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The story revealed by the film (and the script) is based on the life and concerns of the English aristocratic Crawley family and their servants living in the Edwardian mansion called Downton Abbey. Robert Crawley, the Earl of Grantham, "custodian" of Downton, soon learns that he lost his heirs in the tragedy of the Titanic (we are in 1912). A distant cousin, Matthew Crawley, a Manchester lawyer, is the next to inherit his property. Matthew moves to Downton together with his mother, Isobel Crawley, who has quite modernist and feminist views. This is enough reason to clash with the Dowager Countess, Robert's mother, Lady Violet, a conservative and domineering elderly woman. Another concern of the Crawleys, Robert and his American wife, Cora, is to marry their three daughters, Mary, Edith and Sybil. Robert

## USE OF IRONY IN THE MOVIE SERIES "DOWNTON ABBEY" AND ITS TRANSLATION INTO UZBEK

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## ABSTRACT

*This article is dedicated to the Use of Irony in the Movie Series "Downton Abbey" and its Translation into Uzbek. Study could help Uzbek learners of English and Uzbek have useful and significant knowledge of language is rooted in culture and culture is reflected and passed on by language from one generation to the next. From this, one can see that learning a new language involves the learning of a new culture.*

considers his outmost duty to preserve Downton the way it is but the social and historical changes (the WWI, the ever stronger emergence of women's emancipation, etc.) bring several obstacles to carry out this noble plan.

The "under the stairs" group of characters – the staff – living in the servants' quarters also have their more tradition-bound vs more liberal representatives, with Charles Carson, the butler, as the head of the servants' social ladder, who watches that good manners and respectability are preserved on both levels of the house and who also supervises the work of different male servants (the valets, first and second footmen and the chauffeur), Mrs Hughes, the housekeeper and head of the maids of different rank and status, Mrs Patmore, the



cook of the house together with her aid, Daisy, the lowest in rank in the house.

Analyzing the inter lingual translation of *Downton Abbey* may be of interest for several reasons. Firstly, because of the high frequency of references to culture-specific elements in the ST, which makes this series so English. Secondly, as it is irony and humor (typical English humor) that is a stereotypical, recurrent and pervasive feature of British culture and proves to be great challenge even for the competent translator. This paper proposes to discuss both of these characteristics, by comparing several examples of irony and socio-cultural specificities in the original script and the Uzbek language. I am dealing with them together as ironic utterances frequently make allusions to social and cultural references which must be rendered in the target language in a proper way so that the foreign language viewer can make similar inferences and can understand irony more or less similarly as the English-speaking audience who are socialized within this socio-cultural background. This is underlined by Chiaro as well, when she claims that “when sociocultural constraints are combined with linguistic restraints, translating becomes an arduous task”

In this paper a dynamic pragmatic approach to irony is followed. This methodological approach functions on the basis of the descriptive paradigm, i.e. it takes “the existing and empirically observable texts as the starting point for the analysis, without having previously adopted fixed criteria and minimum conditions according to which a given text is considered a translation of another text” On the other hand, as a comparison is carried out between ST and TT, the comparative procedure involves

looking at similarities and differences between two different entities, two texts in two languages.

As translating irony is a special kind of task, which to a certain degree is untranslatable (partially due to its linguistic and socio-cultural rootedness), in the process of interpretation, when comparing the ST and TT irony, the ‘invariant core’ has to be found, while the ‘formal’ equivalence will be sacrificed for the ‘dynamic’ equivalence.

This is the case of the first example from *Downton Abbey*, in which Mrs Hughes, the housekeeper criticizes Daisy, the kitchen maid, for being too slow in her regular work of lighting the fire.

### **Source Text**

*Mrs Hughes: Oh, heavens, girl! You are building a fire, not inventing it.*

### **Translated Text**

*Hyus honim: E hudoyim, hey qiz! Sen ahir faqatgina olov yoqayapsan uni ihtiro qilayotgan yo'q.*

### **Analysis**

In both the ST and the TT the main aim of the speaker is to scold her interlocutor for her slow work. In the ST she employs an indicative phrase in the present continuous referring to the tedious work of fire building. She implies that inventing the fire in man’s history took much longer than building one in the fireplace. Uzbek text retained the irony with slight word replacements.

### **Source Text**

*Daisy: Do these biscuits go up?*

*Mrs Patmore: No, I put them out for fairies.*



Daisy: Oh.

Mrs Patmore: *Of course they are going up. What is wrong with you? You are always dozy, but tonight you'd make Sleeping Beauty look alert.*

### Translated Text

Dayzi: *Shirinliklar tepaga olib chiqiladimi?*

Patmor honim: *Yo'q men uni arvohtar uchun qo'ydim.*

Dayzi: *Ha?*

Patmor honim: *Albatta tepaga olib chiqiladi. Senga nima bo'lgan o'zi?*

Har doim uyqusiraysan. *Lekin ayniqsa bugun ayiq ham ip esholmaydi seni yoningda.*

### Analysis

This example contains a reference to fairies.

The word fairy was not translated literally which is "pari" in Uzbek but was replaced with the word 'arvoh' which translates as a ghost. Because of the common phrase used in Uzbek for invisible, absent beings.

The second example points out to fairy tale "Sleeping Beauty"

Which is not known in Uzbek culture (Although, today's Uzbek children may

know of the Sleeping Beauty because of the translated cartoon) and could have created difficulty in Uzbek viewers were it translated literally. Hence the translation ayiq (bear literally) was used instead of Sleeping Beauty. Both ST and TT uses hyperbole (which is so typical for ironical language use): "Ayiq ham ip esholmaydi" in Uzbek and "You make Sleeping Beauty look alert" imply that person under scrutiny surpasses the Sleeping Beauty or "Bear" by being more dozy than a fairy tale character or animal. In Uzbek language metaphor bear is used for a person who likes or sleeps a lot.

Another instance of a socio-cultural item present in the ST is the ironic mention of Guy Fawkes, who is notorious historical figure from the early 17th century, famous for the Gunpowder Plot

If the allusion was translated literally as Guy Fawkes, Uzbek audience could not have understood it. Hence the word *fitnachi* which means *schemer, conspirator* was used instead. According to Mateo's classification ST irony became TT irony with "equivalent effect" translation.

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