

**ТЕОРЕТИЧЕСКАЯ, ПРИКЛАДНАЯ И СРАВНИТЕЛЬНО-СОПОСТАВИТЕЛЬНАЯ
ЛИНГВИСТИКА/THEORETICAL, APPLIED AND COMPARATIVE LINGUISTICS**

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**COMPARATIVE ANALYSIS OF SEMANTIC PECULIARITIES OF SOME WORDS DENOTING HAPPINESS IN
TAJIK AND ENGLISH**

Research article

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Abstract

The given article dwells on the comparative analysis of semantical peculiarities of lexical units denoting the notion of happiness in Tajik and English. The research aims to identify the core semantic components, nuances, and cultural connotations associated with key Tajik terms for happiness and compare them with their English equivalents used in the translation. The findings underscore the challenges inherent in translating culturally embedded concepts and highlight the importance of considering cultural semantics for achieving greater equivalence in cross-cultural communication and literary translation. The study contributes to the understanding of how abstract emotional and existential concepts are structured in different languages and the complexities of their transfer in literary translation.

Keywords: comparative semantics, lexical-semantic field, happiness, literary translation, cultural semantics, corpus analysis.

**СРАВНИТЕЛЬНЫЙ АНАЛИЗ СЕМАНТИЧЕСКИХ ОСОБЕННОСТЕЙ НЕКОТОРЫХ СЛОВ,
ОБОЗНАЧАЮЩИХ СЧАСТЬЕ, В ТАДЖИКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ**

Научная статья

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Аннотация

В данной статье рассматривается сравнительный анализ семантических особенностей лексических единиц, обозначающих понятие счастья, в таджикском и английском языках. Целью исследования является выявление основных семантических компонентов, нюансов и культурных коннотаций, связанных с ключевыми таджикскими терминами, обозначающими счастье, и сравнение их с их английскими эквивалентами, используемыми при переводе. Результаты подчеркивают трудности, присущие переводу культурно обусловленных концепций, и подчеркивают важность учета культурной семантики для достижения большей эквивалентности в межкультурной коммуникации и литературном переводе. Исследование способствует пониманию того, как структурированы абстрактные эмоциональные и экзистенциальные концепты в разных языках, и сложностей их передачи в литературном переводе.

Ключевые слова: сравнительная семантика, лексико-семантическое поле, счастье, литературный перевод, культурная семантика, корпусный анализ.

Introduction

The notion of happiness is a cornerstone of human experience, universally recognized as a desirable state yet subject to significant cultural and linguistic variation in its definition, pursuit, and expression. Abstract concepts, particularly those related to emotions, feelings, and existential well-being, are not universally mapped onto identical semantic categories across languages. Instead, their linguistic encoding is deeply intertwined with the cultural values, beliefs, and historical experiences of a speech community [2, P. 466], [3, P. 188]. This phenomenon, often discussed under the umbrella of linguistic relativity or cultural semantics, suggests that the language we speak can influence how we perceive and categorize aspects of the world, including our internal states and external circumstances [4, P. 236].

This study focuses on the semantic peculiarities of words denoting *happiness* in Tajik and English through a comparative analysis. The Tajik language, a member of the Indo-Iranian language family with a long literary and cultural tradition, encodes the concept of happiness in ways that may differ from the English language, which belongs to the Germanic branch and is associated with distinct cultural norms and philosophical orientations. Exploring these differences provides valuable insights into the respective worldviews and the complex relationship between language, culture, and cognition [5, P. 82].

The study's significance lies in its contribution to several interconnected fields. For semantic theory, it provides empirical data on how an abstract concept is structured and lexicalized in two distinct languages. For cultural linguistics, it sheds light on the cultural values and conceptualizations embedded within the lexicon of happiness. For translation studies, it highlights the practical challenges of achieving semantic and pragmatic equivalence when translating culturally-laden terms, particularly within literary texts where aesthetic and emotional impacts are crucial [6, P. 198], [7, P. 183]. While studies have examined emotion terminology in various languages, a focused comparative semantic analysis of specific happiness terms between Tajik and English, utilizing a significant literary corpus like "Ghulomon" represents a specific gap this research aims to address.

The central aim of the given article is to conduct a comparative semantic analysis of selected lexical units expressing "happiness" and related concepts in the Tajik language, as used in "Ghulomon" by Aini and their English equivalents in translation, in order to identify their semantic peculiarities and the implications for cross-cultural semantic transfer.

Materials and methods

The linguistic data for this comparative semantic analysis consist of the original Tajik text of Sadriiddin Aini's novel "Ghulomon" (2019) and an accessible English translation. The novel serves as a controlled corpus representing a specific cultural and historical context, which is crucial for understanding the situated meaning of emotion and well-being terms. The choice of a literary text is deliberate, as literature often provides richer and more nuanced examples of language use, reflecting cultural values and emotional experiences in depth, compared to non-literary genres.

The methodology employed is qualitative and interpretative, following a comparative semantic approach. The steps taken were as follows:

1. Corpus Identification and Preliminary Scan.

The Tajik original of "Ghulomon" was identified as the primary source. A preliminary reading and targeted keyword search (using terms broadly related to positive emotional or existential states) were conducted to identify potential lexical units for analysis. The English translation was then aligned with the original.

2. Selection of Key Terms.

Based on the preliminary scan and their relevance to the semantic domain of *happiness* three prominent Tajik terms were selected for in-depth analysis: *bakht*, *saodat*, and *khursandī*. These terms were chosen because they represent different, albeit overlapping, facets of the concept, ranging from fortune/fate to lasting well-being and immediate joy.

3. Extraction of Contextual Examples.

Representative sentences and short paragraphs containing the selected terms were extracted from the Tajik original of "Ghulomon". For each Tajik extract, the corresponding text from the English translation was located and extracted, ensuring that the immediate linguistic context was retained.

4. Comparative Analysis and Identification of Shifts.

The core of the analysis involved a systematic comparison of the semantic and pragmatic profiles of the Tajik terms and their English equivalents. This step aimed to:

- identify areas of direct semantic overlap (where meanings align well);
- pinpoint areas of semantic divergence (where meanings differ in scope, nuance, or connotation);
- analyze the types of translation shifts employed (semantic generalization, specification, modulation, omission, etc.) and their potential effects on the transfer of meaning and cultural implications [8], [9], [10];
- discuss how the cultural and historical context of "Ghulomon" shapes the meaning of the Tajik terms and how this cultural specificity is handled in translation.

Main results and discussion

This section presents the semantic analysis of the selected Tajik terms for happiness and their corresponding English equivalents, as found in representative examples from "Ghulomon".

3.1. Bakht

The term *bakht* in Tajik holds a polysemous nature, encompassing meanings related to *fate*, *fortune*, *luck*, and, as a consequence of good fortune, *happiness*. Its usage in "Ghulomon" often foregrounds the external, destiny-driven aspects of well-being.

Example 1: Ин бешак *бахти* мо буд, ки вай моро надид [1, P. 45] – This was undoubtedly our *luck* that he didn't see us [translated by the author].

In this example, the Tajik term *bakht* explicitly denotes a favorable outcome directly attributable to external circumstances (the failure of detection), thereby emphasizing its vital role in ensuring survival. Semantically, the term here centers on the notions of *luck* or *chance*. The English translation employs *luck*, a term that similarly refers to outcomes resulting from chance rather than intentional action. The comparative analysis confirms a substantial semantic overlap between the *luck/chance* aspect of *bakht* and the English equivalent *luck* in this specific usage. This demonstrates successful semantic transfer in the translation, accurately conveying the meaning of a fortunate event through a highly congruent lexical choice in the target language.

Example 2: Онҳо умед доштанд, ки *бахти* нав ба рӯяшон меҳандад [1, P. 255] – They hoped that a new *happiness* would smile on them [translated by the author].

This example illustrates a contextual shift in the semantic scope of *bakht*. While still associated with fortune (via the smiling metaphor), *bakhti nav* signifies a desired future condition representing overall improved circumstances, encompassing well-being and prosperity. This usage denotes a generalized state equivalent to *happiness* or a *better life*, blending the notion of new good fortune with the resulting positive state. The English translation employs *new happiness*, a term primarily focused on the internal emotional state. Although the link to external fortune is retained through the idiom, standard English *happiness* foregrounds subjective feeling over the external factors or comprehensive circumstances. This reveals a potential semantic divergence, as the Tajik *bakht* blends new external good fortune with 'resulting internal/external well-being'.

3.2. Saodat

The word *saodat* typically denotes *felicity*, *bliss*, *prosperity*, *well-being*, or *beatitude*. The former in question often signifies a more stable, profound, or holistic state of positive existence, frequently with connotations of ultimate fulfillment, often linked to moral rectitude or societal flourishing.

Example 3: Оё онҳо ба *саодати* худ мерасанд? [1, P. 195] – Will they reach their happiness? [translated by the author].

Within the context of a people yearning for a better life in "Ghulomon" (Example 3), *saodat* refers to their ultimate aspiration: an ideal state of living free from suffering and oppression, characterized by well-being and prosperity. This term is

highly aspirational, signifying a comprehensive, lasting, and collective state that integrates social, economic, and emotional dimensions. The English translation renders this as *happiness*. However, this translation potentially fails to fully capture the semantic depth of *saodat*.

Consequently, the use of *happiness* in translation, while conveying the general positive desired state, constitutes a semantic generalization that may lead to a loss of the specific cultural connotations related to holistic, lasting, and potentially collective prosperity embedded within the original Tajik term.

3.3. Khursandī

In Tajik, the word *khursandī* is generally the most direct equivalent for *joy*, *gladness*, or *pleasure*. It primarily denotes a positive emotional feeling, often a reaction to a specific event or circumstance, and tends to be more immediate or temporary than *saodat*.

Example 4: Ҳама аз ин хабар хурсанд шуданд [1, P. 140] – Everyone was happy about this news [translated by the author].

In this instance (Example 4), *khursandī* functions to express a collective positive emotional state – specifically, a state of being pleased or glad – triggered by an external event (the news). This represents a direct emotional response to a specific stimulus. The English translation employs standard equivalents such as *happy* or *glad* to convey this reaction, with *happy about* effectively capturing the relationship between the emotional state and its cause. The semantic comparison indicates that *khursandī* exhibits substantial semantic overlap with English *happiness* or *gladness* when denoting a positive emotional state resulting from an external event.

Example 5: Кӯдакон бо хурсандӣ дар ҳавли медавиданд [1, P. 65] – The children were running in the yard with *joy* [translated by the author].

The analysis of this example (Example 5) shows *khursandī* (often in construction with *bo*) functioning to specify the emotional state or manner accompanying a kinematic activity (e.g., running). This usage indicates that the action is performed in a state of joy or gladness. English utilizes standard forms like *with joy* or *joyfully* to express such an accompanying emotional state. The phrase *with joy* serves as a direct and accurate translation of *bo khursandī*. Consequently, the terms demonstrate a high level of semantic and functional equivalence, both operating to attribute a positive emotional state to the performance of the activity.

Conclusion

Thus, the study confirms that the notion of happiness, as encoded in the selected Tajik terms, is richer and more multifaceted, particularly in its links to external fortune and holistic well-being, than is always captured by standard English equivalents. This highlights the ongoing challenge and art involved in translating literature across significantly different linguistic and cultural systems, emphasizing the need for translators to be not only linguistically proficient but also culturally attuned to the subtle semantic contours of the source text. Future research exploring a wider range of vocabulary and employing diverse methodologies is encouraged to further illuminate the fascinating interplay between language, culture, and the universal human experience of happiness.

Конфликт интересов

Не указан.

Рецензия

Все статьи проходят рецензирование. Но рецензент или автор статьи предпочли не публиковать рецензию к этой статье в открытом доступе. Рецензия может быть предоставлена компетентным органам по запросу.

Conflict of Interest

None declared.

Review

All articles are peer-reviewed. But the reviewer or the author of the article chose not to publish a review of this article in the public domain. The review can be provided to the competent authorities upon request.

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