SEMANTICS OF KINSHIP TERMS AS A FORM OF ADDRESS IN UZBEK TRANSLATIONS OF PREMCHAND

Abstract: This article devoted to the study of the transfer of lexical, semantic and stylistic features of the addresses in literary translations from the Hindi into the Uzbek. The article gives an overview of scientific works devoted to the topic of the address words on the materials of Uzbek, Russian, English, German, Turkish, Tatar, Kazakh and Hindi. Given examples regarding problems of transferring address in the system of Indic-Aryan languages. While analyzing translations, the types of transfer of address are determined, such as lexical, stylistic, semantic and contextual equivalents.

Key words: units of address, literary translation, lexical equivalents, semantic equivalents, contextual equivalents, stylistic equivalents.

Language: English

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Classifiers: Literature. Folklore. Translation Studies.

Introduction

Each nation has different forms of address, based on its cultural characteristics. The diversity of linguistic situations also influences to the factors such as religion, gender, social status, rank, position etc. In situation of Indian subcontinent diversity of given factors clearly signified. According to that lingual situation of India naturally mixed up. And this situation affects and disturbs historically developed languages.

There is no contrastive study of the address in the field of translation studies from Hindi to Uzbek yet.

In India, people believe to several religions. Accordingly, the address can also be confused in the semantics of words. For the word “father” there are synonyms in Hindi: pītā, bāp, bābā, abbā, abbājān, vālid, bāhājī, bāpū, papā. We study semantics of addressings with example from Premchand’s Hindi novels and its Uzbek translation.

To choose right and suitable expression the translator should recognize the origin, stylistics and semantics of the terms to use it in right way.

It is difficult to recognize exact meaning of the word.

Review

The INAR International conference held on June 8 - 9, 2017 at Helsinki University is proving that issues of address are one of the important topic in modern linguistics and translation studies. It has been presented about 30 papers on various issues of addressings Eastern and Western languages.

There are a number of studies [1], [2], [3], [4], [5], [6], [7] on addressings in the Uzbek linguistics. Researcher of the Tashkent State Institute of Oriental Studies X. Imamova is studying various aspects of Turkish language appeal forms within her own “Turkish Language Respect category” research.

Under field of translation studies of Russian sources we may mention names of S.I. Vlaxov and S.P. Florin [8], V.M. Tarasov [9], L.S. Bizikoeva [10], G.A. Nabiullina [11], L.Kamarova [12] etc. In the researches of above mentioned scholars, mainly has been conducted translation of addressing of Russian and English.

Several important researches on contrastive study of Hindi addressings is contained in an article by Safarmo Tobiliy, a Tajik Indologist scholar, entitled "The Language in Specific Socio-Accessible"
Translation methods and analyses:

It is given contrastive analyses of literary translation from Hindi into Uzbek language in terms of lexical, semantic and stylistic features of the addressing.

As it is known India is a multinational, multilingual and multicultural country. This situation certainly affects to the language and literature. Consequently, various linguistic situations in the linguistic community are also reflected on literary works. In the Hindi novels we can find active use of different dialects of Indian community. One Hindi knowing foreign translator may know only Hindi, the facing different dialects during translation may effect on the quality of the translated work. Certainly, languages of India, in their structure, spelling and semantics are totally different. If some of the languages belong to the Indo-European language family, other part belongs to the Dravidian family. Therefore, the translation of the lexical layer in literary works is not always successful. It is necassery to translator not only know Hindi well but be well-informed about Indian languages and dialects too, apart from cultural specifications.

The addressing terms can be divided into different semantic groups and stylistic layers as per their performance in the speech.

During dialogs with Indian scholars we get to know of their own experience. The one describes that while addressing to unknown women, in the Urdu, Old Hyderabad, they call khala or mausi. In fact, these two words mean aun. The Urdu speaking people use word khala, and Marathi speakers mausi. Later in his studies in Hyderabad, to address unknown women used amma. As it is known in Hindi the word amma means mother, and it occurs mainly in the speech of the Urdu-speaking population of India. However, the population occupied in South Indian region, Tamil and Telugu speakers also use the word amma to refer to unknown women. Nowadays currently the scholar works at the Central University of Gujarat. Here in Gujarati to address unknown women he started using word ben which means sister. According to analyses one can say that in India’s different regions there are many words like behn, didi, amma, khala, mausi, bahu to address unknown women. This is related to two factors one is speaker who address, and second to the women’s age, status religion etc.

D.N. Basu emphasizes the use of the word dada which means grandfather from fathers side in Hindi, Punjabi, Gujarati. The same word Assamese, Bengali and Marathi means elder brother. And in Sindhi the word used to address to father[13, p.226].

The difficulty which can face foreign translator while translating such terms is that, some address terms has a different kind of synonyms which should be applied according to the age, status, religion, region of stay, occupation etc. and others are the same but used in different meanings as per given examples above.

Bulgarian scholars S.I. Vlaxov and S.P. Florines in the monograph “Untranslatability in translation” suggested general methods to translate address terms.

- address terms of general respect;
- address terms influenced to place of residence and social origin;
- address terms related to kinship or other relationship;
- address terms of usual (ordinary) communications;
- address terms of emotional expressiveness;
- calls and address to creature[8, p. 228].

Based on above we give examples from Premchand’s novels “Gaban” and “Vardan” and their Uzbek translations. To research we have chosen the kinship terms mother, father, and their synonyms, which is applied to address in different context with different meaning and applications.

In Hindi, there are words amma, ammājjī, ammījān, mā, mājī, mātājī which means mother. For example: मा से बोली – अम्मां, मां मह देंगी। [19, p.13] [Mā se bolī – ammā main yeh hār lūgī]. Translation: Oyi, menga hu anavi munkochi olib bering, – dedi u onasiga munkochi ko’rsatib. [20, p.3].

अम्मांजी, मुझे भी अपना-सा हार बनवा दो। [19, p.14] [Ammājjī mujhe bhi apnā-sā hār bānva do]. Translation: Oyi menga ham xuddi shunaqa marjon oldirdib bering. [20, p.5].


The synonym amma, ammājjī, mātājī, which denotes the word mother in Hindi, is translated with a single word oyi in the Uzbek translation. In fact, if the word ammājjī was translated as oyijān, the expression
would have been preserved literally. The words *ammājī, ammijān, mā, māj*, *mātājī* are used to address to old women too as a *aunt* in English, which is equal to Uzbek words *otaxon, xola, opoqi, oyi*.

One of the most commonly used references in Hindi to reference old men is *bābā*. This lexema implies different meanings in context. The word *bābā* in the reference application performs the following functions:

1. Kinship term as a form of address to reference *father* and *grandfather*. For example: *कैसी बाबा कया पहले चिड़िया भी हमारी भान्ति बोला करती थी। [21, p.12] [Kyō bābā! kyā pehele chihiyā bhi hamāri bhānti bōlā kartī thi], – *Dadajon*, nima, rostdan ham qushlar ilgari odama o‘xshab gapirarmid”[22, p.42].

2. In address form to reference elders and it is an alternative to the word *otaxon* in Uzbek language. For example: *बाबा, आप में उत्तर पड़ूँगा! [19, p.116] [– Bābā, āge main utar parāgā] ḍ – *Bobo!* Kelgusı stantsiyada men tushib qolaman”. [20, p.136].

3. It is used in the sense of emotion towards a kid, and in Uzbek used the same reference the word *otām (my father)* and serves to express warm feelings to kid or to younger person from addresser. However, it should be noted that in compare to Uzbek language, the word *bābā* in Hindi applied between men and women to express their close relations or friendship which is not occur in Uzbek. For example: (कानौ दपथ रखना) ना बाबा! यह बोझ मेरे मान का नहीं। [19, p.16] [kānār par ḍāth rakhnā] nā bābā! Yeh boj̊h mere mān kā nāhā] Translation: Yo‘q, yo‘q! Tayba qildim, – dedi u ikki qo‘li bilan qo‘loqlarini ushlab. – Bunga mening kuchim yetmaydi [20, p.7].

The word *bābā* which is in original text above does not exists in its Uzbek translation. Because the meaning of *touching ears* is apologize and it is cultural specification of Indians. In such situations in Hindi applied address *bābā*. But such gesture is not familiar in Uzbek culture and no word to transfer such address term. That is why the interpreter dropped *bābā* and replaced it with the explanation *He touched ears and said I’m sorry*. Without using address form the translator describe the situation in it’s color in right way. Translator compensates word with depiction.

In some sentences of Hindi text, the meaning of term *bābā* was available in Uzbek with same signification, but the interpreter preferred to dismiss it. For example हाँ bābā, bāt yāhī hai, tūm kaise jān gayē [19, p.117] [– Hā bābā, bāt yāhī hai, tūm kaise jān gayē] “– Ha, ha, xuddi shunday. Siz buni qayoqdan bilingiz?”[20, p.138] (– Yes daddy, it is exactly that way, how you come to know?) or मā ने बिसाती दौँ पुछाता bābā, yeh hār kité kā hāi] (How much this jewelry father? – her mother asked from haberdasher) Mana bu narsa necha pul turadi? – so’radi qizning onasi attordan. [20, p.3]. It this two samples the address bābā was possible to translate in Uzbek, in first as a *dada*, and in second as *otaxon*.

**Conclusion**

The lexical-semantic features of the address terms in the lexicology of Hindi constitute a complex system. There are different semantics in the forms of address and kinship terms, and their meaning has changed totally in Uzbek translations.

Various fields of kinship terms are investigated.

For *mother* in Hindi several word are available as *ammājī, ammijān, mā, māj*, *mātājī* and their semantic equivalence *otaxon, xola, opoqi, oyi* found and proved with the examples from Literary translation to Uzbek.

Several address terms used for kinship *father*. Only semantics of kinship bābā (*father*) has different meanings in different contexts.

1. A reference to a father or a grandfather as a kinship. Bābā as *dadajon* (*father*) in Uzbek.
2. In respect to the elders, saint, old people. bābā as *bobo*
3. To address to the child, friend or close one. In English it can be translated as *dear, sweetie or hey man*, but in such case no word used in Uzbek translations and for that reason translator prefer dismiss the word.

In some context the address bābā replaced with *dādā, bheyā, yār* and it can be as contextual synonyms. So that, *dādā, bheyā, yār* can be synonymous with the word *bābā*.

The semantics of the primary meaning of the word in the dictionary are radically different, and each addressings transmits such factors as time and space, culture, attitude, emotional expressiveness.

The translation of the address terms is not always effective. Because each word summarizes a number of reference semantics in itself. Accordingly, it is best to use contextual, semantic, formal, stylistic equivalence. Cultural specific address terms are mainly transliterated.

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