

**LEXICAL-SEMANTIC FEATURES OF LANDSCAPE TERMS AND LEXEMES IN ENGLISH AND UZBEK***Maxkamova Durдона Komiljon qizi**Master degree student of Andijan State Institute of Foreign Languages*

**Annotation:** This article examines the lexical-semantic features of landscape-related terms and lexemes in the English and Uzbek languages. The study analyzes the meanings, usage, and stylistic characteristics of key landscape terms such as mountain, river, desert, forest, and plain in both languages. Special attention is given to the polysemy of these lexemes, their synonymic and antonymic relations, and the semantic differences that appear in different linguistic and cultural contexts.

**Key words:** landscape terminology, lexeme, lexical semantics, polysemy, synonymy, antonymy, linguistic comparison, English language, Uzbek language, landscape concepts.

In linguistics, landscape-related terms and lexemes have particular importance due to their lexical meaning, usage, and stylistic characteristics. In both English and Uzbek languages, landscape terms such as *mountain*, *river*, *desert*, *forest*, and *plain* occupy an important place in the lexical system of the two languages. Although these terms are widely used as ordinary words, they are also employed as terms with scientific and technical status. Therefore, the difference between a term and an ordinary lexeme appears in the semantic scope of these units and in the style of their usage.

For example, the word *tog* ' (mountain) in everyday speech denotes an ordinary geographical object, whereas in geological or geographical terminology it expresses more specific concepts (for example, *mountain range*, *mountain rocks*). The lexical-semantic analysis of landscape terms covers aspects such as the polysemy of these words, their synonymic and antonymic relations, stylistic layers, and the different expressions of the same concept in different languages.

In scientific sources, the semantics of landscape terms in English and Uzbek have been comparatively studied, and some studies exist in this field. In particular, the place of landscape-related terms in the language system and their formation, as well as their characteristics as terms, have been investigated. In this work, however, the main attention is directed to comparing the semantic features of the main landscape terms. Below, the polysemy, synonym-antonym series, stylistic aspects, and cultural-semantic differences of units such as *mountain*, *river*, *desert*, *forest*, and *plain* are analyzed with explanatory examples.

Landscape terms are often polysemantic, and besides their main denotative meaning, their figurative meanings have also developed. In both English and Uzbek languages, the words *tog* ' and *mountain* clearly demonstrate this. The first meaning of the word *mountain* is a land mass that rises considerably higher than the surrounding environment, higher than a hill. At the same time, in English the word *mountain* is also used metaphorically in the meaning of a huge mass or quantity (for example, *a mountain of work*, *mountains of debt*). Thus, through the word *mountain*, along with a physical object, the concept of large volume or abundance can also be expressed.

In Uzbek as well, the word *tog* ' has a similar semantic breadth: firstly, it denotes a part of the earth's surface rising high either singly or in a ridge. Secondly, *tog* ' refers to a mountainous area or mountain region (for example, "he was born in the mountains and grew up in the mountains"). Thirdly, the word *tog* ' in figurative meaning indicates a pile or heap like a mountain. For example, in the explanatory dictionary of the Uzbek language, the figurative meaning of *tog* ' is explained as a high heap of objects. In this sense, the expression *golden mountains* figuratively depicts the abundance of wealth. Another figurative meaning of the word *tog* ' is the symbol of a heavy burden or great worry. For example, the phrase "it felt as if a mountain had fallen from my shoulders" is used in the meaning of getting rid of a great worry. It

is evident that the lexeme *tog* in both English and Uzbek has several semantic layers and expresses abstract and metaphorical meanings in addition to its physical meaning.

Polysemy is also observed in terms related to water objects. In English, the word *river* primarily means a large flowing body of water. Here *river* refers to water that flows continuously in its own channel. In Uzbek, the primary meaning of the word *daryo* is also defined as a large body of water that flows continuously from its source along its channel. In the lexical explanation of *daryo*, examples such as *Zarafshon River* and *mighty river* are given, which show that this word denotes a large and water-rich stream.

The figurative meanings of the lexeme *river/daryo* appear somewhat differently in the two languages. In English, the word *river* does not have many metaphorical meanings, but in the expression *rivers of something* it conveys the meaning of a large quantity (for example, *rivers of blood*). In Uzbek, however, the word *daryo* has a wider range of figurative meanings. When speaking about a large number of things, the word *daryo* may be used (for example, “people flowed like a river to the festival”). At the same time, it is used to express an inexhaustible source of wealth or knowledge. In ancient sources, the word *daryo* was even used in the meaning of *sea*. For example, the phrase *Daryoyi Sho‘r* referred to the Caspian Sea.

Thus, in Uzbek the word *daryo* has undergone several semantic shifts and serves to express meanings such as abundance, wealth, and transient phenomena (*the river of life, the river of time*). As a result of this polysemy, the word *daryo* can express different concepts in different contexts: *river of imagination* (endless flow of imagination), *tears flowed like a river* (crying greatly), etc.

The concepts of *desert* and *cho‘l* are also interesting from the perspective of polysemy. In English, the word *desert* primarily means a hot and arid region where vegetation grows sparsely. In Uzbek, the word *cho‘l* that expresses this concept is defined as a vast area with very little vegetation, permanently dry and hot climate, and lack of water – desert, wilderness, barren land.

The lexemes *forest* and *o‘rmon* show relatively less polysemy. In English, the word *forest* means a large dense woodland, whereas the word *woods* refers to a smaller forest or grove. In Uzbek, the word *o‘rmon* denotes a place where trees grow densely and form a specific landscape.

As for the concept of *plain*, in English the word *plain* has two separate lexical poles: as a noun it means a flat land area without elevations, and as an adjective it means simple, ordinary, or without decoration. In Uzbek, two different lexemes are used for this: *tekislik* (geographical term) and *oddiy* or *sodda* (adjective).

In general, the analysis of polysemy shows that landscape lexemes often develop semantic connections between their primary landscape meaning and figurative meanings. Such polysemy often provides imagery and demonstrates the rich expressive possibilities of language<sup>1</sup>.

The synonymic series of the term *cho‘l* (desert) in the Uzbek language is rich: along with the word *cho‘l* itself, the terms *sahro* and *biyobon* are also used. *Sahro* is a synonym of Arabic-Persian origin and is usually used in poetic style or as a historical-cultural term (for example, *Sahroi Kabir* – the Sahara Desert). *Biyobon* is also a word borrowed from Persian and denotes a vast deserted desert or empty wilderness; it appears in classical literature and poetry. For example, in the works of Alisher Navoi, the word *biyobon* is used in the meaning of desert or wilderness.

In English, there are several expressions close in meaning to the word *desert*: *wilderness* – a vast wild area (not only sandy deserts, but also uninhabited wild lands and treeless open spaces); *wasteland* – barren, lifeless land (often referring to areas that have become unusable due to human impact); *barren land* – infertile, unproductive land; *steppe* – steppe, a vast plain (mainly referring to grassy semi-desert regions of Central Asia and Eastern Eurasia). The word *steppe* is actually used in English as an international term through the Russian language.

<sup>1</sup> Менглиев Б. Хозирги ўзбек адабий тили. – Қарши: Университет, 2004.

As for the antonym of desert, there is no direct antonym in English, but the concept of oasis exists: oasis – a place with water and vegetation within the desert. In terms of meaning, an oasis is the opposite of a desert – a source of life – but linguistically it is not considered a strict antonym, rather two elements of a single whole. In Uzbek, the word oazis entered through Russian (originally from Arabic) and is also called voha. Voha refers to an irrigated, green area within the desert. This also forms a contrasting pair in the form cho‘l – voha (logically, though not strictly lexically). As a conditional antonym of cho‘l, expressions such as bog‘-rog‘ (garden) or yashil maskan (green place) may be cited, because while the desert symbolizes lifelessness, the garden symbolizes life and prosperity<sup>2</sup>.

For the term o‘rmon (forest), English has several synonymous lexemes: forest, wood(s), woodland, jungle, thicket, and grove. Woods (or wood in the singular) usually refers to a smaller forest or grove, or it may simply be used informally in the meaning of forest (“walk in the woods” – to take a walk in the forest). Woodland means a wooded area or forest region and has a more formal tone. Jungle refers to an extremely dense, impenetrable tropical forest; this word comes from the Indo-Persian language (Urdu jangal) and is used in English to denote tropical forests. Thicket means a dense growth of shrubs or bushes, that is, a place where trees and bushes grow very thickly. Grove means a small orchard or a group of trees, usually fruit trees or a small sacred wood (for example, olive grove – an olive orchard). These synonyms express different varieties of the concept of forest.

In Uzbek, there are almost no direct synonyms for the word o‘rmon, because the term is universal. However, there may be types of forests or stylistic variants: to‘qay – a very dense forest along riverbanks (in Uzbekistan, the mixed reed and shrub forests growing along rivers such as the Amu Darya and Syr Darya are called to‘qay). The term to‘qayzor indicates that to‘qay is a forest located in a humid area; since its microclimate is more humid than the surrounding desert, vegetation grows densely there. Changalzor refers to a place consisting of extremely dense grasses and thorny bushes, different from an ordinary forest (for example, tropical forests in southern regions may be described as changalzor). Yog‘ochzor literally means a grove of trees, but this term is not widely used; it may appear more in the meaning of an orchard or in technical contexts (a place where wood materials are stored).

There is also the word archazor – meaning a juniper forest, that is, forested mountainous areas where juniper trees grow (for example, the juniper forests of the Zarafshan Mountains). In terms of synonymic relations, the words o‘rmon (forest) and bog‘ (garden) may also be contrasted: o‘rmon refers to a natural woodland, whereas bog‘ refers to a cultivated area created and maintained by humans. Forest and desert are also perceived as semantic opposites (one symbolizing greenery and life, the other dryness and barren emptiness), although they are not strict lexical antonyms. In English, forest also has no direct antonym, but words such as desert or clearing (an open area) may create a contrasting image.

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<sup>2</sup> Yo‘ldosheva D. “Tilshunoslikka kirish”dan mashqlar to‘plami. –T.: Fan, 2016.

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