2026-yil
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FAN VA TA'LIM YANGILIKLARI

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Bosh muharrir:
Shoumarov G‘ayrat Bahromovich, psixologiya fanlari doktori, akademik

Bosh muharrir o‘rinbosari:
Qodirov Umarali Do‘stqobilovich, psixologiya fanlari doktori (DSc), professor

Mas’ul kotib:
Muqimov Alisher

Texnik muharrir:
Qarshiyev Jamshid Murotaliyevich, pedagogika fanlari bo‘yicha falsafa doktori (PhD), dotsent v.b.

TAHRIR HAY’ATI:

01.00.00 – FIZIKA-MATEMATIKA FANLARI
Ayupov Shavkat Abdullayevich, fizika-matematika fanlari doktori, akademik
A’zamov Abdulla, fizika-matematika fanlari doktori, akademik
Zohidov Erkin A’zamovich, fizika-matematika fanlari doktori, professor

02.00.00 – KIMYO FANLARI
Normaxamatov Nodirali Soxobataliyevich, kimyo fanlar doktori, professor
Tojibayev Komiljon Sharobitdinovich, kimyo fanlar doktori, akademik

03.00.00 – BIOLOGIYA FANLARI
Abdurahmonov Ibrohim Yo‘lchiyevich, biologiya fanlari doktori, akademik
Sulaymonov Botirjon Abdushukurovich, biologiya fanlari doktori, akademik

04.00.00 – GEOLOGIYA-MINERALOGIYA FANLARI
Fayziyev Abdulhaq Radjabovich, geologiya-mineralogiya fanlari doktori, professor
Husanov Sultonboy To‘xtayevich, geologiya-mineralogiya fanlari doktori, professor

05.00.00 – TEXNIKA FANLARI
Allayev Qahramon Rahimovich, texnika fanlari doktori, akademik
Majidov Inom Urishevich, texnika fanlari doktori, professor
Turobjonov Sadritdin Maxamatdinovich, texnika fanlari doktori, akademik
Shaumarov Said Sanatovich, texnika fanlari doktori, professor

06.00.00 – QISHLOQ XO‘JALIGI FANLARI
Namozov Shodmon Ergashovich, qishloq xo‘jaligi fanlari doktori, akademik
Shoumarov Hikmat Bahromovich, qishloq xo‘jaligi fanlari nomzodi, professor

07.00.00 – TARIX FANLARI
Ziyo Azamat Hamid o‘g‘li, tarix fanlari doktori, akademik
Sagdullayev Anatoliy Sagdullayevich, tarix fanlari doktori, akademik
Yusupova Diloram Yunusovna, tarix fanlari doktori, akademik

08.00.00 – IQTISODIYOT FANLARI
Abdurahmonov Qalandar Xodjayevich, iqtisod fanlari doktori, akademik
Musayev Behzod Anvarovich, iqtisod fanlari nomzodi
To‘xliyev Nurislom, iqtisod fanlari doktori, akademik
G‘ulomov Saidahror Saidahmedovich, iqtisod fanlari doktori, akademik

09.00.00 – FALSAFA FANLARI

Nazarov Qiyom Normirzayevich, falsafa fanlari doktori, professor
Saifnazarov Ismoil Saifnazarovich, falsafa fanlari doktori, professor

10.00.00 – FILOLOGIYA FANLARI
Mengliyev Baxtiyor Rajabovich, filologiya fanlari doktori, professor
Sirojiddinov Shuhrat Samariddinovich, filologiya fanlari doktori, akademik
Xidirov Rajab Gulmatovich, filologiya fanlari nomzodi, dotsent (Tojikiston)

11.00.00 – GEOGRAFIYA FANLARI
Nigmatov Asqar Nigmatullayevich, geografiya fanlari doktori, professor
Tojiyeva Zulxumor Nazarovna, geografiya fanlari doktori, professor

12.00.00 – YURIDIK FANLAR
Rustamboyev Mirzayusuf Hakimovich, yuridik fanlar doktori, professor
Saidov Akmal Xolmatovich, yuridik fanlar doktori, akademik
Xolmo'minov Jumanazar Toshtemirovich, yuridik fanlar doktori, professor
Qodirov Bobiromon Bekmurodovich, yuridik fanlar doktori, professor

13.00.00 – PEDAGOGIKA FANLARI
Djurayev Risboy Haydarovich, pedagogika fanlari doktori, akademik
Ibraimov Xolboy, pedagogika fanlari doktori, akademik
Musurmonova Oynisa, pedagogika fanlari doktori, professor
Umarov Bahrom Norboyevich, pedagogika fanlari bo'yicha falsafa doktori, dotsent

14.00.00 – TIBBIYOT FANLARI
Akilov Xabibulla Ataullayevich, tibbiyot fanlari doktori, professor
Nazirov Feruz Gafurovich, tibbiyot fanlari doktori, akademik

15.00.00 – FARMATSEVTIKA FANLARI
Abdullabekova Viloyat Nurillabekovna, farmatsevtika fanlari doktori, professor
Tulaganov Abduqodir Abdurahmonovich, farmatsevtika fanlari doktori, professor

16.00.00 – VETERINARIYA FANLARI
Daminov Asadullo Suvonovich, veterinariya fanlari doktori, professor
Jabborov Shuhrat Abdumajidovich, veterinariya fanlari doktori, professor
G'afurov Aktam G'afurovich, veterinariya fanlari doktori, professor

17.00.00 – SAN'ATSHUNOSLIK FANLARI
Ahmedova Nigora Rahimovna, sanatshunoslik fanlari doktori, professor
Hakimov Akbar Abdullayevich, san'atshunoslik fanlari doktori, akademik

18.00.00 – ARXITEKTURA
Nozilov Dodo Avazovich, arxitektura fanlari doktori, professor
Uralov Axtam Sindarovich, arxitektura fanlari doktori, professor

19.00.00 – PSIXOLOGIYA FANLARI
Abdusamatov Hasanboy Usmonjon o'g'li, psixologiya fanlari doktori, professor
Barotov Sharif Ramazonovich, psixologiya fanlari doktori, professor
Karimova Vasila Mamanosirovna, psixologiya fanlari doktori, professor
Halimova Mashraboy Vohidovna, psixologiya fanlari doktori, professor
Lazar Drajeta, psixologiya fanlari doktori, professor, Belgrad, Serbiya
Karpinskiy Konstantin Viktorovich, psixologiya fanlari doktori, professor, Grodno, Belarussiya
Suletbayeva Ella Serikbayevna, psixologiya fanlari doktori, dotsent

22.00.00 – SOTSIOLOGIYA FANLARI
Bekmurodov Mansur Bobomurodovich, sotsiologiya fanlari doktori, professor
Toshmuhamedova Dilorom Gafurdjanovna, sotsiologiya fanlari doktori

23.00.00 – SIYOSIY FANLAR
Fayzullayev Alisher Omonullayevich, siyosiy fanlar doktori, professor
Hasanov Otabek Abdurashidovich, siyosiy fanlar doktori
Paxrutdinov Shukritdin Ilyasovich, siyosiy fanlar doktori, professor
Omonov Baxtiyor Axtamovich, siyosiy fanlar doktori, professor
Quronboyev Qahramon Qo'chqorovich, siyosiy fanlar doktori, professor
Avazov Komil Xolliyevich, siyosiy fanlar bo'yicha falsafa doktori

24.00.00 – ISLOMSHUNOSLIK FANLARI
Ibrohimov Ne'matulla, filologiya fanlari doktori, akademik
Islomov Zohidjon Mahmudovich, filologiya fanlari doktori, professor

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FLORONYMS AS LINGUOCULTURAL UNITS IN THE UZBEK LANGUAGE: A LEXICAL-SEMANTIC APPROACH

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Abstract. This study explores the linguocultural and lexical-semantic properties of floronyms (plant names) in the Uzbek language. It focuses on their position within the lexical system, semantic organization, cultural associations, and their contribution to expressing the national worldview. The research further examines the lexical-semantic categories, nominative functions, and symbolic significance of floronyms through a comparative analysis of Uzbek and English, employing contemporary linguistic methodologies. The findings reveal that floronyms extend beyond their primary function of naming plants, serving as important linguocultural units that preserve and convey the historical heritage, cultural traditions, and national consciousness of the Uzbek people.

Keywords: floronym, linguoculturology, lexical-semantic analysis, semantics, Uzbek language, English language, cultural connotation, nomination, plant names, comparative linguistics.

O‘ZBEK TILIDA FLORONIMLAR LINGVOMADANIY BIRLIKLAR SIFATIDA: LEKSIK-SEMANTIK YONDASHUV

Annotatsiya. Ushbu maqolada o‘zbek tilidagi floronimlarning lingvokulturologik va leksik-semantik xususiyatlari tahlil qilinadi. Tadqiqotda floronimlarning til tizimidagi o‘rni, ularning semantik tuzilishi, madaniy konnotatsiyalari hamda milliy dunyoqarashni aks ettirishdagi roli yoritilgan. Shuningdek, floronimlarning leksik-semantik guruhlari, ularning nominativ va ramziy xususiyatlari hamda ingliz va o‘zbek tillaridagi qiyosiy jihatlari zamonaviy lingvistik metodlar asosida tahlil qilingan. Tadqiqot natijalari floronimlarning nafaqat o‘simlik nomlarini ifodalovchi birliklar, balki xalqning tarixiy tajribasi, madaniy qadriyatlari va milliy tafakkurini aks ettiruvchi muhim lingvokulturologik vositalar ekanligini ko‘rsatadi.

Kalit so‘zlar: floronim, lingvokulturologiya, leksik-semantik tahlil, semantika, o‘zbek tili, ingliz tili, madaniy konnotatsiya, nominatsiya, o‘simlik nomlari, qiyosiy tilshunoslik.

ФЛОРОНИМЫ КАК ЛИНГВОКУЛЬТУРНЫЕ ЕДИНИЦЫ В УЗБЕКСКОМ ЯЗЫКЕ: ЛЕКСИКО-СЕМАНТИЧЕСКИЙ ПОДХОД

Аннотация. В данной статье анализируются лингвокультурологические и лексико-семантические особенности флоронимов узбекского языка. Исследование раскрывает место флоронимов в языковой системе, их семантическую структуру, культурные коннотации, а также их роль в отражении национального мировоззрения. Особое внимание уделяется лексико-семантическим группам флоронимов, их номинативным и символическим характеристикам, а также сопоставительному анализу флоронимов узбекского и английского языков на основе современных лингвистических методов. Результаты исследования показывают, что флоронимы являются не только лексическими единицами, обозначающими названия растений, но и важными лингвокультурологическими средствами, отражающими исторический опыт, культурные ценности и национальное мышление народа.

Ключевые слова: флороним, лингвокультурология, лексико-семантический анализ, семантика, узбекский язык, английский язык, культурная коннотация, номинация, названия растений, сопоставительное языкознание.

Since gaining independence, Uzbekistan has undergone profound transformations in its socio-political, cultural, and spiritual life. The restoration of national values, the preservation of historical heritage, and the elevation of the status of the Uzbek language as the state language have become key priorities of state policy. These developments have not only strengthened the nation's spiritual identity but have also necessitated fundamental scientific research aimed at revealing the inherent potential of the national language. As emphasized by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, serving the interests of the people, cherishing national values, and ensuring the development of the mother tongue are fundamental duties of every citizen. From this perspective, the scientific investigation of linguistic units that embody the nation's customs, traditions, mentality, and worldview has become a vital area of contemporary linguistic research.

In recent years, Uzbek linguistics has witnessed significant progress in modern disciplines, particularly cognitive linguistics, pragmatics, ethnolinguistics, and linguoculturology. These approaches view language not merely as a communicative tool, but as a complex social phenomenon that reflects a nation's historical experience, cultural identity, and value system. Specifically, the investigation of how linguistic units reveal a nation's relationship with its environment and the world highlights the strengthening of an "anthropocentric" approach in modern linguistics.

Within this methodological framework, floronyms (names of plants) hold special significance as unique linguocultural units. The plant world is intrinsically linked to the daily life, economic activity, and mythological concepts of the Uzbek people. In Uzbek culture, the symbolization of certain plant names and their metaphorical usage in proverbs, idioms, and literature reflect deep layers of the national mentality. Research conducted through a lexical-semantic approach allows for the analysis of these units not only in terms of their botanical characteristics but also in terms of the cultural codes embedded within the linguistic consciousness.

Investigating the Uzbek language through cognitive and cultural-historical aspects is not merely an exercise in studying the language system; it is a means of manifesting the nation's identity to the world through new perspectives. Such research serves to systematically organize the elegance, semantic richness, and cultural layers of the national language, ensuring its preservation for future generations in its purest form.

The exploration of floronyms has garnered significant interest in contemporary linguistics, particularly in the domains of lexical semantics, cognitive linguistics, ethnolinguistics, and linguoculturology. Scholars assert that plant names not only serve as lexical items that denote botanical entities but also act as cultural symbols that encapsulate the worldview, customs, and historical context of a speech community. As a result, floronyms are viewed as a vital element of the linguistic framework that depicts the world.The conceptual groundwork of linguoculturology was laid out in the research of V. A. Maslova (2001), V. N. Telia (1996), V. G. Kostomarov, and Ye. M. Vereshchagin (2005), who investigated the relationship between language and culture and illustrated that lexical items function as vessels of cultural insight. Their research revealed that language plays a crucial role in preserving and conveying cultural values and stereotypes.

Linguoculturology is an interdisciplinary field situated at the intersection of linguistics and cultural studies. It examines the interaction between language and culture, the reflection of national consciousness in linguistic units, and the mechanisms through which cultural codes are linguistically represented. This discipline analyzes language in close connection with the customs, traditions, beliefs, values, and mentality of a speech community. Consequently, linguoculturological research maintains close relationships with lexicology, phraseology, paremiology, semasiology, and onomastics.As an independent branch of linguistic science, linguoculturology emerged in the late twentieth century and developed through the scholarly works of V. A. Maslova, V. N. Telia, Ye. M. Vereshchagin, V. G. Kostomarov, and G. Lakoff. Within Uzbek linguistics, this field has been extensively explored by N. Mahmudov, A. G'ulomov, M. Yo'ldoshev, Sh. Safarov, D. Xudoyberganova, and other prominent scholars, who have demonstrated the inseparable relationship between language, national mentality, and cultural values.The present study investigates the linguocultural characteristics of floronyms and zoonyms in Uzbek and English by employing a comprehensive methodological

framework. The research is based on comparative-typological, componential, cognitive-linguistic, ethnolinguistic, and contextual-pragmatic methods.The comparative-typological method was used to compare plant and animal names in Uzbek and English, focusing on their semantic structures, symbolic meanings, figurative representations, and cultural connotations. The comparison was conducted on three levels. The first stage involved structural comparison, examining the internal organization of lexical units and the position and function of floronyms and zoonyms within proverbs and phraseological expressions. The second stage focused on semantic comparison, analyzing denotative meaning, symbolic interpretation, connotative value, and moral or social implications. The third stage involved linguocultural comparison, where ethnic stereotypes, cultural concepts, and national perceptions associated with plants and animals were systematically examined.Componential analysis was employed to identify the semantic structure of floronyms and zoonyms by distinguishing their biological, cultural, connotative, and pragmatic semantic features. This method made it possible to determine both the semantic core and the additional layers of meaning embedded in each lexical unit.The cognitive-linguistic approach was based on George Lakoff's theory of conceptual metaphor. Through this framework, plant and animal images were interpreted as conceptual models reflecting human cognition. Expressions such as a wolf in sheep's clothing in English and metaphorical representations involving the fox, wolf, and horse in Uzbek were analyzed as manifestations of culturally conditioned conceptualization.The ethnolinguistic method was applied to reveal the relationship between floronyms and zoonyms and the historical lifestyle, traditional occupations, religious beliefs, and cultural values of the Uzbek people. Furthermore, the contextual-pragmatic approach was used to investigate the communicative functions and pragmatic potential of these lexical units in various discourse contexts.

The findings of this research demonstrate that floronyms and zoonyms function not merely as simple nominative lexical units but as sophisticated linguocultural markers that preserve the historical memory, collective national worldview, cumulative cultural experience, and ontological value system of the speech community. Within the lexical architecture of any language, the units denoting the botanical world—technically classified as floronyms—occupy a distinct and significant position. They transcend their primary role as botanical labels; instead, they serve as vessels that embody a nation’s intrinsic perception of nature, its protracted historical engagement with the environment, its evolving aesthetic ideals, and its foundational cultural identity. Consequently, floronyms have emerged as an essential subject of interdisciplinary investigation, spanning the analytical frameworks of lexicology, semasiology, etymology, onomastics, and, most profoundly, modern linguoculturology.

The Uzbek language, in particular, possesses an extraordinarily rich and diverse inventory of floronyms, which directly reflects the symbiotic and intimate relationship that the Uzbek people have historically maintained with their

environment. The nominative processes governing these plant names are rarely arbitrary; rather, they are deeply motivated by the plant's observable external morphology, its specific biological characteristics, its typical habitat, its practical utilitarian function in daily life, or its medicinal and nutritional properties. Through this motivation, floronyms constitute an independent, structured lexical-semantic layer within the vocabulary of the Uzbek language, serving as a mirror of the society's agricultural and ecological heritage.

A significant contribution to the broader theory of nomination, which provides a rigorous foundation for this study, was made by the Russian linguist A. V. Superanskaya. Her foundational research on the naming of natural objects offers a systematic explanation of the complex nominative processes at play. By categorizing the logical and linguistic mechanisms of naming, Superanskaya's theoretical framework facilitates a deeper, multidimensional understanding of the laws governing the formation, motivation, and multifaceted linguistic functions of floronyms.

When analyzing these units through the lens of linguoculturology, one observes how the Uzbek language transforms a biological entity into a cultural symbol. For example, the naming process often involves metaphorical transfer, where the physical characteristics of a plant are projected onto human traits, social structures, or spiritual concepts. This transformation turns floronyms into semantic hubs that aggregate cultural knowledge across generations. By applying Superanskaya's principles to the Uzbek lexical corpus, we can discern a systemic coherence in how the language categorizes the natural world—moving from a simple denotative function to a highly specialized expressive and value-laden function. This analysis not only reveals the structural mechanics of Uzbek plant terminology but also underscores the crucial role these lexical units play in maintaining the cultural continuity and linguistic vitality of the nation, positioning floronyms as essential repositories of the Uzbek spirit.

The lexical-semantic categorization of Uzbek floronyms provides a nuanced map of the cognitive landscape through which the Uzbek people have historically navigated their environment. By examining the structural and thematic clusters within the language, we gain deeper insight into how biological reality is codified into cultural meaning.

The category comprising flowers such as *lola* (tulip), *atirgul* (rose), *binafsha* (violet), *chinnigul* (carnation), and *qizilgul* (red rose) serves as the primary repository for aesthetic and emotional symbolism. Within the Uzbek literary and folklore tradition, these units operate within a highly developed system of metaphorical mapping. The *lola*, in particular, acts as a cultural synecdoche for the *Navro'z* spring festival, representing not merely the biological bloom but the ontological renewal of nature and the vitality of youth. Conversely, the *atirgul* functions as a complex semiotic node, channeling concepts of refined love, spiritual perfection, and transcendent beauty. The use of these floronyms in classical poetry—

such as the works of Alisher Navoi—demonstrates an evolved literary language where the flower is never merely a botanical object, but a vessel for philosophical discourse on the transient nature of human existence and the endurance of divine or earthly love.

Tree names, or dendronyms, including *chinor* (plane tree), *eman* (oak), *terak* (poplar), *tol* (willow), and *qarag'ay* (pine), represent the macro-level of ecological integration. In the Uzbek worldview, trees are conceptualized as "pillars of the earth." The *chinor* is frequently treated with a quasi-sacred reverence; due to its immense lifespan, it is linguistically and culturally tethered to notions of ancestral continuity, historical memory, and territorial permanence. This group demonstrates high nominative potential, as these trees often serve as the basis for toponyms (geographical naming) across the region, functioning as markers of spatial identity. While the *chinor* and *eman* symbolize rugged endurance and historical depth, the *tol* (willow) and *terak* (poplar) often carry a more melancholic or lyrical connotation, frequently appearing in contexts involving domestic landscapes and the rhythmic passing of seasons.

The taxonomy of fruit-bearing plants—*o'rik* (apricot), *olma* (apple), *nok* (pear), *anor* (pomegranate), and *shaftoli* (peach)—functions as the bedrock of the agricultural-economic discourse. These units are more than mere caloric descriptors; they are integral to the conceptualization of abundance and domestic well-being. The *anor* (pomegranate), in particular, occupies a foundational role in the Uzbek national consciousness, often symbolizing fertility, familial unity (due to its dense internal structure), and the bounty of the harvest. These floronyms are embedded in a vast array of idioms and proverbs that equate the quality of a harvest with the social and political stability of a community. Thus, the lexical field of pomology serves as an index of the cultural value placed on irrigation, stewardship of the land, and the cyclic promise of harvest.

Medicinal floronyms such as *rayhon* (basil), *yalpiz* (mint), *romashka* (chamomile), and *zanjabil* (ginger) constitute a specialized lexical stratum rooted in the centuries-old traditions of folk medicine and *tabobat* (traditional healing). These units are characterized by a high degree of "functional motivation"—the name often evokes the plant's sensory profile (scent, color, or taste) and its associated health-giving utility. Within the Uzbek speech community, these terms carry a high degree of pragmalinguistic weight; they are not only labels but are also instructional markers that trigger cognitive associations regarding the plant's curative potential. The integration of these terms into daily linguistic practice underscores the historical significance of the household as a space for preventative and restorative healthcare.

Finally, the group of wild-growing plants—*shuvoq* (wormwood), *qamish* (reed), and *qiyoq* (wild grass)—reflects an acute empirical observation of the arid and semi-arid landscape. These floronyms illustrate the transition from a purely botanical designation to a landscape-defining feature. *Shuvoq*, for instance, is inextricably linked to the steppe and nomadic-pastoral imagery, representing

resilience in harsh climatic conditions. By categorizing and naming the wild flora, the Uzbek language demonstrates a profound attunement to the ecological limits and possibilities of the geography. These terms serve as essential cognitive markers for the demarcation of space, illustrating a sophisticated linguistic categorization of the natural world that has remained vital throughout the transition from traditional agrarian lifestyles to contemporary urban environments.

Floronyms in the Uzbek language perform functions that extend far beyond the simple designation of plants. They represent a complex lexical system that embodies the historical memory, national worldview, cultural values, aesthetic ideals, and collective experience of the Uzbek people. Consequently, the linguocultural study of floronyms provides valuable insights into the intricate relationship between language, culture, and national identity.

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Maqolada keltirilgan fakt va ma'lumotlarning to'g'riligi uchun mualliflar mas'uldirlar.

"Fan va ta'lim yangiliklari" ilmiy-amaliy jurnali Oliy attestatsiya komissiyasi Rayosatining qarori (25.08.2025 y., №374/5) bilan pedagogika va psixologiya fanlari bo'yicha falsafa doktori (PhD) va fan doktori (DSc) ilmiy darajasiga talabgorlarning dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan.

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