



LINGUISTIC CAPABILITIES AND CHALLENGES OF ARTIFICIAL INTELLIGENCE IN TRANSLATING EMOTIVE EXPRESSIONS IN ENGLISH AND UZBEK

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ABSTRACT

This article examines English–Uzbek emotive expression translation and evaluates AI-based tools in handling semantic, pragmatic, stylistic, and cultural nuances. The study argues that AI accelerates translation and suggests variants, but human translators remain essential for preserving emotional intensity, naturalness, and linguocultural meaning.

Keywords: emotive expression, translation, translation studies, artificial intelligence, English language, Uzbek language, semantics, pragmatics, linguoculturology, literary translation.

INTRODUCTION

In today's era of globalization, the expansion of intercultural and interlingual communication has sharply increased the need for translation activity. In particular, the accurate and natural transfer of linguistic units expressing human emotions from one language into another has become one of the important scientific and practical issues in literary works, mass media, cinema, advertising, social networks, diplomatic correspondence, and spoken discourse. Among such units, emotive expressions occupy a special place because they not only convey information, but also embody the speaker's inner emotional experience, evaluative attitude, communicative mood, and aesthetic effect.

Translating emotive expressions is not a matter of simple lexical substitution. The translator is required to recreate in the target language the emotional tone, cultural meaning, contextual function, and stylistic coloring embedded in the source text. Since English and Uzbek belong to different language families, differ in their grammatical systems, and possess distinct norms of speech etiquette and evaluative patterns, a number of difficulties arise in translating emotive units. An emotional expression rendered briefly and compactly in English may require broader syntactic means in Uzbek, while an emotionally colored Uzbek expression may be conveyed in English through a simpler but pragmatically equivalent form.

In recent years, artificial intelligence based translation tools have developed rapidly and have actively entered translation practice. Machine translation, neural systems, large language models capable of contextual analysis, and semantic alignment algorithms based on parallel corpora have significantly accelerated the translation process. However, the possibilities and limitations of artificial intelligence in translating units with deep pragmatic and cultural layers, such as emotive expressions, remain an pressing scientific issue. AI can often identify lexical

correspondences, but it does not always accurately perceive emotional intensity, irony, sarcasm, affection, suffering, resentment, surprise, fear, or sincerity.

Therefore, this article analyzes the process of translating emotive expressions in English and Uzbek from linguistic, pragmatic, and translation studies perspectives, and evaluates the role of artificial intelligence tools in this process. The main aim of the study is to identify the problems involved in translating emotive units, to demonstrate translation strategies for such expressions, and to highlight the possibilities of effectively using artificial intelligence based translation tools.

Main Part

In linguistics, the concept of emotivity is interpreted as a semantic and pragmatic phenomenon expressing the emotional coloring of speech. Emotive units may appear in the form of words, phrases, idioms, exclamations, metaphors, evaluative constructions, or even whole sentences. Their primary function is not only to convey nominative meaning, but also to express the speaker's feelings, subjective attitude, and communicative intonation. For this reason, the translation of emotive expressions is closely connected not only with lexical meaning, but also with emotional load and speech situation.

Emotive expressions in English are often compact, idiomatic, and highly dependent on context. For example, such units as I am devastated, That broke my heart, I am over the moon, What a shame, and You scared me to death express not only a direct emotional state, but also its degree of intensity. In Uzbek, emotional states are often expressed more expansively through figurative means, intensifying elements, forms of address, intonational changes, and additional syntactic constructions. Expressions such as yuragim ezilib ketdi, juda ham xursand bo'ldim, ich etimni yeb yubordim, dodimni berdim, hayratdan yoqa ushladim, and dilim vayron bo'ldi are actively used in literary and spoken discourse.

In translation studies, the main complexity of translating emotive expressions lies in the fact that their meaning is often not denotative, but connotative in nature. While denotative meaning refers to facts in reality, connotative meaning includes emotional coloring, evaluation, stylistic effect, and cultural association. For example, the English expression My heart sank may be translated literally as yuragim cho'kdi, but in Uzbek speech tradition such variants as ko'nglim cho'kdi, yuragim orqaga tortdi, or ichim bir g'ash bo'ldi sound more natural. Thus, in translation, not formal equivalence, but functional and pragmatic equivalence is more important.

The first problem in translating emotive expressions is the issue of semantic correspondence. Although both languages contain units expressing emotional states, their semantic scope and sphere of use are not identical. For example, the English word upset may indicate mild offense, emotional discomfort, sadness, or a generally uneasy emotional state. In Uzbek, depending on context, this may be rendered as xafa, ko'ngli og'rigan, bezovta, ruhiy siqilgan, or biroz ranjigan. Therefore, if an automatic translation system selects only one general equivalent, it may reduce the emotional precision of the text.

The second problem is related to pragmatic equivalence. An emotive expression is interpreted differently depending on the speech situation, the relationship between the speaker and the listener, social distance, age factor, gender, speech register, and communicative intention. For example, the English expression Oh, come on! may convey protest, persuasion, reproach, or a humorous appeal. In Uzbek, it can be translated in different contexts as e, bo'ldi endi, qo'ysang-chi, haydi,

jiddiy gapir, or shunaqayam bo'ladimi. Although this unit may seem simple at first glance, it presents a complex pragmatic problem both for artificial intelligence and for the translator.

The third problem is related to cultural adaptation. Many emotive expressions are closely connected with national mentality, values, traditions, and figurative thinking. The English expression I am blue conveys sadness, but in Uzbek such an emotion is not traditionally expressed through color symbolism. Likewise, Uzbek expressions such as bag'rim ezildi, ko'nglim joyiga tushdi, and ichimga chiroq yoqilganday bo'ldi lose their emotional naturalness when translated literally into English. Therefore, the translator or the system should recreate not the image itself, but the effect it produces.

The fourth problem is preserving stylistic coloring. Emotive expressions perform different functions in literary style, spoken discourse, journalistic texts, and everyday correspondence. In literary texts, they create imagery, reveal the psychology of characters, and increase the expressiveness of the text. In conversational style, they express lively communication and natural reaction. If the style of the text changes in the process of translation, the emotive force of the expression weakens. For example, there is a stylistic difference between translating the English construction She whispered sadly as u xafa bo'lib pichirladi and as u mungli ohangda shivirladi. In the second version, the emotional atmosphere is felt more strongly.

The main strategies used in translating emotive expressions include finding a functional equivalent, descriptive translation, compensation, contextual substitution, modulation, and transformation. In the strategy of functional equivalence, the emotional effect of the original expression is preserved even if its form changes. For example, the expression I am fed up may be translated as to'yib ketdim or jonimga tegdi. Here literalness is abandoned, but the emotional content is maintained. In descriptive translation, an expression specific to a national culture may be rendered in a slightly expanded form if necessary. In compensation, the emotion of the source text is reproduced elsewhere or by another stylistic device.

To demonstrate emotive equivalence between English and Uzbek, several examples may be considered. The English expression It broke my heart may be rendered in Uzbek as bu yuragimni tilka pora qildi, bundan qattiq ezildim, or dilim vayron bo'ldi. The expression I was thrilled may correspond to nihoyatda xursand bo'ldim or hayajondan ichimga sig'madim. Likewise, I am terrified may be expressed as juda qo'rquyapman, vahimadan qotib qoldim, or jonim chiqib ketay dedi. In each case, different choices emerge depending on emotional intensity, style, and situation.

Artificial intelligence based translation tools are attempting to process such complex units. In particular, neural machine translation systems learn probable correspondences between linguistic units on the basis of large amounts of parallel texts. In many cases, such systems can accurately convey the general meaning, produce grammatically fluent sentences, and work quickly. Their efficiency may be high in non-literary texts with a low emotional load. For example, simple speech reactions, basic emotional units in everyday correspondence, or widely used idioms can be translated correctly to a certain extent. However, artificial intelligence systems face difficulties in translating emotive expressions for several reasons. First, they often do not fully perceive the broader context or lack sufficient extratextual cultural knowledge. Second, they may choose the wrong degree of emotional intensity. Third, complex pragmatic meanings such as irony, sarcasm, hidden pain, politeness,

affectionate reproach, and subtle humor remain a difficult area for automatic systems. For example, the English sentence Well, that was just great may, depending on context, express either sincere satisfaction or sarcastic dissatisfaction. Artificial intelligence usually tends to translate this sentence in a positive sense.

Another complexity related to the emotional layers of the Uzbek language is that emotional meaning is intensified through the category of respect, degree of closeness, forms of address, particles, and affixes. Units such as voy, eh, axir, ku, da, jonim, bechora, sho'rlik, voydod, dod, ey, bola bechora, and ko'nglim qolibdi carry not only emotional, but also social and cultural meaning. In English, it is not always possible to find an exact equivalent for each of them. Therefore, artificial intelligence sometimes omits them, and at other times neutralizes them excessively. As a result, the emotional naturalness of the text is weakened.

The advantages of artificial intelligence cannot be denied either. First, it analyzes large volumes of text quickly. Second, it provides an initial draft for the translator. Third, it can offer several equivalent alternatives. Fourth, on the basis of parallel corpora, the system can identify frequently occurring emotive constructions. Especially in scientific, journalistic, and semi formal texts where emotional units appear in standardized forms, artificial intelligence is highly convenient as an auxiliary tool. However, in literary translation, film dialogues, dramatic monologues, poetry, folk expressions, national phraseological units, and conversational speech, its output consistently requires human supervision.

At this point, it is appropriate to understand the relationship between the human translator and artificial intelligence not as competition, but as cooperation. A human translator senses the context, possesses artistic sensitivity, understands the national cultural background, and takes into account character traits and speech situations. Artificial intelligence, on the other hand, excels in speed, variation, technical convenience, and preliminary processing. Therefore, the most effective model in translating emotive expressions is a hybrid approach. First, artificial intelligence rapidly analyzes the text and provides an initial translation, and then the translator corrects the emotional, pragmatic, and stylistic aspects.

To improve the effectiveness of artificial intelligence in translating emotive expressions, several scientific and practical directions can be identified. First, it is necessary to create a parallel corpus of emotional units in English and Uzbek. It should include the form of the expression, its context, style, pragmatic function, and possible translation variants. Second, it is important to compile an electronic dictionary of Uzbek national phraseological units, emotional exclamations, evaluative constructions, and forms of address. Third, it would be useful to introduce an emotional tagging mechanism for translation systems. In this process, units should be classified into categories such as positive, negative, ironic, sad, surprised, fearful, and affectionate. Fourth, the artificial intelligence model should be enriched not only with a general corpus, but also regularly with literary and dialogic texts.

A linguocultural approach is also important in this matter because an emotive expression is not only a grammatical or lexical element of language, but also a reflection of cultural thinking. In English culture, emotion may often be expressed in relatively restrained, shorter, and less explicit forms. In Uzbek speech, however, sincerity, strong emotional emphasis, blessing, reproach, pity, affection, or astonishment are often expressed in a more figurative and impressive way. Thus, translation is not only a transfer between languages, but also between cultures.

Artificial intelligence makes more errors precisely at this stage because it cannot perceive national speech sensitivity with the same subtlety as a human being.

The quality of translation, especially on the emotive level, is often evaluated by the criteria of being correct and natural. A word-for-word correct translation may sometimes sound unnatural, whereas a natural variant, although formally more distant, may convey the spirit of the text more accurately. For example, the English expression Don't break my heart can be translated as yuragimni sindirma, which is grammatically and semantically correct. However, in some contexts, such variants as meni qiynama, dilimni og'ritma, or ko'nnglimni cho'ktirma may express the emotional effect more precisely. Therefore, it becomes clear that the main criterion of translation is not literal correspondence, but communicative effect.

The stronger the translator's linguistic intuition, artistic taste, and cultural competence, the more successfully emotive units are translated. Artificial intelligence, at present, can serve as a powerful supporting tool in this process by quickly suggesting variants, helping to find suitable expressions on the basis of corpora, and saving time. However, it still cannot independently guarantee a fully artistic and emotionally perfect translation. Especially in translating subtle emotional expressions in Uzbek, particles that carry additional meaning, and constructions mixed with affection or irony, the role of the human editor remains primary.

CONCLUSION

The translation of emotive expressions in English and Uzbek is one of the most complex and at the same time one of the most relevant issues in translation studies. Such units do not merely convey information, but also combine emotional state, evaluation, style, cultural background, and communicative intention. Their translation requires semantic correspondence, pragmatic accuracy, stylistic naturalness, and linguocultural equivalence. The analysis shows that English and Uzbek differ from each other in the structure of emotive means of expression, methods of intensification, and cultural associations. For this reason, a literal approach is often insufficient in translating emotive expressions. The most appropriate way is to use translation strategies that ensure functional and pragmatic equivalence.

Artificial intelligence based translation tools create significant technical convenience in this process. They are effective in speed, variability, data processing, and preparing initial translations. However, in the adequate translation of units with a strong emotional, cultural, and contextual load, such as emotive expressions, they still have limited capacity. In particular, the human translator remains decisive in recreating irony, sarcasm, hidden meaning, national imagery, and delicate stylistic shades. Thus, in the translation of emotive expressions, artificial intelligence should be evaluated not as a complete replacement tool, but as an intelligent assistant system that supports the work of the translator. In the future, creating parallel corpora of emotive units in English and Uzbek, forming linguoculturally annotated databases, and improving translation models on the basis of national speech characteristics will contribute to the development of this field.

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