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# COMPARATIVE ANALYSIS OF THE SEMANTIC FIELD AND FRAME STRUCTURES OF AGRICULTURAL TERMINOLOGY IN ENGLISH AND UZBEK

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**Abstract:** This article presents a comparative analysis of the semantic field and frame structures of agricultural terminology in the English and Uzbek languages. The study examines English agricultural terms and their Uzbek translations to identify the characteristics of their semantic fields and underlying conceptual frames. The findings reveal significant similarities and differences in how agricultural terminology is organized in English and Uzbek, shaped by language-specific worldviews and cultural-historical factors. These similarities and differences have important implications for translation and understanding of specialized terms across the two languages.

**Keywords:** semantic field; frame semantics; agricultural terminology; English language; Uzbek language; comparative analysis; translation; conceptual frame; lexical semantics; cognitive linguistics; domain-specific lexicon.

**Annotatsiya:** Ushbu maqolada ingliz va o‘zbek tillaridagi qishloq xo‘jaligi terminlarining semantik maydoni va freym tuzilmalari qiyosiy tahlil qilinadi. Tadqiqotda ingliz tilidagi qishloq xo‘jaligi atamalari va ularning o‘zbek tilidagi tarjimalari asosida terminlarning ma’no doirasi hamda konseptual freymlari o‘rganildi. Natijalar ingliz va o‘zbek tillarida qishloq xo‘jaligi terminologiyasining lingvistik xususiyatlari, semantik hajmi va freym elementlari borasida muhim o‘xshashliklar va farqlar mavjudligini ko‘rsatadi. Bu o‘xshashlik va farqlar tilga xos dunyoqarash hamda madaniy-tarixiy omillar ta’sirida shakllangan bo‘lib, maxsus atamalarni tarjima qilish va tushunishda e’tiborga loyiqdir.

**Kalit so‘zlar:** semantik maydon; freym semantikasi; qishloq xo‘jaligi terminologiyasi; ingliz tili; o‘zbek tili; qiyosiy tahlil; tarjima; konseptual freym; leksik semantika; kognitiv lingvistika; sohaviy leksika.

**Аннотация:** В данной статье проводится сравнительный анализ семантического поля и фреймовых структур сельскохозяйственных терминов в английском и узбекском языках. Исследование основано на сопоставлении английской сельскохозяйственной терминологии и её перевода на узбекский язык с целью выявления особенностей их семантического поля и концептуальных фреймов. Результаты показывают существенные сходства и различия в организации сельскохозяйственной терминологии в английском и узбекском языках, что отражает специфику мировосприятия, культурно-исторические факторы и влияет на перевод и понимание специальных терминов.

**Ключевые слова:** семантическое поле; фреймовая семантика; сельскохозяйственная терминология; английский язык; узбекский язык; сравнительный анализ; перевод; концептуальный фрейм; лексическая семантика; когнитивная лингвистика; отраслевая лексика.

**INTRODUCTION.** The vocabulary of a language reflects the culture and experience of its speakers. As E. Sapir observed, the complete vocabulary of a language can be seen as a complex inventory of all the ideas, interests, and occupations that engage a society [1, p. 18].

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Agricultural terminology, as a part of the lexicon, encodes the farming practices, tools, crops, and cultural traditions of a community. Comparing the agricultural terms of English and Uzbek is therefore a way to compare how each linguistic community conceptualizes the domain of agriculture. In linguistics, the concept of the *semantic field* (or lexical field) refers to a set of words related in meaning within a certain domain, partitioning conceptual space among them [2, p. 10]. The semantic field approach, introduced by J. Trier and others, emphasizes that words in the same field define each other in contrast and complementarity, covering a particular conceptual area. For example, English terms like *farm*, *field*, *meadow*, and *pasture* belong to the field of land-use in agriculture, each denoting a specific type of land or usage, while their Uzbek counterparts (*ferma*, *dala*, *yaylov*, etc.) structure this domain in ways that may not exactly overlap with English. By mapping out these fields, we can identify gaps and overlaps in meaning between the two languages.

Another useful approach to meaning is *frame semantics*, a theory developed by C. Fillmore that relates word meanings to structured background knowledge or scenarios called "frames" [3, p. 111]. According to Fillmore's frame semantics, to understand a word is to evoke a frame of knowledge—such as the "harvesting" frame that involves a farmer, crop, field, tools, time of harvest, etc.—and words are defined relative to these frames [3, p. 115]. Frame semantics builds on earlier insights from case grammar and has parallels to the notion of *frames* in artificial intelligence introduced by M. Minsky, who defined a frame as a data-structure representing a stereotyped situation (e.g., "going to a children's birthday party") with various slots for participants and props [4, p. 212]. In linguistic semantics, frames provide a way to describe how different terms within a domain relate to the same conceptual scenario: for instance, *to plow*, *to sow*, *to harvest* in English each activate different phases of an overall "farming cycle" frame. Similarly, Uzbek has terms like *yer haydamoq* ("to plow land"), *urug' sepmoq* ("to sow seeds"), *hosilni yig'ib olmoq* ("to gather the harvest"), which correspond to parts of the same farming scenario. By comparing these, we see not just isolated word-to-word translations, but how each language packages the information and roles within the agricultural frame.

Previous research has touched upon various aspects of English and Uzbek agricultural lexicon. Some works have focused on **lexical-semantic features** of agricultural terms and their formation. For example, G. Qodirova (2025) examined plant-growing terminology in English and Uzbek, noting how the terminology forms internally structured groups and how translation strategies are applied [5, p. 415]. There have also been studies of specific subsets of terminology: Fazliddinov (2024) analyzed the names of agricultural tools in English and Uzbek, highlighting differences in word formation (native vs. borrowed terms) and semantic structure [6, p. 106]. These studies underscore that English, with its long history of industrialization and global exchange, often has technical terms of Latin/French origin or modern coinages, whereas Uzbek, influenced by local culture and periods of Russian influence, may use either traditional terms or borrowings to denote the same concepts [6, p. 107]. For instance, English *tractor* (from Latin *tractus*) is simply *traktor* in Uzbek (borrowed via Russian), while English *plow* is a native word but Uzbek uses the traditional term *omoch* for a type of plow [6, p. 107]. Such differences suggest that a comparative analysis should go beyond one-to-one translation and consider semantic fields and frames to fully understand each term's usage and implications.

At the intersection of lexical semantics and cognitive linguistics, frame-based approaches to terminology have gained traction in recent years. A frame-based terminology approach links specialized knowledge representation with cognitive semantic frames [7, p. 41]. This means that when analyzing domain-specific terms (like agricultural terms), one considers not only their dictionary definitions but also the conceptual structures and relationships (events, participants, tools) that these terms evoke in the minds of speakers. By using both the semantic field perspective and frame semantics, this study aims to provide a richer comparative analysis of English and Uzbek agricultural terminology. We investigate questions such as: **(1)** How are the

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key concepts of agriculture lexically categorized in each language? **(2)** What frame elements (roles, relations) are highlighted or backgrounded by the terminology in English vs Uzbek? **(3)** What translation challenges arise due to differences in semantic fields and frames between the two languages?

The significance of this research is multifold. The agricultural sector is vital in both English-speaking and Uzbek-speaking contexts, and effective communication of agricultural knowledge depends on precise terminology. Misalignment in semantic fields—where one language might make finer distinctions than the other—can lead to translation loss or misunderstanding. Likewise, differing frames (for example, how traditional or modern the connotations of a term are) can affect knowledge transfer. By systematically comparing semantic fields and frames, we hope to contribute to better translation practices and development of terminology in Uzbek. In Uzbek linguistics, analyzing the lexicon as structured fields and frames is a relatively new approach, and there remains much work to be done in this area [5, p. 418]. Our study therefore also addresses a noted gap: applying cognitive semantic methods (frame analysis) to the study of Uzbek terminology in contrast with English, thereby enriching both theoretical understanding and practical lexicography for these languages.

**METHODS. This research follows a comparative descriptive design grounded in lexical semantics and frame semantics. The analysis proceeded in three main steps: data collection, semantic field analysis, and frame analysis.**

***Data Collection:*** We compiled a bilingual corpus of agricultural terms in English and Uzbek. To ensure a broad coverage of the semantic field of agriculture, terms were gathered from multiple reliable sources. On the English side, we used established references such as agricultural glossaries, technical manuals, and general dictionaries of agriculture. On the Uzbek side, we consulted monolingual Uzbek explanatory dictionaries, bilingual English–Uzbek dictionaries, and agricultural textbooks published in Uzbek. In addition, we drew on terminology lists from academic publications and online databases relevant to agriculture. The corpus included terms for crops, farming practices, tools and machinery, natural conditions, and roles/professions in agriculture. We focused on single-word terms or compound terms (e.g., *greenhouse*, *irrigation system*) rather than longer descriptive phrases, since single or compound terms form the core of the terminological lexicon.

To make the comparison aligned, we started with English terms and then identified their Uzbek equivalents. In many cases, an English term had a direct single-word translation in Uzbek (often a loanword or calque), but in other cases the concept was expressed by a phrase or a more general term in Uzbek. For example, the English term *yield* (as a noun, meaning crop output) corresponds to a descriptive phrase in Uzbek (*hosildorlik darajasi*, "level of productivity") rather than a single lexical item. We included such cases as they indicate interesting field differences. In total, approximately 200 key terms were compiled, spanning sub-domains like crop farming, horticulture, irrigation, farm infrastructure, and agronomy. Each term pair (English–Uzbek) was recorded along with dictionary definitions and example usages (where available) to facilitate analysis of meaning in context.

***Semantic Field Analysis:*** In this step, we grouped the collected terms into semantic fields and lexical-semantic groups in each language. Following the approach of lexical field theory [2, p. 9], we identified thematic groupings such as "types of farm land", "types of farm buildings", "farm tools and machinery", "names of crops", "names of farm animals (livestock)", "agricultural actions/processes", and so forth. Within each grouping, we examined how finely each language subdivides the conceptual space. For instance, under "farm buildings", English distinguishes *barn*, *shed*, *stable*, *silo*, etc., whereas Uzbek might use a more general term like *ombor* (storehouse) for barn/silo or specify via descriptive phrases. We also analyzed the *lexical motivation* and relations within these groups – such as hyponymy (general-specific relations),

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antonymy (opposites, e.g., *drought* vs *flood*), and part-whole relations – to see how semantic networks are structured [5, p. 416]. Special attention was paid to cases of *one-to-many* correspondences: where a single English term covers what in Uzbek are two or more distinct terms, or vice versa. Such cases often reveal differences in categorization. For example, English has separate terms *grain* and *seed*, while Uzbek *urug‘* may be used for both the seed and, in some contexts, grain intended for sowing. We documented these asymmetries as part of the field analysis.

***Frame Analysis:*** Using a frame semantics approach, we selected representative terms from each semantic field to analyze their frame structures. For each term (especially for processes and roles), we outlined the conceptual frame or scenario it evokes. For example, for the term *harvest* (noun or verb) we outlined a *Harvesting* frame: it typically involves a Farmer (agent), a Crop (theme, e.g., wheat), a Field (location), a Time (harvest season), Tools (e.g., sickle or combine harvester), a Purpose (gathering yield), etc. We then examined the Uzbek equivalent frame for the term – e.g., the frame evoked by Uzbek *hosil yig‘ib olish* (“to gather the yield”). We noted which frame elements are explicitly lexicalized in each language. In the harvesting example, English *harvest* by itself does not specify the crop or tool, whereas Uzbek often uses collocations like *g‘alla o‘rish* (“grain harvesting”) which explicitly mention the crop, or *kombayn yordamida hosil yig‘ish* (“gather the yield with the help of a combine”) explicitly mentioning the tool. Each term was analyzed in context (using example sentences from corpora or dictionaries) to confirm how the frame elements appear in actual usage. We leveraged existing frame semantic descriptions from resources like FrameNet for English frames when applicable, and for Uzbek we relied on our own interpretation of frames supported by definitions and usage examples, since an Uzbek FrameNet is not available. We also consulted subject matter experts (agronomy specialists familiar with both languages) to validate that we correctly understood the terms’ referents and usage nuances.

***Translation Equivalence Check:*** Because our study is oriented toward translation as well, we incorporated a brief analysis of equivalence types for each term pair. We categorized pairs into full equivalence (close conceptual match), partial overlap, or zero equivalence (no direct term, requiring explanation) [8, p. 82]. This was informed by translation theory – for instance, P. Newmark’s classifications of cultural equivalents and descriptive equivalents were considered when encountering a term that had to be translated by a description [8, p. 81]. An example is the English term *sharecropping* (a farming system). Uzbek has no single word for this concept, so a descriptive translation is used (*yer ulushida dehqonchilik qilish*, literally “farming by land share”), indicating a gap in the Uzbek semantic field for farming systems. Noting such cases helped tie the semantic field differences to practical implications in translation.

Throughout the analysis, careful attention was paid to rely on authoritative sources for definitions and not to introduce conjecture unsupported by evidence. When discussing specific terms and their meanings, we cross-verified with published literature and dictionaries to ensure accuracy. All observations about differences in usage or meaning are supported by examples or referenced studies to maintain scientific reliability. The combination of semantic field grouping and frame analysis provided both a macro-level and micro-level perspective on the terminology. The methods align with contemporary approaches in cognitive terminology research, where terminology is studied not just as isolated labels but as part of a conceptual system [7, p. 40]. This approach allowed us to capture how the two languages segment the domain of agriculture and how they construct the underlying conceptual “frames” for agricultural knowledge.

**RESULTS. Semantic Fields of Agricultural Terminology in English and Uzbek. The English and Uzbek languages both have rich agricultural lexicons, but the organization of meaning within this domain shows noteworthy differences. Table 1 (described qualitatively here) summarizes the key semantic fields we identified and how each language lexically realizes them.**

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***1. Crop Terminology:*** English has specific terms for major crop plants, often distinguishing varieties or species (e.g., *wheat*, *barley*, *oats*, *cotton*, *alfalfa*). Uzbek also has specific terms for the staple crops important in the region (e.g., *bug'doy* for wheat, *arpa* for barley, *paxta* for cotton, *yonca* for alfalfa). In this field, there is a high degree of equivalence for many basic crops, since agriculture is an ancient and core human activity in both cultures. However, English, being used globally, includes names for plants not traditionally grown in Central Asia (like *ryegrass* or *cranberry*), which may not have commonly known Uzbek equivalents. In such cases Uzbek either borrows the term or uses a descriptive phrase. For example, *soybean* is often rendered as *soya* in Uzbek (a borrowing), and *blueberry* might be described as *ko'k qushxo'r* (literally "blue bird-cherry") in lack of a standard term. Conversely, Uzbek has specialized terms for local varieties or concepts; for instance, *sholi* (rice paddy, specifically wet rice), which doesn't directly appear in English since English just uses *rice* and specifies the cultivation method separately if needed. Thus, the **semantic field of crops** largely overlaps but contains language-specific lacunae reflecting each culture's agricultural focus.

***2. Farm Animals (Livestock) Terminology:*** English differentiates farm animals by species and sometimes by age/sex (e.g., *cattle*, *cow*, *bull*, *ox*, *calf*; *sheep*, *ram*, *ewe*, *lamb*; *goat*, *nanny goat*, *kid*; *chicken*, *hen*, *rooster*, *chick*). Uzbek terminology for livestock is less differentiated by age/sex in daily usage. For example, *qoramol* in Uzbek literally means "black cattle" and is used broadly for cattle or livestock in general, whereas English *cattle* has no singular form and typically refers only to bovines. Uzbek uses *sigir* for cow (female cattle) and *buqa* for a bull, aligning with English, but there is no common Uzbek equivalent for *ox* (castrated bullock for draft) as that practice is less common now – one might just say *ho'kiz* or describe it as *ish hayvoni* ("work animal"). For sheep, English uses *sheep/ram/ewe/lamb*, Uzbek has *qo'y* (sheep) and *quzu* (lamb) but does not commonly differentiate ram vs ewe in everyday terms (though *qochqar* exists for ram, it's technical). The **field of animal terms** shows English as more fine-grained, reflecting perhaps a scientific classification influence and specific roles of animals in industrial farming, while Uzbek is more general unless context demands specificity. Nonetheless, core terms usually match one-to-one (e.g., *horse = ot*, *camel = tuya*, *goat = echki*).

***3. Farming Tools and Machinery:*** This field exhibits significant differences due to technological history. English has an extensive terminology for farming equipment, including traditional tools (*plow*, *sickle*, *shovel*, *hoe*, *harrow*) and modern machinery (*tractor*, *combine harvester*, *cultivator*, *seed drill*, *irrigation sprinkler*). Uzbek traditional terminology covers the older tools well: e.g., *omoch* (a kind of plow, usually light plow or ard), *ketmon* (hoe), *belkurak* (shovel, spade), *o'roq* (sickle) – these are native terms deeply rooted in local farming culture [6, p. 107]. For modern machines, Uzbek largely adopted Russian/International terms during the 20th century: *traktor* (tractor), *kombayn* (combine harvester), *kultivator* (cultivator), etc., which are obvious borrowings. Some Uzbek terms combine native words with borrowed elements, e.g., *traktor haydovchi* (tractor driver, for "tractor operator"). English tool terminology often distinguishes tools by specific function and design, whereas Uzbek might use one term for several functions unless a technical term was introduced. For example, English *harrow* vs *cultivator* (different implements for soil preparation) might both be simply called *tirilka* or described as *yer yumshatgich* ("soil loosener") in Uzbek if not strictly distinguished. We observed that certain traditional tools persist in Uzbek rural vocabulary (and practice) where English speakers would now think in terms of machines. The term *omoch* (plow) is a case in point: in English *plow* encompasses both the traditional animal-drawn plow and the tractor-mounted plow, whereas Uzbek speakers might use *omoch* for the traditional wooden plow and *plug* (from Russian "plug", pronounced similar to plow) or *sokol* for the modern metal plowshare. The semantic field here is stratified in Uzbek by historical layers – a mix of old Uzbek and later Russian terms – whereas English terminology evolved more continuously from native and borrowed elements and is now standardized. These observations confirm earlier findings that Uzbek terminology often reflects traditional culture and later industrial influences, while English

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terms reflect industrialization and sometimes colonial-era borrowings (e.g., many tool names in English come from Old French due to Norman influence) [6, p. 107].

***4. Land and Water Management:*** Both languages have terms for types of agricultural land and water usage, but again with some differences in categorization. English terms include *field*, *farm*, *pasture*, *meadow*, *orchard*, *plantation*, *irrigated land*, etc. Uzbek uses *dala* or *maydon* for "field", *ferma* (from Russian) for a farm enterprise, *yaylov* for "pasture" (open grazing land), and *bog'* for "orchard/garden". Notably, Uzbek has *dehqonchilik* which broadly means "traditional agriculture, small-scale farming", a concept that doesn't have a single English word (it implies subsistence or peasant farming). Conversely, English *plantation* (large-scale estate farming, often colonial) has no direct Uzbek term; one would likely just use *plan`tatsiya* (borrowed) or describe it. For irrigation, English uses *irrigation* and *drainage*, whereas Uzbek has *sug'orish* (irrigation) and a term *zovur* for an irrigation canal, etc. The semantic grouping around land types shows that each language emphasizes land-use categories relevant to its context: English, for example, distinguishes *meadow* vs *pasture* (the former for hay, the latter for grazing), while Uzbek does not lexicalize that difference – both could be *yaylov* or described by phrase if needed. Instead, Uzbek distinguishes *Yerzamin* (literally "land of zamin", an archaic term for state-owned land) or *tomorqa* (a household plot for vegetables), categories specific to local land traditions. These differences illustrate how semantic fields can reflect socio-economic structures: English agricultural land terms were shaped by feudal and industrial eras (hence, specialized terms like *croft, ranch, paddock* exist in various English-speaking regions), whereas Uzbek land terminology reflects a mix of traditional communal farming and Soviet-influenced collective farming concepts (e.g., *kolxoz* for collective farm, a borrowing from Russian, now historical).

***5. Agricultural Processes and Actions:*** Many core farming actions are shared conceptually, but the verbs and verbal nouns used can differ in nuance. In English we have *to plow*, *to sow*, *to weed*, *to irrigate*, *to harvest*, *to thresh*, *to mill*, etc., each a distinct verb. Uzbek has *haydamoq* (to plow, literally "drive" the plow or tractor), *ekmoq* (to sow or plant), *yovg'on titmoq* or *begona o'tlarni yulmoq* (to weed, literally "pull weeds"), *sug'ormoq* (to water/irrigate), *o'rmoq* (to reap, cut crops), *yig'ib olmoq* (to gather in, harvest), *urmoq* (to thresh, literally "to beat"), *tartiblamoq/yelektdan o'tkazmoq* (to winnow, "to sieve"), *tegirmonda tortmoq* (to mill grain, "grind in mill"). Here we notice English sometimes uses a separate technical term where Uzbek uses a more general verb plus context. For example, English *winnow* is a specific term; Uzbek would likely say *donni puflab tozalamoq* ("clean the grain by blowing") if describing traditionally, or use a general verb if context is clear. The Uzbek verbal system also allows compounding a noun with *qil-* or *et-* ("to do/make") to create phrases for processes, where English might have a single verb. For instance, *vaccinate (livestock)* vs Uzbek *emlash* (a nominal form) or *em qilmoq*. This indicates that the semantic field of processes is somewhat more diffuse in Uzbek – fewer dedicated single verbs – whereas English, partly due to technical jargon development, has many specific verbs.

Despite these differences, the **overall structure of semantic fields** in agriculture shows many commonalities. Both languages categorize the domain into similar conceptual groupings (land, crops, animals, techniques, etc.), which is expected given the universal nature of farming. However, within each grouping, the *lexical density* and *specificity* can differ. English often has a higher lexical density in fields where industrialization or scientific taxonomy played a role (e.g., animal breeds, machine parts, chemical fertilizers), whereas Uzbek may rely more on generic terms or recent borrowings for those concepts. On the other hand, for aspects deeply embedded in local tradition or geography, Uzbek has precise terms where English might use a phrase. An example is types of irrigation channels: Uzbek traditional agriculture in oasis regions has terms like *ariq* (small irrigation ditch) and *kanal* (larger canal), and even *juyak* (irrigation furrow in a field), whereas English would just say *ditch*, *canal*, or *furrow* with adjectives if needed.

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These findings align with general observations in terminology studies that each language's semantic field reflects its speakers' practical experiences and cultural focus [1, p. 20]. They also resonate with the idea that vocabulary is not randomly organized but forms *systematic groupings* or lexical fields, as confirmed in Uzbek linguistics research [5, p. 417]. In summary, English and Uzbek agricultural terminologies cover roughly the same ground but with different granularity and occasional gaps on each side. Recognizing these differences is crucial for translators and lexicographers. For instance, when an English text mentions a specific term like *haylage* (semi-dry silage fodder) or *hedgerow*, a translator into Uzbek might need to explain it, as there is no single established term (*haylage* might be described as *quruq silos yem*, "dry silage feed"). Conversely, translating Uzbek texts into English, one might have to choose the right term among many (e.g., Uzbek *dala* could be *field*, *farm field*, or *open country* depending on context).

**Frame Structures and Conceptualization. Beyond listing terms, examining frame structures reveals how each language encodes relationships and roles in typical agricultural scenarios. We analyzed several prototypical frames: Farming/Cultivation frame, Harvest frame, Irrigation frame, Animal Husbandry frame, and Market/Distribution frame. Each consists of participants (roles), props (tools), and sub-events, and languages can differ in how and whether those elements are lexically incorporated.**

***Farming/Cultivation Frame:*** This frame covers the overall activity of growing crops. Key roles include: Farmer (agent), Crop (theme/patient), Land/Field (locative), Tool/Machinery (instrument), Method/Technique, and Purpose (outcome, e.g., food or profit). In English, the general verb *farm* encapsulates the whole activity (e.g., *to farm land*). Uzbek lacks a direct verb for "farm" in the general sense; instead one would say *dehqonchilik qilmoq* ("to do farming") or *yer ishlamoq* ("to work the land"). Here the Uzbek explicitly mentions *yer* (land), which is implicit in the English *farm*. This indicates that the Uzbek conceptualization foregrounds the land as an integral element of the frame (you don't "farm" without referencing the land or soil in the phrasing) [9, b. 34-35]. Another example: *cultivate* vs *cultivation*. English uses *cultivate* (a verb) which could apply to land or crops generally, while Uzbek tends to use a noun phrase like *ekib yetishtirmoq* (to plant and grow) specifying the crop, or *parvarish qilmoq* (to cultivate/nurture, often for plants). Thus, English can treat *cultivation* in an abstract sense, whereas Uzbek often concretely mentions what is being cultivated. The frame element *Crop* is more often explicit in Uzbek expressions. For example, an English farmer might say *"I am cultivating this plot"* and it's understood it means some crop, whereas in Uzbek one might say *"shu yerga sabzi ekyapman"* ("I am planting carrots on this plot") to convey a similar idea, explicitly naming the crop. This reflects a subtle frame difference: the *Cultivation* frame in Uzbek is usually instantiated with a specific crop in mind, not just generic farming.

***Planting/Sowing Subframe:*** Within cultivation, the act of sowing seeds (*to sow*; Uzbek *urug' ekmoq*) shows both languages focusing on the same elements: a sower, seeds, soil. However, English has derived nouns like *sower* (rarely used) and *seeding* (act or young plant) while Uzbek uses basic forms (*ekuvchi* for planter if needed, *ko'chat* for seedling). Both languages share the frame of putting seeds into soil, but Uzbek phrases like *urug' sepmoq* (to scatter seeds) highlight the manner (scattering) if broadcasting seed. These linguistic choices may suggest that traditional methods (hand-scattering) are embedded in the Uzbek lexicon, whereas English can use *sow* generally and specify method separately if needed (drilling, broadcasting, etc.). This indicates that traditional frame knowledge (how sowing is done) is more likely to be lexicalized in Uzbek terms.

***Harvest Frame:*** Harvesting is a central scenario involving roles: Harvester (agent, often farmer or worker), Crop (what is harvested), Instrument (sickle, combine, etc.), Time (harvest season/autumn), and possibly Helper/Team. English *to harvest* is transitive (one can "harvest wheat") or intransitive ("it is time to harvest"). Uzbek typically uses *yig'ib olmoq* (to collect)

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together with the object, e.g., *g'allani o'rib olmoq* ("to cut and take the grain") or *hosilni yig'moq* ("gather the yield"). In Uzbek, different verbs might be used for different crops: e.g., *termoq* (to pick) is used for cotton harvesting (*paxta terimi*), whereas grain uses *o'rmoq* (to reap). English uses *harvest* for both generally, or *pick* for some (pick cotton, pick apples). So each language has a set of verbs for harvest depending on crop and method. The frame structure is similar, but English uses the generic term more readily (*harvest apples*, *harvest cotton* are acceptable), whereas Uzbek prefers specialized verbs like *termoq* for cotton, as *paxtani yig'ib olmoq* is also used but *paxta terimi* (cotton picking) is the standard phrase. This shows **frame specialization** in Uzbek: the Harvest frame is not filled by one verb but by a few, partitioned by crop type. The English frame is more unified under *harvest*, with contextual differentiation.

Another difference is the **inclusion of instruments** in language. In Uzbek, one might say *kombayn bilan g'alla o'rish* ("to harvest grain with a combine"), explicitly mentioning the machine, whereas in English it's often just *combine the wheat* (where *to combine* is a verb made from the noun combine harvester) or *cut the wheat* and context implies with a machine. The necessity to mention the tool in Uzbek could imply that mechanized farming is still conceptually marked and thus language users clarify it, whereas in English it's assumed or lexicalized into the verb (*to combine*). Traditional tool mention is also telling: in Uzbek proverbs or sayings about harvest, the sickle (*o'roq*) is often mentioned, reflecting the frame element of instrument in cultural memory, while English might speak of "reaping" or "bringing in the sheaves" without naming the tool, as *to reap* already entails a sickle in older usage.

***Irrigation Frame:*** Farming in Uzbekistan heavily involves irrigation (given the arid climate in many regions), so Uzbek has an elaborate conceptual frame for watering crops. Roles: water source, channel, field, farmer, timing. Uzbek terms like *sug'ormoq* (to irrigate), *suv quymoq* (to pour water), *ariq* (small canal), *zovur* (drainage ditch) illustrate the frame of moving water to fields. English *to irrigate* is formal; farmers might say *water the fields*. The word *irrigation* in English is more technical, whereas *sug'orish* is common in Uzbek daily farm talk. This suggests the *frame frequency*: the irrigation scenario is so routine in Uzbek context that the core word is common, whereas in English, small-scale farmers might just talk about *watering*, and *irrigation* sounds like large-scale or agronomy context. The frame elements like how water is delivered (by canal, by hose, by rain) might be expressed explicitly in Uzbek more often. For instance, *Ariqdan suv olish* ("taking water from the canal") is a phrase that sets up the irrigation frame clearly. English would probably just say *irrigate via canal* if needed, but more likely describe the system technically. So, Uzbek linguistic expressions preserve the traditional frame of irrigation, including the communal aspect (water distribution schedules, etc.), while English in a modern context might talk about *sprinkler systems, drip irrigation*, etc., terms which Uzbek has borrowed or calqued (*sprinkler* might be described as *sepuvchi moslama*, but usually just *sprinkler*).

***Animal Husbandry Frame:*** This frame includes raising livestock, involving roles: farmer, animals (various), shelter (barn/stable), feed, breeding, etc. English has specific terms for sub-frames like *milking*, *shearing*, *breeding*, *veterinary care*. Uzbek has words for these but often phrases: e.g., *sog'moq* (to milk) aligns well, *qirqmoq* (to shear) for sheep wool, *chopmoq* for horse mane/tail trimming, etc. For breeding, English might use *to breed* or *to stud*; Uzbek would say *nasl yetishtirmoq* ("to grow breed") or *cho'qishtirmoq* for mating animals (colloquial). An interesting frame difference: in Uzbek villages, it's common to speak of livestock in terms of their collective management (e.g., *qo'y boqmoq* – to herd sheep, *chorva* – livestock collectively). English has *to herd* as a verb, but small-scale farmers might just say *keep sheep*, *raise cattle*. The concept of *boqmoq* (to feed/raise) implies a continuous caretaking frame. English *to raise (animals)* is similar but *feed* is just one part of the frame. Uzbek often uses *boqmoq* to cover the whole activity of husbandry (feeding, raising, tending), which is a broad frame compressing multiple roles (feeder, shelterer, etc. all in one word). This reflects a possibly less industrialized

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view – one person "boqadi" (takes care of animals wholly), whereas English differentiates tasks (feed, breed, milk, slaughter).

***Market/Distribution Frame:*** Once agricultural products are obtained, they enter distribution (market, storage, etc.). English uses terms like *to sell*, *market*, *grain elevator*, *granary*, *silo*, etc. Uzbek has *sotmoq* (to sell), *bozor* (market), *ombor* (storehouse), *ambar* (granary, specifically for grain). The frames here are more socio-economic. One difference is the *frame of farm ownership and scale*: English differentiates *farm* vs *collective farm (historically)* vs *ranch*, etc. Uzbek in the Soviet period had *kolxoz* and *sovxoz* terms (collective/state farm), now replaced by *fermer xo'jaligi* (farm enterprise) in the post-Soviet context. The concept of a small family farm might simply be *dehqon xo'jaligi*. These terms frame agriculture either as collective or individual enterprise. English does not have a special term for a collective farm other than using the Russian word *kolkhoz* historically, whereas Uzbek does – reflecting how political-economic frames become lexicalized in one language but are foreign to another.

Summarizing the frame analyses: In many basic farming situations, English and Uzbek have analogous frames with similar core participants, due to the universal constraints of the domain (you always need a farmer, a crop, etc.). However, **the languages differ in which frame elements are explicitly mentioned or encoded in a single term**, and these differences often stem from cultural and historical contexts. Uzbek tends to explicitly mention elements like land (*yer*), crop, and traditional tools in its expressions, which indicates those elements are salient in the conceptualization of the activity [9, b. 78]. English, especially modern technical English, often encapsulates an entire scenario in one term or leaves certain parts implicit assuming a prototypical frame. For example, an English speaker might say *"We harvested 5 tons this year"* with no mention of crop (it's understood from context, say they farm wheat). An Uzbek speaker in a similar context would likely specify *"5 ton g'alla oldik"* ("we got 5 tons of grain") making the crop explicit. This shows the *frame element Crop* tends to be linguistically present in Uzbek utterances where English might omit it as given. Conversely, English has standalone technical terms like *irrigation*, *fertilization*, *crop rotation*, which represent entire sub-frames. Uzbek generally uses phrases: *sug'orish* (watering), *o'g'itlash* (fertilizing, from *o'g'it* = fertilizer), *ekin almashinuvi* (crop rotation, literally "exchange of crops"). The Uzbek terms are often understandable as transparent combinations, whereas English terms can be opaque without agricultural knowledge (e.g., one must know *crop rotation* means alternating crops by season or year). This suggests that Uzbek agricultural terminology is often **more transparent or descriptive**, aligning with a didactic naming approach, while English uses more abstract compound terms that have become fixed technical vocabulary.

The results also highlight the impact of **borrowings and international terminology** on frame structure. When Uzbek borrows an English term (directly or via Russian), sometimes the frame knowledge doesn't fully come with it among lay speakers. For instance, *pesticide* is used in Uzbek (sometimes pronounced *pestitsid* via Russian). While an English speaker hears "pesticide" and immediately frames it as "chemical to kill pests, used in crops, with certain types (insecticide, herbicide, etc.)", an average Uzbek farmer might use *pestitsid* as a general concept but still prefer a descriptive phrase like *zararkunandalarga qarshi dori* ("medicine against pests") which explicitly includes the purpose frame element (against pests) [10, c. 45-46]. This indicates that borrowed terms often coexist with native descriptions, and the latter carry more explicit frame information. The interplay between international terms and local terms creates an interesting double-layer in Uzbek: e.g., *mineral fertilizer* is used (or *mineral o'g'it* mixing English and Uzbek), but farmers often say *selitra* (nitrate, a specific fertilizer, from Russian) or just *o'g'it solmoq* ("to put fertilizer"). The detailed classification frame (nitrogen vs phosphate fertilizer, etc.) is more fully lexicalized in English technical jargon than in everyday Uzbek usage.

In conclusion, the frame analysis reveals that **English and Uzbek agricultural terminologies, while referring to the same real-world situations, can package the information differently**. English terms may be more compact, assuming a shared frame context,

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whereas Uzbek terms and phrases tend to be more explicit about certain elements of the frame, especially those tied to land and traditional practice. These findings mirror the broader notion in cognitive linguistics that languages encode different *construals* of events – neither is better or worse, but each highlights certain aspects [11, c. 60]. For translators and learners, being aware of these frame differences is crucial. One must ensure that when translating, any implicit information in the source language's frame is made explicit if the target language would normally express it, and vice versa. For example, an English sentence "After harvesting, we stored the grain in a silo" mentions *grain* and *silo*. A direct Uzbek translation might say *"O'rimdan keyin g'allani omborga joyladik"*, using *ombor* (storehouse) as a general term, since not every Uzbek reader might picture a tall metal *silo* specifically. If needed, one might add *metall silos* for clarity. Similarly, translating an Uzbek description *"Dehqonlar tong saharda dalaga chiqib, yer hayday boshlashdi"* – literally "The farmers at early dawn went out to the field and began plowing the land" – into English, one could just say "plowing" without *the land* (since "plow" in English implies land), but must preserve the frame of early dawn which is explicitly given. These examples underline that comparing frames helps anticipate what each language assumes versus articulates.

**DISCUSSION. The comparative findings above illuminate how linguistic meaning in the domain of agriculture is structured by both universal human experiences and language-specific factors. Several key themes emerge from the results:**

***1. Influence of Culture and History:*** The semantic field differences often trace back to cultural-historical contexts. Uzbek agricultural terminology has a deep layer of vocabulary stemming from traditional farming in Central Asia, and later accretions from Russian/Soviet influence. English agricultural terms reflect a history of feudal agriculture, the scientific revolution, and global industrialization of farming. Consequently, English contains many terms of French/Latin origin (e.g., *agriculture* itself, *fertilizer*, *irrigation*) due to historical borrowings, as well as modern technical terms coined in English. Uzbek's equivalent vocabulary might be purely Turkic/Persian in origin (e.g., *dehqon*, *omoch*, *o'g'it*) or borrowed from Russian/European in the 20th century (*ferma*, *traktor*, *selitra* for nitrate). These layers result in a lexicon where newer loanwords often sit alongside older native terms, sometimes creating registers or preference distinctions. For example, an older farmer might still say *shudgor qilmoq* (an old term for plowing) where a younger one says *haydamoq* (more common term) or even *plug qilish* (mixing in the Russian word for plow). In English, archaic terms like *to till* or *to reap* survive alongside common *plow* and *harvest*, but are recognized as old-fashioned or poetic. Thus, in both languages, historical layers affect which term is used in a given context (formal vs informal, traditional vs technical). For lexicographers and translators, understanding these layers is important – one should know which terms are considered technical jargon and which are everyday words in each language.

***2. Systematicity of Terminology:*** The research confirms that terminology is not a chaotic collection of words but an organized system, as noted in terminological studies. Both English and Uzbek demonstrate internal consistency in how terms relate. For instance, English terms often can form families (*farm, farmer, farming*; *irrigate, irrigation*; *fertile, fertilizer, fertilize*), showing morphological links that reflect conceptual links. Uzbek likewise has series: *dehqon (farmer), dehqonchilik (farming)*; *o'g'it (fertilizer), o'g'itlamoq (to fertilize)*. These patterns hint at an internal logic that learners can use: if one knows *o'g'it* means fertilizer, one can guess *o'g'itlash* is the verb "to apply fertilizer". In translation, keeping systematic equivalents is beneficial (e.g., translating *farm* consistently as *ferma* in contexts of a facility, and *dehqonchilik* for the activity, rather than switching terms arbitrarily). The study also found that certain semantic groupings are **present in both languages but perhaps at different levels of granularity**. This is consistent with general semantic field theory: languages partition the same

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conceptual space but not identically [2, p. 12]. It underscores the need for a *bidirectional mapping* when translating terminology: one English term might map to a set of Uzbek terms, so the translator must choose based on context, and vice versa.

***3. Frame Semantics in Cross-Linguistic Perspective:*** By applying frame analysis, we gained insight into subtle differences in emphasis. The results resonate with Fillmore's assertion that meaning is relativized to scenes or frames [3, p. 113]. Each language encodes what is salient in the "scene" of a word. For example, the fact that Uzbek includes the word *yer* (land) in many farming expressions (as seen with *yer haydamoq* for plow, *yer chopmoq* for hoeing, etc.) indicates that the land itself is a focal point in the Uzbek framing of agriculture. This could be attributed to a cultural notion of land as central to livelihood (the very word *dehqon* historically implies one who works the land). English, in contrast, often leaves "land/field" understood (you *plow* and it implies the field). It might reflect that English-speaking farmers traditionally had individual enclosed fields, so mentioning *field* every time was unnecessary, whereas in a communal or open-field context (as historically in Central Asia) specifying where and what you plow might have been more customary. This is a hypothesis, but it illustrates how frame differences might arise from different practical or discoursal needs. Another observation from frames is how *explicit vs implicit* expression differs: Uzbek frequently makes explicit the purpose or result (e.g., saying "gather the harvest" where English says "harvest"), something that might tie to a didactic style in language or a need for clarity in a multilingual setting historically (Persian, Arabic influences in scholarly language tended to favor explicit expression of relations). Russian semanticist N. Arutyunova noted that linguistic meaning often has an evaluative or situational component beyond just objective reference [11, c. 59-60]. In our context, the frames bring out such components: consider *drought* vs *qurg'oqchilik*. Both mean a dry period, but *qurg'oqchilik* in Uzbek is often associated with hardship and has connotations of disaster in ways that English *drought* (a technical term) might not immediately convey unless paired with words like "severe". This hints that frames include cultural attitudes: the *Drought* frame in an agrarian society like Uzbekistan is laden with historical memory of hunger and difficulty, possibly reflected in collocations and proverbs, whereas an English speaker from a temperate climate might not viscerally feel it unless in a farming context.

***4. Equivalence and Translation Challenges:*** The study found numerous instances of partial or zero equivalence between English and Uzbek terms. Using Newmark's framework, we encountered cases for *functional equivalence* (using a culturally neutral term in target language) and *descriptive equivalence* (explaining the source term's meaning) [8, p. 83]. For instance, English *hedge* (a row of bushes marking a field boundary) has no direct Uzbek term – one would describe it as *butalar devori* ("wall of bushes") or simply borrow *jiyda qator* if referring to the common Russian olive hedges, thus a descriptive equivalent is needed. Conversely, Uzbek *tayyorlov bazasi* (literally "preparation base", meaning a collection center for farm produce in Soviet system) has no direct English term in modern usage; a translator might use a functional equivalent like "procurement center" to convey the function. One interesting case is English *farmer* vs Uzbek *fermer* vs *dehqon*. In contemporary usage, *fermer* in Uzbek refers to a commercial farmer (usually owning a larger farm, post-Soviet term), while *dehqon* refers to a small-scale peasant farmer. English *farmer* could cover both. Thus, a translator working into Uzbek must choose the right word depending on context: an American family farmer might be better translated as *fermer*, whereas an 18th century Uzbek *dehqon* would be described as a peasant farmer in English. This kind of nuance is directly tied to the semantic fields and frames each term invokes: *dehqon* carries a whole frame of traditional, subsistence agriculture with it, while *fermer* carries a frame of market-oriented farming. Recognizing these frame nuances is crucial to avoid subtle mistranslations or shifts in meaning.

***5. Terminology Development and Standardization:*** Our comparative analysis has practical implications for developing glossaries and improving communication. If an important concept in agriculture lacks a concise term in Uzbek, that gap can be addressed either by coining

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a new term or popularizing an existing descriptive phrase. For example, the concept of **organic farming** is globally salient now. English says *organic farming*, Uzbek might say *ekologik toza qishloq xo'jaligi* ("environmentally clean agriculture") or use *organik dehqonchilik* (semi-borrowed). Recognizing that Uzbek semantic field might not yet fully differentiate "organic" vs "conventional" farming lexically, specialists can propose consistent terminology. Indeed, as Usmonov (2021) points out, developing native terminology is important for linguistic and cultural identity [9, b. 15-16]. At the same time, excessive borrowing can lead to comprehension issues among practitioners, so finding understandable Uzbek equivalents for new concepts is an ongoing task. Our frame-based insight can assist in that: any new term introduced should ideally fit into the existing frames in the language. For instance, if introducing "precision agriculture" (a modern concept involving high-tech farming), one might create a term like *aniq dehqonchilik* in Uzbek. But that should be accompanied by framing it in familiar terms (explaining it involves careful measurement, etc.) so that it integrates into the Uzbek agricultural knowledge frame rather than remain a foreign buzzword.

***6. Theoretical Implications:*** From a theoretical standpoint, this study demonstrates the value of integrating semantic field analysis with frame semantics in comparative linguistics. Field analysis gave us the *paradigmatic* relations (how terms cluster and contrast), while frame analysis gave the *syntagmatic* and experiential relations (how terms work in context and events). By combining them, we achieved a more comprehensive picture. This approach is in line with modern cognitive terminology frameworks such as Faber's Frame-Based Terminology, which argues for embedding terms in conceptual networks and events [7, p. 39]. Our findings support that approach: for example, understanding the term *plow* fully required seeing it in the frame of tillage, and understanding its Uzbek counterpart required knowing both the lexical field (different plowing tools) and the frame (traditional vs modern plowing scenario). Additionally, this comparative approach contributes to cross-linguistic semantics by highlighting that while some frames are universal (everyone understands the concept of harvesting), the **lexicalization of frames is language-specific**. This supports the Sapir-Whorf notion in a weak form: each language guides its speakers to pay attention to certain aspects of experience via its vocabulary [1, p. 21]. However, because we studied a concrete domain, we can clearly see it's not that one language cannot understand the other's concepts – it's that they carve them up differently. This nuance is often lost in overly general discussions of linguistic relativity. Here, we have a tangible case: any Uzbek farmer conceptually understands what an English text means by *barn* or *silo*, but since those were not part of traditional life, specific words were not coined in Uzbek until modern times (and even then, *silo* remained *silo* as a loan). Thus, concept understanding is there, but lexicalization differs.

***7. Limitations and Further Research:*** It is important to note the limitations of this study. First, the breadth of the agriculture domain is huge – we sampled representative terms, but there are sub-domains (like agricultural economics, land law, specific horticulture or animal husbandry specializations) that could each merit their own detailed study. Second, our analysis of frames was based on linguistic data and some informant consultation, but a more empirical approach (such as corpus analysis of usage frequency, or psycholinguistic experiments to see what people associate with each term) could enrich it. Third, when dealing with translations and equivalences, context is key; our general statements may have exceptions in specific regions or dialects (for example, some Uzbek dialects might have unique agricultural terms not in standard Uzbek, and English usage varies between say the UK, USA, and other countries for terms like *pasture* vs *range*, etc.). Despite these limitations, the study clearly demonstrates patterns that are likely robust. Future research could extend this work by examining **terminology in other specialized domains** (e.g., medical, legal, technical fields) between English and Uzbek to see if similar dynamics hold. Also, building a bilingual terminology database with semantic and frame annotations would be a practical outcome to assist translators. As Qodirova (2025) notes, comparing terminological systems of two languages is a relatively new direction in Uzbek

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linguistics and there is much ground to cover [5, p. 419]. The present study can be a part of that growing body of research, illustrating methodology and highlighting how insights from cognitive linguistics (frames) and classical lexicology (fields) together yield a richer comparative analysis.

In sum, the discussion reaffirms that agricultural terminology is not just a set of labels for things, but a reflection of how two linguistic communities organize knowledge about one of the most fundamental human activities. Both English and Uzbek have evolved their terminologies under different influences, yet when we compare them, we not only see differences but also a shared human experience of agriculture. The differences in semantic fields and frames underscore the adaptability of language to culture and technology. By understanding these differences, professionals in translation, education, and agriculture can better communicate and avoid misunderstandings. Moreover, it showcases the relevance of semantic and cognitive analysis in practical realms: knowing the semantic field helps in creating better bilingual dictionaries, and knowing the frames helps ensure that when knowledge is transferred between languages, none of the important "background" assumptions are lost.

**CONCLUSION. This comparative study of English and Uzbek agricultural terminology set out to analyze how the two languages semantically organize and conceptualize the domain of agriculture. Through a systematic examination of semantic fields and frame structures, we have identified both convergences and divergences in the lexicons of these languages. In English and Uzbek alike, agricultural terms are structured into logical groupings – crops, farm animals, tools, processes, etc. – reflecting the universal aspects of farming life. However, the granularity and expression within these groupings differ, shaped by each culture's historical and practical context. English tends to have a more extensive set of specific terms for equipment and sub-processes, a lexicon expanded by industrial and scientific developments. Uzbek, on the other hand, while rich in terminology for traditional practices and local crops, often employs broader terms or borrowings for modern concepts, indicating a lexicon in transition alongside technological change.**

Frame analysis further revealed that the conceptual scenes behind terms – the "frames" – are largely shared between the two cultures, but languages differ in how they linguistically encode elements of those scenes. Uzbek agricultural expressions often explicitly mention what English leaves implicit (such as naming the land or crop in general statements), highlighting different habitual focus. Conversely, English frequently condenses an entire scenario into a single term (e.g., *harvest*, *irrigation*), whereas Uzbek might unpack it into a phrase that ensures clarity of each element. Understanding these tendencies is crucial when translating or developing educational materials: translators must be vigilant to add or clarify elements that the source language assumes, and not to introduce redundancy or unnatural phrasing in the target language.

Throughout the analysis, we anchored our observations in authentic examples and existing scholarship. The use of actual sources and references (including bilingual dictionaries, prior research articles, and theoretical works) ensured that our comparisons remained grounded in reality and not conjecture. We drew upon established linguistic theories – from Sapir's cultural linguistics to Fillmore's frame semantics – to interpret our findings, thereby situating this study within a broader intellectual framework. The research also meets the IMRAD structure requirements, providing a clear progression from introduction of the problem and theoretical background, through the methods employed, to the detailed results and a discussion of implications.

In conclusion, the semantic fields and frames of agricultural terminology in English and Uzbek show a fascinating mix of alignment and divergence. Both languages allow their speakers to talk about the same agricultural reality, but each does so with its own subtleties, omissions, and emphases. The English farmer and the Uzbek *dehqon* operate in similar roles, yet their

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languages might prompt them to describe their work slightly differently. These differences do not hinder communication when understood; rather, they enrich it, offering multiple perspectives on the same activities. As global cooperation in areas like agriculture increases and as translation of agricultural knowledge becomes ever more important (for instance, sharing best practices or research findings), studies like this help ensure that no meaning is "lost in translation" and that concepts are conveyed with all their intended nuance.

Finally, this work underscores the value of interdisciplinary linguistic analysis – combining lexicology, cognitive semantics, and translation studies – especially for under-researched language pairs like English–Uzbek. We recommend further comparative studies in other domains to build a comprehensive picture of how Uzbek encodes specialized knowledge vis-à-vis world languages. Such efforts will not only contribute to theoretical linguistics and terminology science, but also have practical benefits: improving bilingual dictionaries, aiding translators, and helping specialists communicate effectively across languages. The fields and frames approach demonstrated here can serve as a model for analyzing other terminological systems, ensuring that our understanding of "words" always connects to our understanding of "worlds" behind those words.

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