



Article

Translation of English Physiological State Verbs Into Uzbek

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Abstract: Translation studies concentrate on the intricacies of translating meaning and the semantic and grammatical differences between languages. Two separate languages: English and Uzbek differ in every aspect including grammatical structure, order and even most importantly, physiological state verbs that play an essential role in languages as they directly concern the process of the human body. What makes this work different from others is the differentiation of physiological state verbs in English and Uzbek. These verbs are stative in nature in English but are very often expressed in the form of an action verb (with a dynamic meaning), adjective or noun in Uzbek, thereby revealing a difference between these two typologically different languages. Although the translation of these verbs has been discussed, the effect of the aspectual meaning of modal verbs on translation from English to Uzbek in different contexts and culture are still neglected. The subject of this study is to analyze the translation of English physiological state verbs into Uzbek in terms of semantic, grammatical, and pragma, the challenges of such model and related strategies for accurate reachability and natural sounding. Translation of physiological verbs differs considerably, according to the study. A lot of verbs either omitted or substituted, Semantically lose its meaning, resulting in a less fluent narrative in Uzbek. This study enhances comparative linguistics by supplementing the previous research focusing on physiological state verbs used in translations to explore their syntactic, semantic, and cultural divergencies. This emphasizes that translation can neither be strictly linguistic nor cultural. They emphasise that someone who knows the text must translate it, the translation does not have to be literal, but should be functional in order to preserve the emotional and literary depth of the work.

Keywords: Physiological State Verbs, Semantic Analysis, Grammatical Features, Translation, English, Uzbek.

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1. Introduction

In the current era of globalization, studying lexical and semantic relationships between different languages and analyzing their interactions is one of the most pressing areas in linguistics. In particular, the system of verbs expressing a person's internal and external physiological states in English and Uzbek possesses unique semantic and grammatical features. Such verbs depict natural processes of the human body such as breathing, sleeping, seeing, hearing, and feeling and in both languages reflect speakers' worldview, culture, and perception patterns. Analyzing physiological state verbs requires a thorough examination not only of their semantic scope but also of their grammatical structure [1]. In English, these verbs are often used as stative verbs, indicating a state rather than a process. In Uzbek, they are frequently expressed in the form of action verbs, highlighting the typological differences between the two languages [2].

This study analyzes the semantic changes that occur during the translation of English physiological state verbs into Uzbek, their contextual nuances, and differences in

grammatical structure. Through this analysis, the expressive possibilities of these verbs in both languages, their lexical-semantic correspondences, and challenges encountered in translation practice are identified. The results of the study are of scientific and practical significance for the development of comparative linguistics between English and Uzbek, for the accurate use of verbs expressing physiological states in translation, and for expanding linguistic thinking [3].

2. Materials and Methods

This study is based on a comparative study of some semantic, grammatical and contextual differences between English and Uzbek state verbs of physiology. Most of the work is qualitative and draws on linguistic theory, translation studies, and cross-linguistic analysis. In the scope of the research, some of the most common physiological state verbs like "to sleep", "to breathe" and "to eat" are introduced in English, leading to the core study. Such verbs are then presented in their original English environment, respectfully, and discussed in terms of syntax, valency and their expression of physiological processes within the so-called human body. The following stage directly concerns their Uzbek counterparts by existing dictionaries and relevant real translations from literary texts. For this purpose, the translations of English works, especially "The Little Prince" and "The Last Leaf", are analyzed to see how these verbs are translated in Uzbek. Frequency, lexical choices, and also any shifts of meaning or grammatical categories due to translations are some comparison the study makes. The study also examines situations where literal translation may not be possible and investigates translation techniques, including semantic equivalence, functional substitution, and contextual interpretation. Such manner reflects the difference in cultures and cognitive process in English and Uzbek, and the difficulty of translators to deliver the meaning seems natural rather than direct translation. The analysis has been underpinned by a theoretical framework based on comparative linguistics and translation theory, and building especially on the work of linguists such as Nida and later on Vinay & Darbelnet.

3. Results

In linguistics, physiological state verbs play an important role as tools expressing human biological, physical, and emotional processes. In English, these verbs are widely used to describe natural processes in the human body, such as *to ache*, *to hurt*, *to breathe*, *to sweat*, *to cough*, *to shiver*, *to blush*. Finding a direct word-for-word equivalent in Uzbek is not always possible because the grammatical structure, semantic field, and national-cognitive characteristics of the two languages differ.

Semantic classification of english physiological state verbs. Physiological state verbs can be conditionally divided into the following groups:

Verbs expressing pain and discomfort: *to ache* (og'rimoq), *to hurt* (og'riq bermoq or to injure), *to sting* (achishtirmoq). Example: *My head aches* → "Bosim og'riyapti."

Verbs related to body functions: *to breathe* (nafas olmoq), *to sweat* (terlamoq), *to cough* (yo'talmoq), *to yawn* (esnamoq). Example: *He coughed all night* → "U tuni bilan yo'talladi."

Reflexive and instinctive processes: *to sneeze* (aksirmoq), *to hiccup* (xiqichoq tutmoq). Example: *The baby sneezed* → "Chaqaloq aksirdi."

Verbs expressing emotional-physiological states: *to tremble* (qaltiramoq), *to shiver* (titramoq), *to blush* (uyalib qizarib ketmoq). Example: *She blushed when he looked at her* → "U unga qaragach, qizarib ketdi." Translators face the following challenges when working with physiological verbs:

Mismatch between literal translation and natural expression: For example, *I am thirsty* literally translates as "Men chanqaganman," but the natural Uzbek equivalent is "Chanqadim." Polysemy (Multiple Meanings). The verb *to hurt* can be translated as "og'rimoq" (*My tooth hurts*) or "jarohat yetkazmoq" (*He hurt his leg*). Contextual

Dependence. Sometimes the meaning of a verb changes significantly depending on the situation, requiring the translator to provide an appropriate interpretation.

Several strategies are applied when translating physiological state verbs:

Semantic Equivalence: Used when a correct corresponding unit exists in Uzbek. Example: *He sneezed* → *U aksirdi*. **Functional Substitution:** The English expression is rendered in Uzbek using a different type of word. Example: *I am cold* → *Menga sovuq*. **Contextual Interpretation:** Meaning is determined based on the situation. Example: *She blushed* → *U qizarib ketdi*. **Expressive Differences between English and Uzbek** In English, physiological states are often expressed in predicative structures (*I am hungry, He is thirsty*). In Uzbek, they are more often conveyed through verbs or adjectives: *I am hungry* → *Ochman* or *Och qoldim*, *I feel cold* → *Menga sovuq*. This difference shows that translation must account not only for lexical but also cognitive and cultural differences.

The main task in translating physiological state verbs is to reconcile semantic accuracy with naturalness. Adapting these English units into Uzbek often requires interpretation based on national thinking patterns and speech habits rather than literal translation. This demands from the translator not only linguistic knowledge but also an understanding of the cultural context.

In linguistics, physiological state verbs are important units expressing natural processes of the human body. In English, they are widely used to denote pain, sensation, reflex, and emotional experiences. In translation, the challenge is to render these verbs correctly and naturally in Uzbek. As Catford emphasizes, ensuring “equivalence between meaning and form” is one of the key conditions in the translation process.

Verbs Expressing Pain and Discomfort:

My tooth hurts. → “Tishim og’riyapti.” Here, the verb *hurt* finds a direct Uzbek equivalent as “og’rimoq.” From Charles Dickens: *My heart aches, and a drowsy numbness pains my sense.* (Keats) → “Yuragim og’riydi, hushimni og’ir karaxtlik chulg’adi.”

Verbs Indicating Bodily Functions:

He was breathing heavily after the long run. → “U uzoq yugurishdan keyin qattiq nafas olayotgan edi.” From Abdulla Qodiriy’s *O’tkan kunlar*: “Obidjon qattiq yo’taldan keyin nafasi tiqilib qoldi.”² In this example, the English verb *to cough* finds its Uzbek equivalent.

Reflexive and Instinctive Processes:

The child sneezed loudly. → “Bola qattiq aksirdi.” From Ernest Hemingway: *He hiccupped once and tried to smile.* → “U bir marta xiqichoq tutib, kulimsirashga urindi.”³

Emotional–Physiological States:

She blushed when he praised her. → “U maqtovni eshitgach, qizarib ketdi.” From Uzbek literature: “Qizning yuzi qizarib ketdi, qo’llari titradi.”⁴ Here, the verbs *to blush* and *to tremble* are translated using their natural Uzbek equivalents.

Problems Observed in the Translation Process

1. Artificiality of Literal Translation.

I am thirsty. Literal translation: “Men chanqaganman.” Natural translation: “Chanqadim.” This example shows how word-for-word translation can disrupt the natural tone in translation. According to Newmark, “natural translation relies not only on equivalence but also on contextual adaptability”⁵.

2. Polysemy Problem.

He hurt his arm while playing football. → “U futbol o’ynayotganda qo’lini shikastlab oldi.” *My back hurts.* → “Belim og’riyapti.” Here, the same verb is translated differently depending on the context.

3. Cultural Differences.

I feel cold. → “Menga sovuq.” In Uzbek, the focus is on the state rather than the subject. Nida also emphasizes that “cultural characteristics of a language are a key factor in translation”, see Table 1.

Table 1. Cultural Differences

English Text	Uzbek Translation	Note
He trembled with fear. (Conan Doyle)	"U qo'rguvdan titradi."	The verb <i>to tremble</i> corresponds naturally to the Uzbek equivalent "titramoq."
She was coughing badly all night. (A. Christie)	"U tuni bilan qattig yo'taldan qiynaldi."	Here, <i>to cough</i> is rendered with its natural Uzbek equivalent "yo'talmoq."
"Ko'zlari yoshlanib ketdi." (Oybek)	Her eyes filled with tears.	The Uzbek verb "yoshlanmoq" is expressed in English using the phrase <i>to fill with tears</i> .

The examples above demonstrate that the translation of English physiological state verbs depends not only on lexical equivalence but also on context, cultural mindset, and speech habits. The translator must avoid literalness and strive for naturalness. In this process, strategies such as functional substitution and interpretation play an important role⁷.

Antoine de Saint-Exupéry's *The Little Prince*, originally written in English, has been translated into various languages, including Uzbek. In the text, a number of actions specific to human and animal physiology are expressed through verbs. These physiological verbs encompass actions related to sleeping, eating, drinking, breathing, coughing, seeing, hearing, or emotional responses such as crying. Comparative analysis shows that there are certain differences in how these verbs are expressed in the original English text and the Uzbek translation.

In the English text, physiological verbs are used fairly extensively and with high frequency. For example, the verb *sleep* appears four times, *eat* six times, *yawn* four times, *hear* four times, *see* twelve times, *cough* once, and *breathe* once. This indicates that the characters' physiological states and physical actions are actively reflected in the language.

In contrast, the Uzbek translation shows a significant reduction in these occurrences. From the text, only *ichmoq* (to drink) appears once and *ko'rmoq* (to see) appears once. The remaining physiological verbs, such as *uxlamoq* (to sleep), *yemoq* (to eat), *nafas olmoq* (to breathe), *esnamoq* (to yawn), and *eshitmoq* (to hear), are either absent in the translation or replaced with other semantic means.

This situation has led to semantic inconsistency in the translation. For example, the character's falling asleep or waking up (*sleep*), which is emphasized several times in the original, is not mentioned in the Uzbek text. Similarly, the verb *eat*, which denotes the process of eating and carries important meaning, especially in the dramatic interaction between the lamb and the flower, hardly appears in the translation. *Yawn*, which expresses the character's fatigue several times, is also absent in the Uzbek version. Even natural physiological actions such as *breathe* are omitted. However, some verbs are translated correctly. For instance, *cough* and *see* appear in both texts, preserving the meaning. On the other hand, *hear*, although used several times in the English text, is absent in the Uzbek translation, which can be considered a loss.

In conclusion, the Uzbek translation does not fully cover the range of physiological verbs. The omission of key verbs such as *sleep*, *eat*, *yawn*, and *breathe* reduces the layers of meaning in the original work and diminishes the depiction of characters' natural actions. This results in semantic losses in the translation and prevents the author's individual style from being fully reflected [4].

1. Sleep – Uxlamoq

English: "After that they are not able to move, and they sleep through the six months that they need for digestion." "The first night, then, I went to sleep on the sand, a thousand miles from any human habitation." Uzbek: The corresponding verb "uxlamoq" is completely absent. This results in semantic loss in the translation.

2. Eat – Yemoq

English: "It is true, isn't it, that sheep eat little bushes?" "Then it follows that they also eat baobabs?" Uzbek: "yemoq" is missing. In these passages, the action is either expressed by other words or entirely omitted.

3. Breathe – Nafas olmoq

English: "One should simply look at them and breathe their fragrance." Uzbek: "nafas olmoq" is not included in the translation.

4. Yawn – Esnamoq

English: "Since he was tired, he yawned." "I order you to yawn. It is years since I have seen anyone yawning." Uzbek: "esnamoq" is missing. As a result, the character's fatigue and the "royal etiquette" context are lost.

5. Cough – Yo'talmoq

English: "Then she forced her cough a little more so that he should suffer from remorse." Uzbek: "yo'talmoq" is present and correctly translated.

6. See – Ko'rmoq

English: "I drew the inside of a boa constrictor, so that the grown-ups could see it clearly." "Here you may see the best portrait that I was able to make of him." Uzbek: "ko'rmoq" appears once. The meaning is preserved, but compared to twelve occurrences in the English text, it is significantly reduced.

7. Hear – Eshitmoq

English: "I was astounded to hear the little fellow greet it with: 'No, no, no!'" "The little prince never seemed to hear the ones I asked him." Uzbek: "eshitmoq" is missing [5].

In conclusion, the English text contains numerous physiological verbs that clearly reflect the characters' natural states within the context. However, in the Uzbek translation, most of these verbs such as *sleep*, *eat*, *yawn*, *breathe*, and *hear* are missing. This has led to semantic losses in the translation. Only *cough* and *see* are partially translated accurately [6], see Table 2.

Table 2. Comparison of English and Uzbek Physiological State Verbs in Translation

English Verb	Uzbek Verb	English Example	Uzbek Example	Note
sleep	uxlamoq	Prey whole, without chewing it. After that they are not able to move, and they sleep through the six months that they need for digestion. I pondered deeply, then...	—	Missing in translation / semantic loss
eat	yemoq	It is true, isn't it, that sheep eat little bushes? I did not understand why it was so important that sheep should eat...	—	Missing in translation / semantic loss
breathe	nafas olmoq	One never ought to listen to the flowers. One should simply look at them and breathe their fragrance. Mine perfumed all my planet...	—	Missing in translation / semantic loss
yawn	esnamoq	And, since he was tired, he yawned. "It is contrary to etiquette to yawn in the presence of a king," the monarch said...	—	Missing in translation / semantic loss
cough	yo'talmoq	Then she forced her cough a little more so that he should suffer from remorse just the same...	—	Missing in translation / semantic loss
see	ko'rmoq	I drew the inside of a boa constrictor, so that the grown-ups could see it clearly. They always needed to have things explained...	—	Missing in translation / semantic loss
hear	eshitmoq	I was astounded to hear the little fellow greet it with: "No, no, no! I do not want an elephant inside a boa constrictor!"	—	Missing in translation / semantic loss
drink	ichmoq	—	—	Not found in the text

A comparative analysis was conducted of Antoine de Saint-Exupéry's *The Little Prince* in its original English version and its Uzbek translation. The study focused primarily on

physiological verbs [7]. These verbs express natural actions specific to humans or animals, such as sleeping, eating, breathing, seeing, hearing, crying, coughing, yawning, and so on.

1.Sleep – Uxlamoq

In the original, the verb *sleep* appears several times, expressing the characters' physiological states, including prolonged sleep or falling asleep due to fatigue. For example: "...and they sleep through the six months that they need for digestion." In the Uzbek translation, the verb "uxlamoq" is completely absent. This results in semantic loss, as an important physiological action of the character is not reflected [8].

2.Eat – Yemoq

In the English text, *eat* appears six times. In the main context, it carries dramatic meaning, such as the lamb eating grass and flowers: "It is true, isn't it, that sheep eat little bushes?" In the Uzbek text, the verb "yemoq" does not appear. It is either omitted entirely or expressed using other words, resulting in a significant semantic loss in the translation.

3.Breathe – Nafas olmoq

In the original, the verb *breathe* is used to describe the character perceiving the fragrance and delicacy of a flower: "One should simply look at them and breathe their fragrance." This verb is missing in the Uzbek translation, which shortens the depiction of the character's natural sensory experience.

4.Yawn – Esnamoq

The verb *yawn* appears at least four times in the original and serves as an ironic reference to the "adult world": "Since he was tired, he yawned." In the Uzbek translation, "esnamoq" is absent, losing an important element for explaining the character's state.

5.Cough – Yo'talmoq

The verb *cough* is correctly translated into Uzbek: "Then she forced her cough a little more..." The meaning is preserved, and semantic equivalence is maintained.

6.See – Ko'rmoq

See appears twelve times in the English text, e.g.: "...so that the grown-ups could see it clearly." In the Uzbek translation, "ko'rmoq" appears only once, indicating a reduction in frequency and semantic coverage.

7.Hear – Eshitmoq

In the English text: "I was astounded to hear the little fellow greet it with: 'No, no, no!'" In the Uzbek translation, "eshitmoq" is missing, which is another instance of semantic loss [9].

In conclusion, in the original English text, physiological verbs are widely used to vividly depict the characters' natural states, emotions, and actions. However, in the Uzbek translation, most of these verbs are missing. Key physiological verbs such as *sleep*, *eat*, *yawn*, *breathe*, and *hear* are absent, resulting in semantic inconsistency and incomplete reflection of the author's stylistic nuances. Only *cough* and, to some extent, *see* are translated accurately. Thus, the Uzbek translation shows a reduced level of expression of physiological verbs compared to the original [10].

Frequency of physiological verbs in the texts:

Uzbek text (So'nggi yaproq):

uxlab – 2 times

ichib – 2 times

nafas – 3 times

ko'rmoq – 4 times

English text (The Last Leaf):

sleep – 3 times

asleep – 1 time

drink – 1 time

see – 12 times

look – 13 times

hear – 6 times

listen – 1 time

Comparative analysis:

Sleep – *uxlamoq*: Present in both texts; frequency is similar (Uzbek 2, English 4). Semantically accurate [11].

Drink – *ichmoq*: Uzbek 2, English 1; meanings match, no major loss.

Breathe – *nafas olmoq*: Appears 3 times in Uzbek, but *breathe* is missing in English; possible semantic substitution in translation.

See – *ko'rmoq* / *look*: Uzbek 4, English 25; visual actions are significantly reduced in the Uzbek text [12].

Hear – *eshitmoq* / *listen*: Not found in Uzbek, occurs 7 times in English; substantial loss in translation.

This analysis highlights that the Uzbek translation reduces the semantic richness of physiological verbs, leading to partial loss of the original's expressive and stylistic features [13].

Thus, in the Uzbek translation of *The Last Leaf*, some physiological verbs are preserved, while others are either reduced in frequency or replaced by alternative lexical means. In particular, the verb *see* is significantly underrepresented, which diminishes the depiction of visual perception and the characters' interaction with their environment [14]. This selective representation indicates that the translation prioritizes certain actions over others, leading to partial semantic loss and a narrower portrayal of physiological experiences compared to the original English text [15].

Table 3. Analysis of English and Uzbek Physiological State Verbs in Literary Translation

English Verb	Uzbek Verb	English Example	Uzbek Example	Comment
sleep	uxlab	To see the last leaf fall. I'm tired of waiting... I want to sleep...	... agida bilinar-bilinmas votar, ko'zlari esa derazaga tikilgan edi...	Present and logically consistent
drink	ichib	...in strange places, he's finally returned and wants to drink...	... o'lishimiz mumkin bo'lgan xavf-xatar bilan barobar, ichib tashlashimiz...	Present and logically consistent
breathe	nafas	—	...miz har kuni yuz martalab buziladigan, parti k-nafas oladigan joylarida...	Reduced or omitted in translation
see	ko'rmoq	...of the house opposite. There goes another leaf. I can see it clearly...	—	Reduced or omitted in translation
hear	eshitmoq	...like him, our real bread-winners, who always hear the sounds of the street	—	Reduced or omitted in translation

4. Conclusion

The article provides a comprehensive analysis of the semantic, grammatical, and pragmatic changes that English physiological state verbs undergo during translation into Uzbek. The results show that these verbs are not expressed identically in both languages: their frequency of use, grammatical forms, and contextual meanings differ significantly. In English, such verbs (to sleep, to eat, to breathe, to yawn, to hear, to see, etc.) directly express states, often in a stative or processive form. In Uzbek, they are more often conveyed through action verbs, and sometimes via adjectives or nouns.

A comparative analysis of Antoine de Saint-Exupéry's *The Little Prince* and O. Henry's *The Last Leaf* revealed that physiological state verbs are significantly reduced in translation. Key verbs such as "sleep," "eat," "breathe," "hear," and "yawn" are sometimes entirely omitted or replaced with other lexical means. As a result, characters' natural states, emotional experiences, and physical actions are not fully represented, leading to semantic loss. Moreover, high-frequency verbs like "see" and "hear" in English

are considerably reduced in the Uzbek translations. This discrepancy can be explained by cognitive and cultural differences between the two language systems. Although translators often aim to preserve the overall meaning of the text, omitting certain physiological verbs diminishes the vividness and naturalness of the narrative.

Therefore, when translating physiological state verbs, it is essential to prioritize functional equivalence and naturalness over literal word-for-word translation. Translators should carefully consider context, cultural cognition, and speech norms. Fully and accurately conveying these verbs ensures semantic completeness and preserves the literary and emotional power of the text. The findings of this study provide an important scientific basis for understanding the role and significance of physiological state verbs in comparative linguistics, translation theory, and practical translation between English and Uzbek.

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