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TRANSLATING EMOTION AND PSYCHOLOGICAL-STATE
LEXICON IN ENGLISH AND UZBEK

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Abstract. The translation of emotion and psychological-state lexicon between English and Uzbek represents a complex linguistic problem due to differences in semantic structures, cultural values, expressive patterns, and pragmatic conventions. Words and expressions denoting emotions and psychological states, including *happiness, sadness, fear, anxiety, anger, hope, loneliness, and confidence*, may have different degrees of semantic and emotional intensity in the two languages. This study examines the major challenges involved in translating English psychological-state vocabulary into Uzbek and Uzbek emotional expressions into English. Particular attention is given to lexical equivalence, contextual meaning, cultural connotations, metaphorical expressions, and emotional intensity. The analysis demonstrates that literal translation is not always sufficient for preserving the communicative and psychological meaning of emotional vocabulary. Context-sensitive translation strategies, including semantic adaptation, modulation, explicitation, and functional equivalence, can contribute to more natural and accurate translations. The study emphasizes the importance of combining linguistic competence with cultural awareness when translating emotion-related vocabulary between English and Uzbek.

Key words: emotion, psychological-state lexicon, English, Uzbek, translation, lexical equivalence, cultural context, semantic adaptation.

Introduction. Emotion and psychological states represent fundamental aspects of human experience and are extensively reflected in the lexical and grammatical systems of natural languages. Words and expressions denoting happiness, sadness, fear, anger, anxiety, hope, loneliness, confidence, and other psychological conditions play an important role in interpersonal communication, literary discourse, academic writing, and intercultural interaction. However, the translation of such vocabulary is particularly challenging because emotional meanings are not always expressed through direct lexical equivalents across languages. The English and Uzbek languages demonstrate significant differences in their linguistic structures, cultural traditions, and ways of conceptualizing and expressing emotions. Although many psychological-state concepts exist in both languages, their semantic boundaries, connotations, stylistic characteristics, and degrees of emotional intensity may vary. For example, the English words *sadness, grief, sorrow, and frustration* may require different Uzbek equivalents depending on the communicative context and the





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specific psychological state being described. Similarly, Uzbek expressions associated with *g'am*, *qayg'u*, *xafalik*, or *ko'ngil* may not always have a single exact equivalent in English.

Another important challenge is the translation of metaphorical and idiomatic expressions. Emotional states are frequently conceptualized through metaphors such as “*a broken heart*,” “*to lose one's temper*,” or “*to be in high spirits*.” Literal translation of such expressions can result in semantic distortion or loss of their emotional and cultural significance. Therefore, successful translation requires not only knowledge of lexical equivalents but also an understanding of context, cultural associations, pragmatic meaning, and emotional intensity. The aim of this study is to examine the main linguistic and cultural challenges involved in translating emotion and psychological-state lexicon between English and Uzbek. Particular attention is paid to lexical equivalence, semantic variation, metaphorical expressions, cultural connotations, and context-dependent meaning. The study seeks to demonstrate that effective English-Uzbek translation requires a combination of linguistic competence, cultural awareness, and context-sensitive interpretation.

Main Part. Emotion and psychological-state lexicon can be broadly divided into several semantic groups. The first group includes positive emotional states, such as *joy*, *happiness*, *satisfaction*, *hope*, *pride*, and *confidence*. The second group contains negative emotional states, including *fear*, *sadness*, *anger*, *anxiety*, *frustration*, *despair*, and *loneliness*. A third group includes cognitive and psychological states such as *doubt*, *confusion*, *awareness*, *uncertainty*, and *curiosity*. One of the main challenges in English-Uzbek translation is the problem of lexical equivalence. Some English emotional words have relatively direct Uzbek equivalents. For instance, *happiness* can commonly be rendered as *baxt*, *baxtiyorlik*, or *xursandchilik*, depending on the context. Similarly, *fear* can be translated as *qo'rquv*, while *anger* may correspond to *g'azab* or *jahldorlik*. However, selecting an appropriate equivalent requires consideration of context and stylistic characteristics.

A single English word may have several Uzbek equivalents with different semantic or emotional nuances. For example, *sadness* may be expressed through *qayg'u*, *g'am*, or *xafalik*. Although these words are semantically related, they are not completely interchangeable in every context. *Qayg'u* can denote profound grief or sorrow, while *xafalik* may refer to a relatively temporary state of being upset or offended. Thus, a translator must determine the specific psychological meaning intended by the source text. Another significant problem involves metaphorical and idiomatic expressions. English frequently uses conceptual metaphors to express psychological experiences. Expressions such as “*break someone's heart*,” “*lose one's temper*,” “*be in high spirits*,” and “*feel blue*” communicate emotional states through figurative language. Their Uzbek translations generally require functional or semantic adaptation rather than literal substitution. For example, “*lose one's temper*” may be translated as “*jahli chiqmoq*” or “*o'zini tuta olmay qolmoq*,” depending on the context.





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Cultural differences also influence the translation of emotional vocabulary.

Emotional expression in Uzbek communication can be strongly associated with family relationships, respect, social solidarity, and culturally established forms of interpersonal interaction. English emotional discourse may employ different patterns of directness and individual self-expression. Consequently, the translation of emotional expressions requires awareness not only of dictionary meanings but also of sociocultural context. Another important factor is emotional intensity. Linguistically related words can represent different degrees of psychological experience. For example, English *concern*, *worry*, *anxiety*, and *panic* represent increasingly intense forms of psychological distress. Uzbek equivalents such as *tashvish*, *xavotir*, *bezovtalik*, and *vahima* may similarly differ in intensity and contextual usage. An inappropriate lexical choice may therefore weaken or exaggerate the psychological meaning of the original expression. Context is particularly important when translating polysemous emotional vocabulary. The word “*passion*,” for example, may refer to strong enthusiasm, romantic emotion, or intense commitment. Its Uzbek equivalent can vary according to the context, including *ishtiyoq*, *ehtiros*, or *muhabbat*. Therefore, contextual interpretation should precede lexical selection.

Translation strategies such as functional equivalence, modulation, adaptation, and explicitation can help overcome these difficulties. Functional equivalence enables the translator to preserve the communicative effect of the original expression rather than its formal structure. Modulation involves changing the perspective or semantic structure while retaining the intended meaning. Adaptation may be necessary when an expression is strongly culture-specific, while explicitation can clarify an implicit psychological meaning for the target reader. The comparison of English and Uzbek demonstrates that successful translation of psychological-state lexicon requires an integrated approach combining semantic accuracy, contextual interpretation, cultural competence, and pragmatic awareness. This is especially important in literary translation, psychology-related academic texts, media discourse, and intercultural communication.

Conclusion. Translating emotion and psychological-state lexicon between English and Uzbek is a multidimensional process influenced by linguistic, cultural, semantic, and pragmatic factors. Although many emotional concepts have corresponding lexical units in both languages, their meanings, connotations, and emotional intensity may differ depending on context. The analysis shows that literal translation is often insufficient for conveying psychological and emotional meanings accurately. Metaphorical expressions, idioms, polysemous words, and culturally specific emotional concepts require context-sensitive translation strategies. Functional equivalence, semantic adaptation, modulation, and explicitation can help preserve the intended meaning and emotional effect of the source text. Effective English-Uzbek translation of emotional vocabulary therefore depends on the translator’s ability to understand both linguistic systems and the cultural contexts in which emotional meanings are constructed. A combination of semantic precision, cultural





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awareness, and pragmatic interpretation can ensure that psychological and emotional meanings are transferred naturally and accurately between English and Uzbek.

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