

Rendering Of English Physiological State Verbs In Uzbek Translations

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Abstract: This article analyzes the lexical-semantic and grammatical features observed in the translation of English physiological state verbs into Uzbek. Physiological state verbs denote natural processes occurring in the human body, and their accurate translation plays an important role in ensuring semantic clarity and naturalness of expression. The article provides a comparative study of the semantic scope, usage characteristics, and Uzbek equivalents of verbs such as to breathe, to sweat, to tremble, to faint, and to blink. It is shown that in the translation process these verbs may be rendered either through direct lexical equivalence or by means of contextual reformulation. In addition, the study highlights the influence of verb valency, stylistic differences, connotative meanings, and additional grammatical devices in English and Uzbek. The research findings demonstrate that a comparative analysis and a context-based approach are essential for achieving adequacy, semantic correspondence, and naturalness of expression when translating physiological state verbs. The article serves as a practical guide for translators, linguists, and students engaged in translation studies.

Keywords: Physiological state verbs, translation, lexical-semantic analysis, equivalence, contextual correspondence, verb valency, stylistic difference, translation practice.

Introduction: In today's era of globalization, translation processes between different languages—especially the linguistic interaction between English and Uzbek—are expanding rapidly. In such a context, the accurate conveyance of meaning is of particular importance, especially when translating semantically complex verbs. In English, verbs expressing physiological states such as to breathe, to sweat, to blink, to tremble, and to bleed denote natural processes occurring in the human body and often acquire different meanings depending on the context. Rendering these verbs adequately into Uzbek requires linguistic sensitivity, semantic equivalence, and an in-depth analysis of the grammatical and lexical capacities specific to the national language.

In Uzbek, verbs expressing physiological states, while semantically corresponding to their English counterparts, often differ in terms of usage scope, stylistic load, and grammatical features. Therefore, when accurately rendering English physiological state verbs in translation, special attention must be paid to the use of synonymic layers, verb valency, connotative meaning, and additional grammatical devices.

This article analyzes the lexical-semantic features of English physiological state verbs, examines the problems and solutions in their translation into Uzbek, and proposes linguistic approaches aimed at enhancing translation effectiveness. The relevance of this topic is determined by the high frequency of physiological verbs in English-Uzbek translation practice and the need for their contextually appropriate rendering.

METHOD

In linguistics, physiological state verbs play an important role as means of expressing human biological, physical, and emotional processes. In English, these verbs are widely used to denote natural processes in the human body, such as to ache, to hurt, to breathe, to sweat, to cough, to shiver, to blush, and others. When translating these units into Uzbek, it is not always possible to find a word-for-word equivalent, since the grammatical structure, semantic range, and national-cognitive characteristics of the two languages differ [Catford, 1965; Nida, 1969].

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 (to feel pain), to hurt (to cause pain or injury), to sting (to cause a sharp, stinging pain).

Example: My head aches → “Bosim og’riyapti.”

Verbs related to bodily functions: to breathe (to take a breath), to sweat (to perspire), to cough (to cough), to yawn (to yawn).

Example: He coughed all night → “U tuni bilan yo’talladi.”

Reflexive and instinctive processes: to sneeze (to sneeze), to hiccup (to have the hiccups).

Example: The baby sneezed → “Chaqaloq aksirdi.”

Verbs expressing emotional–physiological states: to tremble (to tremble), to shiver (to shiver), to blush (to blush with embarrassment).

Example: She blushed when he looked at her → “U unga qaragach, qizarib ketdi.”

When working with physiological verbs, translators face the following challenges:

Discrepancy between literal translation and naturalness. 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 dependency. Sometimes the meaning of a verb changes significantly depending on the situation, requiring the translator to provide an appropriate interpretation [Vinay & Darbelnet, 1995].

3. Translation Strategies

Several strategies are employed in translating physiological state verbs:

Providing a semantic equivalent. If there is a directly corresponding unit in Uzbek: He sneezed → “U aksirdi.”

Functional substitution. The English expression is rendered in Uzbek using a different type of word: I am cold → “Menga sovuq.”

Contextual interpretation. The meaning is determined by the situation: She blushed → “U qizarib ketdi.”

4. Expressive Differences in English and Uzbek

In English, physiological states are often expressed in a predicative structure (I am hungry, He is thirsty). In Uzbek, however, they are more frequently conveyed through a verb or adjective form: I am hungry → “Ochman” or “Och qoldim”; I feel cold → “Menga sovuq.” This difference indicates that in translation, not

only lexical but also cognitive and cultural distinctions must be taken into account [Newmark, 1988].

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

In linguistics, physiological state verbs are considered important units for expressing natural processes of the human body. In English, they are widely used to convey pain, sensations, reflexes, and emotional experiences. In the translation process, the challenge arises of rendering these verbs accurately and naturally in Uzbek. As Catford emphasizes, one of the fundamental requirements in translation is to “ensure correspondence between meaning and form”.

Verbs expressing pain and discomfort

My tooth hurts. → “Tishim og’riyapti.” Here, the verb hurt finds a direct equivalent in Uzbek 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.”

In Abdulla Qodiriy’s O’tkan kunlar: “Obidjon qattiq yo’taldan keyin nafasi tiqilib qoldi.”²

In this example, the English verb to cough finds an equivalent in Uzbek.

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.”

Emotional–physiological states

She blushed when he praised her. → “U maqtoovni eshitgach, qizarib ketdi.”

From Uzbek literature: “Qizning yuzi qizarib ketdi, qo’llari titradi.”⁴

Here, the verbs to blush and to tremble are rendered using their natural Uzbek equivalents.

Problems observed in the translation process

Artificiality of literalness. I am thirsty. Literal: “Men chanqaganman.” Natural translation: “Chanqadim.” This example shows that literalness can disrupt the

natural tone in translation. According to Newmark, “a natural translation is based not only on equivalence but also on contextual adaptability.”

2.2. The problem of polysemy.

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.

2.3. Cultural differences.

I feel cold. → “Menga sovuq.”

In Uzbek, the focus is on the state rather than the subject. Nida also emphasizes that “the cultural characteristics of a language are a key factor in translation.”

English text.	Translate into Uzbek	Comment
He trembled with fear. (Conan Doyle)	“U qo‘rquvdan titradi.”	The verb to tremble corresponds to the Uzbek equivalent “titramoq.”
She was coughing badly all night. (A. Christiye)	“U tuni bilan qattiq yo‘taldan qiynaldi.”	Here, the natural equivalent to cough → “yo‘talmoq” is used.
Her eyes filled with tears.	“Ko‘zlari yoshlanib ketdi.” (Oybek)	The Uzbek expression “yoshlanmoq” is rendered in English through the phrase to fill with tears.

The given examples show 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 achieve naturalness. In this process, functional substitution and interpretation strategies play an important role.

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

Ingliz tilidagi matnda fiziologik fe‘llar birmuncha keng qamrovda va yuqori chastota bilan qo‘llangan. Masalan, “sleyep” (uxlamoq) fe‘li to‘rt marta, “eat” (yemoq) olti marta, “yawn” (esnamoq) to‘rt marta, “hear” (eshitmoq) to‘rt marta, “seze” (ko‘rmoq) o‘n ikki marta, “cough” (yo‘talmoq) bir marta, “breathe” (nafas olmoq) esa bir marta ishlatilgan. Demak, asarda qahramonlarning fiziologik holatlari va jismoniy harakatlari tilda faol aks etgan.

At the same time, in the Uzbek translation, these indicators are sharply reduced. It was found that the verbs “ichmoq” (to drink) and “ko‘rmoq” (to see) each appeared only once in the text. The other physiological verbs, such as “uxlamoq” (to sleep), “yemoq” (to eat), “nafas olmoq” (to breathe), “esnamoq” (to yawn), “eshitmoq” (to hear), were either omitted entirely in the translation or replaced by other semantic means.

This situation has led to semantic inconsistency in the translation. For example, while the original repeatedly emphasizes the character falling asleep or waking up (“sleep”), this is not recorded in the Uzbek text. Similarly, the verb “eat”—referring to the process of eating, which carries significant meaning, especially in the dramatic interaction between the lamb and the flower—rarely appears in the translation. “Yawn” (to yawn) is also used several times to express the character’s fatigue, but it is absent in the Uzbek text. Even natural physiological actions, such as “breathe” (to breathe), are omitted in the translation. However, some verbs are translated correctly. For instance, “cough” (to cough) and “see” (to see) appear in both texts, maintaining semantic correspondence. At the same time, “hear” (to hear), which is used several times in the English text, does not appear in the Uzbek translation, which is also considered a loss.

In conclusion, the Uzbek translation did not fully cover

the range of physiological verbs. In particular, the omission of key verbs such as “uxlamoq” (to sleep), “yemoq” (to eat), “esnamoq” (to yawn), and “nafas olmoq” (to breathe) reduced the original layers of meaning and diminished the natural actions of the characters. This led to semantic losses in the translation and prevented the full reflection of the author’s individual style.

1. Sleep – Uxlamoq. In 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 constitutes a semantic loss in the translation.

2. Eat – Yemoq. In English: “It is true, isn’t it, that sheep eat little bushes?”

“Then it follows that they also eat baobabs?” Uzbek: The verb “yemoq” was not found. In these places, it is either expressed with another word or omitted entirely.

3. Breathe – Nafas olmoq. In English: “One should simply look at them and breathe their fragrance.” Uzbek: The verb “nafas olmoq” is not provided.

4. Yawn – Esnamoq. In English: “Since he was tired, he yawned.” “I order you to yawn. It is years since I have seen anyone yawning.” Uzbek: The verb

“esnamoq” is not provided. In this case, the character’s state of fatigue and the context of “royal etiquette” are lost.

5. Cough – Yo’talmoq. In English: “Then she forced her cough a little more so that he should suffer from remorse.” Uzbek: The verb “yo’talmoq” is present and correctly translated.

6. See – Ko’rmoq. In 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: The verb “ko’rmoq” appeared only once. In this case, the meaning is preserved. However, compared to the English text, where it occurs 12 times, it is significantly reduced.

7. Hear – Eshitmoq. In 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: The verb “eshitmoq” was not found.

In conclusion, it can be said that in the English text, physiological verbs are abundant and accurately reflect the character’s natural state in context. However, in the Uzbek translation, most of these verbs are absent: uxlamoq (to sleep), yemoq (to eat), esnamoq (to yawn), nafas olmoq (to breathe), eshitmoq (to hear), and others are missing. This has led to semantic losses in the translation. Only “yo’talmoq”

(to cough) and “ko’rmoq” (to see) are partially translated correctly.

English verb	Uzbek verb	English example	Uzbek example	Comment
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, ...	-	Absent 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...	-	Absent 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	-	Absent in translation / semantic loss

		perfumed all my planet...		
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...	-	Absent 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...	-	Absent 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...	-	Absent 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!"	-	Absent in translation / semantic loss
drink	ichmoq	—	-	Not identified in the text

A comparative analysis was conducted between the original English text and the Uzbek translation of Antoine de Saint-Exupéry's *The Little Prince*. The study focused primarily on physiological verbs. These types of verbs express natural actions characteristic of the human or animal body (such as sleeping, eating, breathing, seeing, hearing, crying, coughing, yawning, etc.).

1. Sleep – Uxlamoq. In the original, the verb "sleep" is used several times to express the characters' physiological state, including their sleep or the act of falling asleep due to exhaustion over a period of time. For example: "...and they sleep through the six months that they need for digestion." However, in the Uzbek translation, the verb "uxlamoq" does not appear at all. In this case, the translator has caused a semantic loss, meaning an important physiological action of the character is not reflected.

2. Eat – Yemoq. In the English text, the verb "eat" is used six times. In the main context, it carries dramatic meaning, as the lamb eats the grass and flowers: "It is true, isn't it, that sheep eat little bushes?" In the Uzbek text, however, the verb "yemoq" does not appear. In

this case, the verb is either completely omitted or expressed with another word. This constitutes a significant semantic loss in the translation

3. Breathe – Nafas olmoq. In the original, the verb "breathe" is used to express the character's process of sensing the flower's scent and delicacy: "One should simply look at them and breathe their fragrance." In the Uzbek translation, however, this verb is absent. Thus, the character's natural feelings are reduced.

4. Yawn – Esnamoq. In the original, the verb "yawn" is used at least four times and serves as an ironic commentary on the "adult world": "Since he was tired, he yawned." However, in the Uzbek translation, the verb "esnamoq" is not provided. This results in the loss of an important meaning in explaining the character's state.

5. Cough – Yo'talmoq. Only the verb "cough" is correctly rendered in the Uzbek text. For example, in the English text: "Then she forced her cough a little more..." In the Uzbek text, this sentence is translated correctly. In this case, semantic correspondence is preserved.

6. See – Ko'rmoq. "See" fe'li originalda 12 marta qo'llangan, masalan: "...so that the grown-ups could see it clearly." O'zbekcha matnda esa "ko'rmoq" bir martagina qayd etilgan. Bu tarjimada qisqartirish mavjudligini ko'rsatadi.

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, however, the verb "eshitmoq" is not found. This is also considered a semantic loss.

Thus, in the original English work, physiological verbs are widely used, and the characters' natural states, emotions, and actions are expressed in detail. However, in the Uzbek translation, most of these verbs are missing. In particular, key physiological verbs such as uxlamq (to sleep), yemoq (to eat), esnamoq (to yawn), nafas olmoq (to breathe), and eshitmoq (to hear) are omitted. This creates semantic inconsistencies in the translation and prevents the full reflection of the author's stylistic nuances. Only yo'talmoq (to cough) and partially ko'rmoq (to see) are translated correctly. In this regard, the Uzbek translation shows a reduced expression of physiological verbs compared to the original.

Verbs found in the Uzbek text (So'nggi yaproq):

Slept – 2 times

Drank – 2 times

Breathed – 3 times

Saw – 4 times

Verbs found in the 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 (Overall):

Uxlamq – sleep/asleep. Present in both texts, with almost matching frequency (2 in Uzbek, 4 in English). The translation is semantically correct.

Ichmoq – drink. Appears 2 times in the Uzbek text and 1 time in the English text. There is no excessive loss in the translation, and the meanings correspond.

Nafas olmoq – breathe. In the Uzbek text, "nafas" appears 3 times, whereas in the English text, "breathe" is not found at all. There is a possibility of semantic loss in the translation, as the physiological state may have been expressed using another form.

Ko'rmoq – see/look. In the Uzbek text, it appears 4 times, whereas in the English text, see/look appears a total of 25 times. This indicates that the act of seeing is significantly reduced in the Uzbek translation.

Eshitmoq – hear/listen. Not found in the Uzbek text. In the English text, it appears 7 times (hear 6, listen 1). This represents a significant loss in the translation.

Thus, in the translation "So'nggi yaproq", some physiological verbs are retained, while others are reduced or replaced with different lexical means.

English verb	Uzbek verb	English example	Uzbek example	Comment
sleyep	uxlab	<i>to seye the last leaf fall. I'm tired of waiting... I want to sleyep...</i>	<i>... agida bilinar-bilinmas yotar, ko'zlari esa derazaga tikilgan edi...</i>	Present and semantically appropriate translation
drink	ichib	<i>...in strange places, he's finally returned and wants to drink...</i>	<i>... o'lishimiz mumkin bo'lgan xavf-xatar bilan barobar, ichib tashlashimiz...</i>	Present and semantically corresponding
breathe	nafas	–	<i>...miz har kuni yuz martalab buziladigan, parti k-nafas oladigan joylarida...</i>	Reduced or omitted in translation
seye	ko'rmoq	<i>...of the house opposite. There goes another</i>	–	Condensed or lost in translation

		<i>leaf. I can seye it clearly...</i>		
hear	eshitmoq	<i>...like him, our real bread-winners, who always hear the sounds of the street</i>	–	Reduced or lost in translation
sleyep	uxlab	<i>to seye the last leaf fall. I'm tired of waiting... I want to sleyep...</i>	<i>... agida bilinar-bilinmas yotar, ko'zlari esa derazaga tikilgan edi...</i>	

CONCLUSION

During the translation of English physiological state verbs into Uzbek, a number of lexical-semantic and grammatical differences arise. In English, these verbs often directly express a state, whereas in Uzbek, their translation usually requires contextually appropriate equivalents, additional words, or semantic expansions. For example, verbs like to feel, to breathe, to sweat, and to bleed are sometimes rendered in Uzbek with the “–moq” verb form, and sometimes through adjectives, adverbs, or explanatory additions. Furthermore, while physiological states in English are often expressed by verbs, in Uzbek they may be conveyed through noun+verb combinations, adverbs, or subordinate clauses. Therefore, in translation, it is important to choose a semantically appropriate, natural, and contextually suitable variant rather than a literal approach. Overall, translating this type of verb requires considering differences in linguistic systems, cultural-pragmatic factors, and the role of context in meaning to ensure accuracy and naturalness in the translation.

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