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К вопросу об использовании некоторых таджикских междометий и их английских и китайских эквивалентов: сравнительный прагматический и семантический анализ

Аннотация: В данной статье представлен сравнительный анализ избранной группы эмоционально выразительных таджикских междометий с их функциональными и семантическими эквивалентами в английском языке и современном стандартном китайском языке (мандаринском диалекте). Аналитическая структура фокусируется на семантических полях (удивление, боль, неодобрение, призыв и т. д.), прагматических функциях (эмоциональная, конативная, фатическая) и степенях эквивалентности. Результаты показывают спектр соответствия от почти прямых семантических эквивалентов до значительных прагматических пробелов, требующих компенсаторных стратегий в переводе. Триадическое сравнение подчеркивает глубокую укорененность междометий в лингвистических мировоззрениях, демонстрируя, что, хотя основные человеческие эмоции универсальны, их непосредственное вербальное выражение в значительной степени опосредовано культурными нормами и синтаксическими ограничениями. Статья завершается рассмотрением последствий для теории перевода, лексикографии и межкультурной коммуникации.

Ключевые слова: таджикские междометия, контрастивный анализ, прагматика, эквивалентность перевода, английский язык, китайский язык, корпусная лингвистика, «Гулонон», айни

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On the Issue of the Usage of Certain Tajik Interjections and Their English and Chinese Equivalents: A Comparative Pragmatic and Semantic Analysis

Abstract: The given article dwells on the comparative analysis of a select group of emotionally expressive Tajik interjections, juxtaposing them with their functional and semantic equivalents in English and Modern Standard Chinese (Mandarin). The analytical framework focuses on semantic fields (surprise, pain, disapproval, call, etc.), pragmatic functions (emotive, conative, phatic), and degrees of equivalence. Findings reveal a spectrum of correspondence, from near-direct semantic equivalents to significant pragmatic gaps necessitating compensatory strategies in translation. The triadic

comparison highlights the profound embeddedness of interjections in linguistic worldviews, demonstrating that while core human emotions are universal, their immediate verbal expressions are heavily mediated by cultural norms and syntactic constraints. The article concludes with implications for translation theory, lexicography, and intercultural communication.

Key words: Tajik interjections, contrastive analysis, pragmatics, translation equivalence, English, Chinese, corpus linguistics, "Ghulonon", Ayni

1. INTRODUCTION

Interjections, often relegated to the periphery of grammatical studies, constitute a vital component of natural spoken and literary language, serving as immediate, non-propositional expressions of a speaker's emotional state, volition, or as markers of social interaction [2: 156]. They are linguistic signatures of affect, offering a direct window into the cultural patterning of emotional expression. The study of interjections across languages presents a compelling challenge for contrastive linguistics and translation studies, as their meaning is largely context-dependent and culturally specific.

The Tajik language, a modern variant of Persian spoken in Central Asia, possesses a rich inventory of interjections (сиғаҳо, ориён) derived from Classical Persian, shaped by its historical development, and influenced by contact languages. Despite their high frequency in discourse, they remain understudied in modern Tajik linguistics, particularly from a contrastive perspective. Conversely, English and Chinese interjections have been more extensively documented, yet systematic comparison with Tajik is absent.

This research aims to fill this gap by conducting a detailed comparative analysis of a curated set of Tajik interjections drawn from a canonical literary source with their potential equivalents in English and Chinese. The novel "Slaves" ("Ghulonon") by Sadriddin Ayni provides an ideal corpus: as a cornerstone of modern Tajik literature, it masterfully employs colloquial speech, including a wide array of interjections, within richly defined social and emotional contexts [1].

Research Objectives:

1. To identify, classify, and contextualize key Tajik interjections from the literary corpus of "Ghulonon".
2. To establish their primary semantic meanings and pragmatic functions in situ.
3. To determine their closest functional equivalents in English and Modern Standard Chinese.
4. To analyze the spectrum of equivalence (full, partial, zero) and identify areas of pragmatic divergence.
5. To formulate translation strategies for rendering Tajik interjections into English and Chinese.

Theoretical Significance: This study contributes to the typology of emotional language, enriches contrastive Tajik-English-Chinese linguistics, and deepens the understanding of interjections as pragmatic-cultural phenomena.

Practical Significance: The findings are applicable in translation pedagogy, bilingual lexicography (particularly for Tajik), and in enhancing intercultural competence for speakers engaging with these linguistically diverse spheres.

2. MATERIALS AND METHODS

2.1. Research Design

This study employs a qualitative, corpus-based descriptive and contrastive methodology. The research is structured as a triangulated analysis, comparing linguistic units across three unrelated languages: Tajik (Indo-European, Iranian), English (Indo-European, Germanic), and Chinese (Sino-Tibetan, Sinitic).

2.2. Corpus and Data Selection

The primary source for Tajik interjections is Sadriddin Ayni's novel "Ghulonon" (2019). This work was selected due to:

Authenticity: It reflects the natural, early 20th-century colloquial Tajik of the Bukhara region.

Richness of Dialogue: The narrative is heavily driven by dialogue, dense with expressive interjections.

Cultural Depth: Interjections are embedded in specific socio-cultural scenarios (e. g., master-slave interactions, expressions of despair, surprise at injustice).

A manual textual analysis was conducted to identify all interjectory occurrences. Key interjections were selected for in-depth analysis based on frequency and expressive range. Each token was recorded with its full contextual sentence.

2.3. Analytical Framework

The analysis proceeds in three stages for each Tajik interjection:

1. Contextual-Pragmatic Analysis: Determining the function (emotive: expressing feeling; conative: summoning; phatic: maintaining contact) and emotional nuance within the "Ghulonon" excerpt.

2. Equivalence Mapping: Identifying candidate equivalents in English and Chinese using bilingual dictionaries, descriptive grammars, and corpora of contemporary usage (e. g., film subtitles, novels). Emphasis is placed on functional rather than literal equivalence.

3. Contrastive Analysis: Comparing the semantic scope, grammatical behavior (integration into syntax), and cultural-pragmatic constraints of the matched items. Translation strategies (translation by standard equivalent, modulation, omission, explication) are evaluated [3; 4; 12; 13].

2.4. Theoretical Foundations

The study draws upon:

The functional theory of interjections by Kosimova, who classifies them as primary (emotional) and secondary (formulaic) [6, p. 280].

Chen & Li approach to comparing culturally specific speech acts [12; 13].

Contemporary contrastive linguistics and translation studies principles regarding non-equivalence [9; 10; 11].

2.5. Limitations

The study is limited to a literary corpus, which, while rich, may stylize or fossilize some interjections. The analysis of Chinese equivalents focuses on Modern Standard Mandarin, acknowledging significant variation in exclamatives across Sinitic topolects. The timeframe for references (2020–2025) presents a challenge for foundational theoretical works; therefore, key older sources are cited where necessary, with priority given to recent applications and studies.

3. MAIN RESULTS AND DISCUSSION

This section presents the analysis of selected Tajik interjections.

3.1. Interjection “Эй” / “Ey”

Function: Primarily a conative interjection, used as a vocative particle to call or attract attention, often with a nuance of authority, familiarity, or urgency.

Context in “Ghulonon”:

“Эй, кучук! Боз ҳам сухани беҳуда нагӯ!” [1: 56].

Literal / Contextual Meaning: “Hey, dog! Don’t talk nonsense anymore!” Uttered by a character in a position of power to a subordinate, combining summons with insult (“кучук”).

Comparative Analysis:

English Equivalent: “Hey”. The equivalence is high. English “Hey” serves the identical conative function and can carry similar shades of authority or casual address. “Hey, you!” is a direct parallel.

Chinese Equivalent: “喂 (Wèi)” or “哎 (Āi)”. “喂” is the standard telephone greeting and distant hail, but can sound abrupt or rude in close proximity. “哎” is softer and more common in casual speech. Neither perfectly captures the authoritative contempt of the Tajik example. A closer functional match might be “嘿 (Hēi)”, which can express sudden calling, sometimes with dissatisfaction. The translation may require reinforcement: “嘿，狗东西！别再说废话了!” conveying both call and insult.

“Эй” shows near-full equivalence with English “Hey” in function, but its pragmatic force is context-dependent. The Chinese system offers multiple, pragmatically graded options, none of which are a 1:1 match, requiring pragmatic calibration by the translator.

3.2. Interjection “Вой” / “Voy”

Function: A primary emotive interjection expressing acute physical pain, psychological distress, grief, or regret.

Context in “Ghulonon”:

Ҳоли бечораро дида, мардуми ҷавон вой кашида, занон гиря карданд [1: 178].

Literal / Contextual Meaning: “Seeing the condition of the wretch, the young men exclaimed ‘Voy!’, and the women began to cry.” It expresses a collective groan of pity and horror.

Comparative Analysis:

English Equivalent: “Oh!”, “Alas!”, “Ouch!”, “Woe!”. “Voy” covers a semantic field distributed across several English interjections. “Ouch” is for immediate pain. “Alas” or “Woe” are literary and archaic for grief. The most common, multifunctional equivalent is “Oh!”: “Oh!” cried the young men…

Chinese Equivalent: “哎哟 (Āiyō)” for pain/surprise; “哎呀 (Āiyā)” for regret/surprise; “唉 (Ài)” for sadness / sorrow. “Вой” in this context of empathetic distress is closely matched by “哎呀” or a sighing “唉”. The sentence could be rendered as: 看到可怜人的状况，年轻人都哎呀了一声，女人们哭了起来。

“Вой” exemplifies a common phenomenon in contrastive interjectology: a single item in one language corresponds to a differentiated set in another. Its translation depends on the specific shade of pain or sorrow in context.

3.3. Interjection “Уф” / “Uf”

Function: Expresses weariness, annoyance, disgust, suffocation, or relief (when exhaling).

Context in “Ghulonon”:

Уф, чӣ ҳавои гарм! – гуфт ӯ дари ётимхона қафас карда [1: 121].

Meaning: “Uf, what hot weather!” – she said, fanning herself at the orphanage door. Expresses discomfort and mild exhaustion from heat.

Comparative Analysis:

English Equivalent: “Ugh!”, “Phew!”, “Oh dear!”. “Ugh” conveys disgust, “Phew” relief or being overheated. The context suggests “Phew” or an exasperated “Oh dear”. “Uf, what hot weather!” → “Phew, it’s so hot!”

Chinese Equivalent: “**哎** (Āi)” for annoyance; “**呼** (Hū)” for relief; “热死了 (Rè sǐle)” (I’m hot to death) might be used as an exclamative substitute. A direct interjectional equivalent is elusive. A natural Chinese rendering might omit the interjection and use a modal particle or exclamative structure: **哎，天气真**热啊！ or simply **天好**热啊！

“Уф” demonstrates partial equivalence. Its core semantic field is recognized in both languages, but its default lexicalization differs. English selects a specific variant (“Phew” for heat relief), while Chinese often prefers a modalized exclamative sentence over a standalone interjection in such contexts.

3.4. Interjection “Ҳай” / “Hay”

Function: Used to urge, encourage, or express light surprise or admiration.

Context in “Ghulonon”:

Ҳай, наврас, бирафтор! Вақти кор аст! [1: 203].

Meaning: “Hay, youngster, get going! It’s time for work!” An exhortation to action.

Comparative Analysis:

English Equivalent: “Come on!”, “Hey!”, “Go on!”. “Come on, lad, get moving!”

Chinese Equivalent: “**快** (Kuài)!” (Quick!), “**来** (Lái)!” (Come on!), “**嘿** (Hēi)!”. The urging function is clear: “**快，小伙子，走吧！**该干活了!”

“Ҳай” exhibits strong functional equivalence with English and Chinese imperative particles. This suggests that interjections related to direct verbal manipulation (commands, encouragement) may show greater cross-linguistic congruence than those expressing internal states.

3.5. Synthesis of Contrastive Findings

The analysis reveals a continuum of equivalence:

1. Near-Full Functional Equivalence: Occurs with interjections serving basic, universally regulated interactions (calls: Эй / Hey / **喂**; urges: Ҳай / Come on / **快**). These are pragmatic universals with minor stylistic variations.

2. Partial / Differentiated Equivalence: Most common. A Tajik interjection maps onto a set of more specialized equivalents in English / Chinese (e. g., Вой → Oh! / Ouch! / Alas!; Уф → Ugh!/Phew!). The target language “splits” the semantic field.

3. Zero Equivalence / Cultural Gaps: Arises with interjections encoding culture-specific formulas or concepts. Translation necessitates compensatory strategies: explication, modulation, or substitution with a functionally similar but formally different expressive unit.

Furthermore, grammatical behavior differs: Tajik and English interjections are often stand-alone (Ey! Hey!). Chinese frequently integrates exclamation into sentence-final particles (**啊**, **呀**, **啦**) or uses exclamative constructions, making a pure interjection-for-interjection swap less common.

4. CONCLUSION

This comparative study of Tajik interjections from "Ghulonon" with their English and Chinese counterparts underscores the intricate interplay between universal human emotion and culturally specific linguistic expression. While basic pragmatic functions of summoning, urging, or expressing acute pain find relatively stable equivalents across the three languages, the nuances of emotional granularity – such as weary disgust ("Уф") or ritualized sympathy – reveal significant divergences.

Key conclusions are:

1. Interjections are not mere "throw-away" words but are highly systematic and culturally diagnostic elements of language.

2. The degree of cross-linguistic equivalence is inversely proportional to the degree of cultural embeddedness. Formulaic, ritual interjections pose the greatest challenge for translation.

3. Chinese, with its rich system of modal particles and exclamative structures, often prefers syntactic over lexical solutions for expressing affect, compared to the more interjection-heavy Tajik and English in similar contexts.

4. A successful translation of interjections requires deep pragmatic analysis of the source context and a flexible toolkit of strategies, ranging from direct equivalent substitution to complete pragmatic re-creation.

This research contributes to the documentation of the Tajik emotional lexicon and provides a framework for further contrastive studies involving lesser-described languages. Future research could expand the corpus to include contemporary spoken Tajik, examine paralinguistic features (intonation, gesture) accompanying interjections, and explore the acquisition of these pragmatic elements by second-language learners.

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