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 Indo-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: pitā, hāp, bābā, abbā, abba jān, 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 addressings Eastern and Western languages.

Several important researches on contrastive study of Hindi addressings are contained in an article by Safram Tolibiy, a Tajik Indologist scholar, entitled "The Language in Specific Socio-Accessible
Conditions (in Hindi)"[13]. Scholar’s reference to the terms of kinship involves the analysis of stylistic neutrals and activists, mostly in Hindi. In the article of Indian scholar Kiran Sinh Verna “Comparative Study of Addressing forms of Russian and Hindi”[14] studied address forms according to classifications as known-unknown, relative-alien, gentle-rude, formal-informal. In the join paper of Neelakshi Suryanarayan and Tatiana Larina titled “English and Hindi Address Forms in a Bilingual Context”[15] given stylistic review of addressing in the speech of the English speaking Indians. A number of research works by R. Mehrotra[16], [17], [18] are devoted to study of kinship terms and their use in semantic and formal features. All above reviewed studies are primarily devoted to studying kinship terms and their semantics in terms of addressing.

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 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, ammājī, ammi, mā, mājī, māṭājī which means mother. For example: मां से बोली – अम्मां मे यह हर देंगी।[19, p.13] [Mā se bolī – ammā main yeh hār dēngī.]

Translation: Oyi, menga hu anavi munchoqi olib bereng, – dedi u onasiga munchoqi ko’rsatib. [20, p.3].

अम्मांजी, मुझे भी अपना-सा हार बनवा दो।[19, p.14] [Ammājī mujhe bhi apnā-sā hār banvā do].

Translation: Oyi menga ham xuddi shunaqa marjon oldirib bereng. [20, p.5].

उसने सोचा – तो क्या माताजी अपना हार मुझे देगी? अवस्था देगी।[19, p.15] [Usne sochā – to kya māṭājī apnā hār mujhe de dēgī? Avashyā de dēgī.]

Translation: Bu ham shunday bo’isa-chī? “Oyimmiki bor-ku, – o’yladi u. –Kelmasa, oyim beradilar. Bermay nima qijlaridilar?” [20, p.6].

The synonym amma, ammājī, māṭājī, which denotes the word mother in Hindi, is translated with a single word oyi in the Uzbek translation. In fact, if the word ammājī was translated as oyi jān, the expression

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|-------------|-----------|--------------|
| 3.117       | 0.912     | 6.630        |
| ISI (Dubai, UAE) | PHHH (Russia) | PIF (India) |
| 0.829       | 0.156     | 1.940        |
| GIF (Australia) | ESJI (KZ) | IBI (India) |
| 0.564       | 8.716     | 4.260        |
| JIF         | SJIF (Morocco) | OAJI (USA) |
| 1.500       | 5.667     | 0.350        |
would have been preserved literally. The words 
ammājī, ammījān, mà, mà”, màtājī are used to
address to old women too as a aunty in English, which
is equal to Uzbek words onaxon, 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: क्यों बाबा क्या
pahle chhidiyon bhi hamari bhānti bōla karī thi]. –
Dadajon, nima, rostdan ham qushlar ilgari odamga o’xshab gapirarmid?’’[22, p.42].

2. In contextual form to reference elders and it is an
alternative to the word otaxon in Uzbek language. For
element: bābā, āgāe main utar pārāgā] –
Bābā, āgāe main utar pārāgā]. – Bobo! Kelgusi
stansiyada 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
otam (my father) and serves to express warm feelings
to kid or to younger person from addresser. However,

it should be noted that in contrast 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: (कानी पर
हाथ रखकर) ना बाबा! यह बोझ मेरे मान का नहीं।
[19, p.16] [kānī par hāth rakhkar] nā bābā! Yeh bojh
mere mān kā nahi]. Translation: Yo’q, yo’q! Tavba
qildim, – dedi u ikki qo’li bilan quloqlarini 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 बाबा, बात यही है, तुम कैसे जान
गये [19, p.117] – Hā bābā, bāt yahit hai, tum kaise jān
gaye? “– Ha, ha, xuddi shunday. Siz buni qayqoqdan
bilingiz?”[20, p.138] (– Yes daddy, it is exactly that
way, how you come to know?) or मां ने बिसाती से
पूछा-बाबा, यह हार कितना का है [19, p.13] [Mā ne
bisātī se pūchhā - bābā, yeh hār kitān kā hāi] (How
much this jewelery 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
translated totally in Uzbek translations.

Various fields of kinship terms are investigated.

For mother in Hindi several word are available as
ammājī, ammījān, mà, mà”, màtājī and their
semantic equivalence onaxon, 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 bobby

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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