно помогал бежать, вдруг набрался храбрости и заявляет, что он украдет своих детей, а я даже не знаю их хозяина и никакого худа от него не видал (C.71).

Uzbek Translation by Odil Rakhimiy

“... Менинг ёрдамим билан қочган негр ҳаддан ошиб кетиб, болаларимни ўғирлатиб оламан деб турса-ю, мен уларнинг эгасини танимасам, ҳатто ундан биронта ёмонлик кўрмаган бўлсам!” (B.98).

When we compare the phrase “болаларимни ўғирлатиб оламан” in the Uzbek translation to “he would steal his children” and Russian translation “он украдет своих детей”, the Uzbek translation seems to be wrong, not “болаларимни ўғирлатиб оламан” but “болаларимни ўғирлайман”. But we can see from Jim’s words to Huckleberry that he did not want to kidnap them by his own, but rather to ask someone to kidnap his children. In this case, we can be a witness of the correct translation of the Uzbek translator.

In 1895, readers read a new novel “Pudd’nhead Wilson” by Mark Twain, which tells about strange events. This book tells the story of what happened in America, in the South of the United States.

The characters of the novel are two American children: the first one – the son of a famous and wealthy man, the other one – a child of a slave Negro. These guys were very similar to each other. When they were little, the Negro woman changed their clothes, so that they could not be distinguished from each other. A slave born from a white man and a black woman was thought as a rich man’s child, while the son of a rich family was despised in the city as a slave boy.

Through the writings of American classic writer Mark Twain, everyone is equal at birth, claiming that the rich and the poor, the white and the black, are all the same. He thus skips the myth that Negroes are inferior race, and the writer seemed to advocate for the equal rights of blacks in America.

Mark Twain was a true patriot, so he hated American politicians and millionaires. He was angry at the unfair invasion wars. He fought for peace in cooperation with a large number of honest Americans.

The bourgeois newspapers attacked Mark Twain, and the writer’s friends advised him not to write such articles, but he persisted in writing and continued his struggle.

Mark Twain always remembered the hard-working American white and black poor people. That’s why his books are factual, and therefore his laughter is venomous and revealing all the truth, cheerful and delightful.

In this work, Mark Twain narrated the period of slavery, difficult situation of the Negroes. The writer described skillfully the tragedies happened because of inequality.

In the Original

“You is, you black mudcat! Yah-yah-yah! I got some-p’n’ better to do den sociat’n’ wid niggers as black as you is. Isole Miss Cooper’s Nancy done give you de mitten?”[19]

Translated into Russian by V. Limanovskaya

“-Ах ты грязный черный кот!- отвечала Рокси сопровождая свои слова беззаботным смехом. - Очень мне надо якшаться с такими черными обезьянами, как ты! Точно не найду я себя кавалера получше! Признайся-ка, что Нэнси, служанка старой миссис Купер, дала тебе отставку?” [20]

Translated into Uzbek by Shoir Usmonkhujayev

“-Вой ифлос мушуг-ей!- дея жавоб берди. Рокси бепарволик билан кулар экан.- Сенга ўхшаган қораялоқ маймун билан оғиз-бурун ўпишиб менга зарур келибди-да! Гўё сендан яхшироқ жазман тополмайман-а! Ростини айтақол, қари миссис Купернинг оқсочи Ненси сени истеъфода чиқардим?”[21]

In this example, we can easily see that the black people are compared with cats as abovementioned examples a pack of hyenas, monkey and veterinary. Everytime they are equalized with different types of animals Such comparisons show that black people were not considered as human beings and they lived in humiliation.

When the boys were fifteen years old, one day Tom was swimming in the river, showed different manners trying to get everyone's attention, but suddenly he felt bad and called for help. Children thought he was pretending. It was only Chambers who realized that Tom was not hoaxing and rushed to help. He arrived in time to save his master's life. Let's address to the original text:

“This was the last feather. Tom had managed to endure everything else, but to have to remain publicly and permanently under such an obligation as this to a nigger, and to this nigger of all niggers – this was too much. He heaped insults upon Chambers for “pretending” to think he was in earnest in calling for help, and said that anybody but a blockheaded nigger would have known he was funning and left him alone”.

Translated into Russian by V. Limanovskaya

“Это была капля переполнившая чашу. Том кое-как терпел все остальное, но оказаться на виду у всех обязанным своим спасением **черномазому**, да еще кому: черномазому Чемберсу, - нет это было уж слишком! Том стал осыпать Чемберса отборной бранью, зачем он полез к нему на помощь, притворившись, будто поверил, что Том и в самом деле зовет его; только болван негр мог сделать это”.

Translated into Uzbek by Shoir Usmonkhujayev

“Бу сабр косасини тошириб юборган томчи бўлди. Том бошқа ҳаммасига бир амаллаб чидаб келган, бироқ кўпчилик олдида ҳаётини сақлаб қолгани учун ана шу “қораялоқдан”, одам қуриб қолгандек қора Томдан қарздор бўлиш – бу энди ортиқча эди. Том, ростдан ҳам мени ёрдамга чақиряпти деб жўрттага сувга тушгансан, фақат бефаҳм негргина шундай қилади деб, болахонадор қилиб сўка бошлади”.

The Next Example

“Tom's enemies were in strong force here, so they came out with their opinions quite freely. They laughed at him, and called him coward, liar, sneak, and other sorts of pet names, and told him they meant to call Chambers by a new name after this, and make it common in the town – “Tom Driscoll's niggerpappy” – to signify that he had had a second birth into this life, and that Chambers was the author of his new being. Tom grew frantic under these taunts...” (P.23).

Russian Translation

“Враги Тома представляли собой в этот момент сплоченную силу, поэтому они позволили себе свободно высказать ему свое мнение. Они смеялись над ним и обзывали по-всякому: и трусом, и лгуном, и ябедой, и **обещаномазого папашу** Тома Дрисколла и развонить по все раз при содействии негра. Эти насмешки окончательно взбесили Тома, ...” (С.329)

Translated into Uzbek by Shoir Usmonkhujayev

“Айни дақиқада Томнинг душманлари бир ёқадан бош чиқаргандилар, шунинг учун улар Томга кўнгилдагини бемалол айтиб олишига қўйиб беришди. Улар Томни мазаҳ қилиб, уни ҳар хил сўзлар билан ҳақорат қила бошладилар: кўрқоқ ҳам, ёлғончи ҳам, чақимчи ҳам дейишди, шу воқеа шарафига Чемберснинг номини ўзгартириб, уни Том Дрисколлнинг қораялоқ дадаси, деб атаймиз, Том бошқатдан, бу сафар негрнинг ёрдамида дунёга келди, деб бутун шаҳарга овозга қиламиз, дейишди. Бундай ҳазил-мазаҳ Томни тамомила қутуртириб юборди” (Б.29).

Tom, who was originally a black man Chambers, who thought himself Driscoll's son, treated his black nurse, to his mother Roxy like this:

"Tom had long ago taught Roxy "her place". It had been many a day now since she had ventured a caress or a fonder epithet in his quarter. Such things, from a "**nigger**", were repulsive to him, and she had been warned to keep her distance and remember who she was" (P.23).

Translated into Russian by V. Limanovskaya

"Кормилицу Рокси Том давно приучил "знать свое место". Прошли те дни, когда она осмеливалась погладить мальчика по голове или сказать ему что-нибудь ласковое. Тому было тошно принимать эти знаки внимания от "черномазой", и он приказал Рокси соблюдать дистанцию и помнить, кто она" (СС.329-330).

Translated into Uzbek by Shoir Usmonkhujayev

"Том энагаси Роксини аллақачон "ўз ўрнини билишга" ўргатиб қўйган. Боланинг бошини силашга журъат этадиган ёки уни эркалайдиган кунлар ўтиб кетди. "Қора танли" аёл кўрсатган илтифотларидан Том ҳазар қиларди, шу сабабли унга ораларидаги фарққа риоя қилишни ва ўзининг ким эканлигини унутмасликни буюрди" (Б.29.).

This time, the Uzbek translator replaced the word "черномазый" with the word "қора танли". If the word "черномазой" was not given as "қора танли" but instead of "қораялоқ" or "қора таппи", it would have been more convincing and clear how Tom hated the black woman. The following examples can also show his attitude to his black mother.

Though sometimes Roxy was too tired, she could not sleep during the night: she remembered what her son did during the day:

"He struck me, en I warn't no way to blame - struck me in de face, right before folks. En he's al'ays callin' me nigger-wench, en hussy, en all dem mean names, when I's doin' de very bes' I kin. Oh, Lord, I done so much for him - I lift' him away up to what he is - en dis is what I git for it." (P.24).

Russian Translation

"- Он меня ударил, - сердито бормотала она, - а чем я была виновата? На глазах у всех дал мне затрещину. И вечно он мне кричит: "Черномазая баба, шлюха!" Как только не обзывает, а ведь я сил для него не жалею! Господи, я так для него старалась, подняла его так высоко - и вот мне за то награда!» (С. 330).

Uzbek Translation

"- У мени урди-я, - деб тўнғилларди жаҳли чиқиб, - нима қилдим? Ҳамманинг олдида шапалоқ урди. Доим: "Қора танли, бузуқ алвасти", - дегани-деган. Оғзига келганини қайтармай сўқади. Мен эса уни деб кучимни аямай ишлайман! Ё раббим, бу ишларни ўғлим деб қилдим, уни кўқларга кўтардим - эвазига топганим шуми!" (Б.30).

Tom's mother Roxana asked Chambers that her son to enter her room. At that time when Chambers told it to Tom, he shouted at him:

"Who gave you permission to come and disturb me with the social attentions of niggers?" (P.43).

Russian Translation

"- Кто разрешил тебе являться сюда и тревожить меня? Нужны мне очень какие-то знаки внимания от **черномазых**!" (С.349).

Uzbek Translation

"- Ким сенга бу ерга кириб, мени безовта қилишга рухсат берди? Қора таппиларнинг илтифотига зор эмасман." (Б.50.).

After the burglary, Wilson remembered the old lady in a mourning dress, with a black net on her face and a basket on her hands. He said he had seen her on a ferry and probably she lived in Illinois. But when he said he would catch her wherever she lived, and when Blake asked why he suspected that woman was a thief, he said:

"Well, there ain't any other, for one thing; and for another, some of the nigger draymen that happened to be driving along saw her coming out of or going into houses, and told me so - and it just happens they was robbed houses, every time." (P.79).

Russian Translation

“- А с того, что, во-первых, другой женщины не было, а во-вторых, один **черномазый возчик**, который в это время проезжал по улице видел, как она входила и выходила из домов, и рассказал мне об этом, а именно эти-то дома и обчистили.” (С.385).

Uzbek Translation

“- Шунинг учунки, биринчидан бошқа аёл йўқ эди, иккинчидан эса, ўша пайтда кўчадан аравасини ҳайдаб ўтаётган битта қорялоқ киракаш ўша аёлни уйларга кириб-чиқаётганини кўрган экан – менга айтиб берди, айнан ўша хонадонлар туналган.” (Б.90.).

When Roxy told her son Tom to change his character and when Tom said that he would try to change it, she said so:

“I’s gwyne to foller along to Sent Louis my own self; en you’s gwyne to come to me every day o’yo’ life, en I’ll look you over; en if you fails in one single one o’dem things – jist one – I take my oath I’ll come straight down to dis town en tell de zedge you’s a nigger en a slave – en prove it!” (P.90).

Russian Translation

«- ... Сама приеду в Сент-Луис, заставляю каждый божий день приходить и рассказывать, как ты мой наказ выполняешь, а если нарушишь его вот хоть настолько, клянусь богом, сразу прикачу сюда и расскажу судье, что ты **черномазый и раб**, и документ предъявляю!» (С. 395).

Uzbek Translation

“- ... Ўзим Сент-Луисга бораман ва менинг насиҳатларимни қандай бажараётганинг ҳақида ҳар куни ахборот бериб туришга мажбур қиламан, башарти чизган чизиғимдан сал адашсанг, худо урсин, бир зумда бу ерга етиб келаман-да, ченинг қора қулвачча эканингни айтаман ва ҳужжатни кўрсатаман!” (Б.101.).

The Russian translator, who used the original, correctly translated the word a nigger en a slave as черномазый. The Uzbek translator Shoir Usmanhodjaev, who used the Russian version of the novel did not translate as қорялоқ or қора таппи and қул, but rather translated it as қора қулвачча. The suffix – вачча added to the stem of the word қул is used to strength Roxana’s feelings about her son’s attitude to her. This proves that the Uzbek translator could choose the right equivalent for the word.

When Roxana arrived in St. Louis, she was sorry to see that her son was in trouble. Tom was in a desperate situation. He was soon to be punished and, as a result, endless humiliation and loneliness. She sympathised seeing her son’s situation.

“It made him wince, secretly – for she was a “nigger”. That he was one himself was far from reconciling him to that despised race.” (P.100).

Russian Translation

“И Том в душе содрогнулся – ведь она **“черномазая!”** То, что сам он такой же, отнюдь не мирило его с этой презренной расой.” (С.405).

Uzbek Translation

“Бироқ Том ич-ичидан зил кетди - ахир Рокси **“қораялоқ”** эди-да! Ўзи ҳам шу тоифадан бўлса-да, бу нафратли ирқ билан зинҳор муроса қила олмасди.” (Б.111).

CONCLUSION

While we cite the writings of American writers John Steinbeck, Irwin Shaw and Mark Twain, these writers showed that the rich and the poor, the white and the black, are the same people, and they are equal.

The only word niggers used in the novels by Irwin Shaw and Mark Twain the Russian translators G. Lev and A.Sanin, I. Basavina, N.Daruzes, V.Limanovskaya translated as черномазый, чернозадый негр, обещаномазый. Uzbek translators Nizam Komil, Amir Fayzulla, Odil Rakhimiy and Shoir Usmankhujayev who translated the work from Russian translated as қора таппилар, қораялоқлар, қора қора танли. They could choose the suitable word depending on the situation and heroes’ feelings.

“Frederick Douglas, a well-known African American writer and advocate for abolition of slavery, said that “Once you learn to read, you will be forever free.” These are the words of the great abolitionist Frederick Douglass, who learned as a young slave that education and freedom go hand in hand.”[22] Literature and reading has the power to build mutual understanding, discover distant lands, express new ideas and facilitate dialogue.

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