ISSN:2828-6235
Impact factor:13.77

International Journal of Literature and Language Studies(IJLLS)

TRANSLATING UZBEK KINSHIP ADDRESS FORMS IN YOQUBOV'S *ULUG'BEK XAZINASI*: PRAGMATIC DIMENSIONS OF AKA, OPA, AND KELIN

Abdullajon Ruziev
PhD researcher, Department of English Language and Literature
Andijan State Institute of Foreign Languages
Doi: https://doi.org/10.5281/zenodo.23066985

Abstract. This article examines the translation of Uzbek kinship address forms — specifically *aka* (elder brother; respectful form of address for any older male), *opa* (elder sister; respectful address for older women), and *kelin* (daughter-in-law; young married woman) — in the English translation of Odil Yoqubov's historical novel *Ulug'bek Xazinasi*. These address forms carry pragmatic information about social hierarchy, gender relations, and age-based respect that is grammatically obligatory in Uzbek but has no direct equivalent in English. Drawing on Baker's theory of pragmatic equivalence and Nida's dynamic equivalence, the article demonstrates that their translation requires contextual strategies that preserve social meaning without imposing alien cultural norms on the target text.

Keywords: *Ulug'bek Xazinasi*, kinship terms, address forms, aka, opa, kelin, pragmatic equivalence, social hierarchy, Uzbek-English translation, linguocultural analysis.

Introduction

Among the linguistic features most resistant to translation from Uzbek into English are the kinship-based address forms that structure social interaction throughout the language. In Uzbek, terms such as *aka* (elder brother, extended to any older male deserving respect), *opa* (elder sister, extended to any older woman), and *kelin* (daughter-in-law, used to address a young married woman both within the family and, in certain contexts, by neighbours) are not optional politeness markers. They are grammatically and socially obligatory in the contexts where they apply, and their absence or replacement with proper names would signal either intimacy, rudeness, or cultural illiteracy depending on the situation.

In Yoqubov's *Ulug'bek Xazinasi*, these address forms pervade the social texture of dialogue, establishing hierarchies, signalling respect, and indexing the complex social world of fifteenth-century Timurid Samarkand. Their translation into English presents a compound problem: English lacks the grammatical category of obligatory age-respect address, and available substitutes ("brother," "sister," "madam") carry different cultural associations that risk distorting the social relationships encoded in the original.

Theoretical Framework

Baker's discussion of equivalence above word level includes the pragmatic dimension of translation: the reproduction of the illocutionary force, social register, and interpersonal positioning of the original utterance (Baker M. "In Other Words". –London: Routledge, 1992. – B.53). For address forms, this pragmatic dimension is primary: the semantic content of *aka* (elder brother) is secondary to its social function as a marker of respect, age hierarchy, and communal solidarity. A translation that renders the semantic content while losing the pragmatic function fails to achieve equivalence in any meaningful sense.

Nida's dynamic equivalence provides a related framework. The goal of dynamic equivalence is to produce in the target reader a response as close as possible to that produced in the

source reader, including the social and emotional positioning implied by the original utterance (Nida E. "Toward a Science of Translating". –Leiden: Brill, 1964. – B.159). For address forms, this means identifying the social effect of the original term and finding target-language resources that reproduce that effect, even if the surface form differs entirely.

Aka: Respecting the Elder Without a Word for It

The term *aka* appears throughout *Ulug'bek Xazinasi* in two related functions: as a kinship address for elder brothers and as a general respectful address for any older male. In dialogue, characters frequently address scholars, officials, and respected elders as *aka*, regardless of actual family relationship, creating a social texture in which community and respect are linguistically enacted.

The English translation handles *aka* through a variety of strategies. In direct address, the translation sometimes omits the term entirely and relies on the surrounding context to convey respect. In other passages, it substitutes "brother" in contexts where the kinship dimension is primary, or employs titles such as "master" or "respected sir" in contexts where the social hierarchy is the main communicative function. This contextual variation reflects Baker's principle that no single lexical equivalent can serve a culturally embedded term across all its functional contexts (Baker M. "In Other Words". –London: Routledge, 1992. – B.74).

Opa and Kelin: Gender, Age, and Social Role

The terms *opa* and *kelin* index gender and generational position within the family and community. *Opa* extends the kinship metaphor of elder sisterhood to any respected older woman, functioning as a marker of familial solidarity and social warmth. *Kelin* specifically identifies a woman in the socially transitional position of having entered a new family through marriage, carrying implications of duty, modesty, and integration into the husband's household.

The English translation frequently renders *opa* as "sister" or omits it in favour of the character's proper name, choices that domesticate the social texture of the dialogue but risk losing the communal warmth and age-respect the term encodes. For *kelin*, the translation typically uses "daughter-in-law" or "young wife," capturing the kinship role but missing the social positioning that the term conveys as a form of address. As Newmark notes, kinship terms that carry social obligation rather than merely biological relationship present particular difficulties for translation because the target culture may organize those obligations differently (Newmark P. "A Textbook of Translation". –London: Prentice Hall, 1988).

Discussion and Conclusion

The translation of *aka*, *opa*, and *kelin* in *Ulug'bek Xazinasi* illustrates a fundamental challenge in literary translation from Uzbek: the English language lacks the grammatical and social infrastructure to reproduce obligatory age-respect address. The translation's contextual variation — sometimes retaining the Uzbek term, sometimes substituting an English approximation, sometimes omitting the address form entirely — reflects a pragmatic approach guided by communicative function rather than formal consistency.

Baker's and Nida's frameworks converge on the same conclusion: that the success of these strategies must be measured by the reproduction of social meaning and reader response rather than by proximity to the source form. The translation of kinship address forms in Uzbek historical fiction is ultimately a pragmatic problem, and it requires pragmatic solutions calibrated to each specific context of use.

References

1. Baker M. "In Other Words: A Coursebook on Translation". –London: Routledge, 1992.
2. G'ofurov I. "Tarjima va Ijod". –Toshkent, 1989.
3. Newmark P. "A Textbook of Translation". –London: Prentice Hall, 1988.
4. Nida E. "Toward a Science of Translating". –Leiden: Brill, 1964.
5. Salomov G'. "Tarjima Nazariyasiga Kirish". –Toshkent, 1978.
6. Venuti L. "The Translator's Invisibility: A History of Translation". 2nd ed. –London: Routledge, 2008.
7. Yoqubov O. Ulug'bek Xazinasi. –Toshkent: G'afur G'ulom nomidagi nashriyot, 1973.