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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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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, bāp, bābā, abbā, abbājān, vālid, bābūjī, 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. Vlastov 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 Tolibiy, a Tajik Indologist scholar, entitled “The Language in Specific Socio-Accessible

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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 Verma "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 necessary 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 Udgir, Old Hyderabad, they call *khala* or *mausi*. In fact, these two words mean *aunt*. 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. Vlastov 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*, *ammāji*, *ammijān*, *mā*, *māji*, *mātāji* which means *mother*. For example: मां से बोली – अम्मा, मैं यह हार लूंगी। [19, p.13] [Mā se bolī – ammā main yeh hār lūngī]. Translation: *Oyi*, menga hu anavi munchoqni olib bering, – dedi u onasiga munchoqni ko'rsatib. [20, p.3].

अम्माजी, मुझे भी अपना-सा हार बनवा दो। [19, p.14] [Ammāji mujhe bhī apnā-sā hār banvā do]. Translation: *Oyi* menga ham xuddi shunaqa marjon oldirib bering. [20, p.5]

उसने सोचा –तो क्या माताजी अपना हार मुझे दे देंगी? अवश्य दे देंगी। [19, p.15] [Usne sochā – to kyā mātāji apnā hār mujhe de dēgi? Avashya de dēgi]. Translation: Bu ham shunday bo'lsa-chi? "Oyimniki bor-ku, – o'yladi u. –Kelmasa, oyim beradilar. Bermay nima qilardilar?" [20, p.6].

The synonym *amma*, *ammāji*, *mātāji*, which denotes the word *mother* in Hindi, is translated with a single word *oyi* in the Uzbek translation. In fact, if the word *ammāji* was translated as *oyijān*, the expression

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would have been preserved literally. The words *ammājī*, *ammijān*, *mā*, *māj*, *mātājī* 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 कया पहले चिड़ियाँ भी हमारी भान्ति बोला करती थी। [21, p.12] [Kyō **bābā!** kyā pehle chiriyañ bhī hamārī bhānti bolā kartī thī], – **Dadajon**, nima, rostdan ham qushlar ilgari odamga o‘xshab gapirarmidi? [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, आगे मैं उतर पड़ूंगा। [19, p.116] [– **Bābā**, āge main utar parūngā] – **Bobo!** Kelgusi 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 *otam* (*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: (कानों पर हाथ रखकर) ना बाबा! यह बोझ मेरे मान का नहीं। [19, p.16] [(kānō par hāth rakhkar) nā bābā! Yeh bojh mere mān kā nahī] 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 हँ बाबा, बात यहीं है, तुम कैसे जान गये [19, p.117] [– Hāñ **bābā**, bāt yahī hai, tum kaise jān

gaye?] “– Ha, ha, xuddi shunday. Siz buni qayoqdan bildingiz?” [20, p.138] (– Yes dady, it is exactly that way, how you come to know?) or माँ ने बिसाती से पूछा-बाबा, यह हार कितने का है [19, p.13] [Māñ ne bisātī se pūchhā - bābā, yeh hār kitne kā hai] (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 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 *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 *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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