

Specific Significance Of Agronyms In Uzbek Linguistics

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Abstract: This article explores the linguistic and cultural significance of agronyms in the Uzbek language. Agronyms, as a branch of onomastics, represent names related to agricultural activities, crops, fields, farms, and rural life. In Uzbek linguistics, they serve not only as lexical units denoting agricultural realities but also as cultural symbols reflecting the worldview, traditions, and values of the Uzbek people. The study highlights the lexical-semantic, historical, and linguocultural features of agronyms such as paxta (cotton), bug'doy (wheat), and sholi (rice), emphasizing their role in preserving national identity and ecological thinking.

Keywords: Agronyms, Uzbek linguistics, onomastics, linguistic culture, lexical semantics, agricultural terminology, values.

Introduction: Language is not only a means of communication but also a mirror of a people's cultural memory and way of life. In this context, agronyms – names and terms associated with agriculture – occupy a special place in Uzbek linguistics. They emerged from the nation's ancient agrarian lifestyle and continue to reflect the Uzbek people's relationship with nature, labor, and sustenance.

In the field of onomastics, agronyms are classified as a subtype of toponyms, including names of fields, farms, irrigation systems, and settlements connected with agricultural activities. Their study helps reveal the linguistic, historical, and cultural worldview of the nation.

In the Uzbek language, agronyms function as both lexical and onomastic units, occupying an important position within the national lexicon. Lexically, agronyms denote various agricultural phenomena such as crops (paxta – cotton, sholi – rice, bug'doy – wheat), agricultural processes and tools (sug'orish – irrigation, hosil – harvest), and land or field types (bo'ston – orchard, dala – field). Through these words, the language encodes the daily realities of rural and agrarian life.

Onomastically, agronyms appear in a wide range of toponyms and choronyms (names of places and lands) across Uzbekistan. For instance, Paxtaobod,

Bug'doyzor, Sholikor, G'allakor, Paxtakor, and similar names are widely used for villages, farms, and settlements. Each of these names carries linguistic and cultural information about the economic orientation and ecological identity of the region.

Agronyms often indicate:

- Natural features of the environment: for example, Sholizor ("a wetland suitable for rice cultivation") reflects the presence of water resources and a humid microclimate;
- Economic specialization of the community: as in Paxtakor ("a cotton-growing area"), denoting labor patterns and regional productivity;
- Cultural values of labor, fertility, and prosperity: representing the Uzbek people's traditional reverence for the land and its yield.

Agronyms serve as linguistic reflections of the agricultural geography and social organization of Uzbekistan. They link the physical landscape with the nation's collective memory, embodying centuries of interaction between humans, soil, and culture. In this way, agronyms reveal how language functions not only as a tool of communication but also as a repository of ethnocultural experience.

In Uzbek linguistics, agronyms are profoundly connected with the linguocultural values of the nation. Each agronym expresses not only a denotative meaning

– referring to specific crops or agricultural realities – but also carries symbolic and axiological layers that reflect the Uzbek people's worldview, moral codes, and cultural identity. For example: Sholi (rice) symbolizes patience, humility, and abundance. This symbolism is reflected in the proverb "Sholi pishsa, bosh egadi" ("When rice ripens, it bows its head"), which teaches modesty and wisdom.

Bug'doy (wheat) represents prosperity and sacred sustenance, functioning as a linguistic symbol of daily bread and divine blessing.

Paxta (cotton) embodies purity, labor, and national pride, as cotton cultivation has historically occupied a central place in Uzbekistan's economic life and cultural consciousness.

Sholi (rice) — symbolizes fertility, abundance, and perseverance. In the linguistic worldview, rice fields (sholikor, sholizor) evoke images of patient labor and collective effort, as rice requires careful watering and time. Thus, it represents the harmony between human diligence and natural cycles.

G'alla (grain) — signifies nourishment, sufficiency, and communal welfare. In Uzbek idiomatic usage, g'alla yili ("the year of grain") is associated with prosperity and peace. It linguistically embodies the nation's aspiration for a plentiful harvest and social stability.

Meva (fruit) — conveys the reward of labor and the sweetness of achievement. The word appears metaphorically in proverbs like "Mehnatning mevasi shirin" ("The fruit of labor is sweet"), highlighting moral and axiological dimensions of work and patience.

Bog' (orchard) — denotes beauty, harmony, and life's renewal. In Uzbek cultural consciousness, the orchard is not merely an agricultural site but a poetic and spiritual space — a symbol of paradise (bog'i jannat) and human creativity in cultivating nature.

Dala (field) — represents freedom, endurance, and productivity. It is the spatial and symbolic foundation of the agrarian world. Many Uzbek toponyms and agronyms (e.g., Dalachilik, Dalaning boshi, Katta Dala) preserve the memory of agricultural practices and the human relationship with open land.

Chorva (livestock) — reflects wealth, livelihood, and family continuity. Terms derived from it (e.g., chorvador, chorvachilik) signify economic self-sufficiency and moral responsibility, connecting the material and ethical spheres of rural life.

Together, these agronyms form a linguistic mosaic of Uzbek agrarian culture, where each term embodies a specific value — prosperity (bug'doy), purity (paxta), fertility (sholi), sufficiency (g'alla), harmony (bog'), freedom (dala), and continuity (chorva). Their symbolic

meanings reveal not only the material foundations of agriculture but also the spiritual worldview and ethical principles rooted in the nation's agrarian heritage.

Together, these agronyms form a linguistic mosaic of Uzbek agrarian culture, illustrating how language serves as a living archive of collective memory, labor, and values. Each agronym encapsulates not merely the name of a crop or field, but a fragment of the nation's historical experience and spiritual worldview.

Collectively, these lexical units demonstrate how language reflects the agrarian worldview of the Uzbek people — a worldview rooted in balance between nature and humanity, material sustenance and spiritual gratitude. Through agronyms, one can trace the evolution of agricultural practices, ecological adaptation, and moral consciousness that have shaped the nation's identity.

Thus, agronyms function as cultural codes — linguistic expressions through which the Uzbek people have articulated their relationship with the land, celebrated labor, and preserved the ethical and aesthetic dimensions of agrarian life. They testify to the unity of word, work, and world in the national consciousness, where agriculture is not merely an occupation but a way of life, intertwined with language, faith, and heritage.

Agronyms represent one of the most ancient lexical layers in the Uzbek language. Many basic agrarian terms -such as arpa (barley), bug'doy (wheat), and sholi (rice) – originate from Old Turkic roots, dating back to the earliest agricultural civilizations of Central Asia. These words embody not only the linguistic but also the cultural continuity of the region's farming traditions.

Over the centuries, agronyms have undergone semantic expansion and morphological derivation, giving rise to a wide range of toponymic formations. Examples include Sholikor, Sholizor, Paxtaobod, Bug'doychi, and G'allakor, which denote agricultural settlements, professions, or productive landscapes.

Such linguistic formations constitute a valuable ethnolinguistic source, providing insight into:

a) Historical patterns of human settlement and land cultivation; It is the system that reflects how agricultural activity influenced the spatial distribution, structure, and naming of rural areas. These patterns reveal the interdependence between human habitation, arable land, and environmental adaptation, providing linguistic evidence of ancient settlement strategies and farming traditions.

b) Economic and ecological development across various regions of Uzbekistan; It is revealing the intricate interrelation between natural resources,

agricultural practices, and local livelihoods. Agronymic data serve as linguistic evidence of how the utilization of land, water, and vegetation shaped regional economies and ecological balance over centuries.

c) Traditional irrigation systems and agrarian technologies that shaped the sociocultural landscape; These systems reflect the ingenious adaptation of local communities to arid environments and their collective wisdom in managing water, soil, and crops. Linguistic traces of such technologies are preserved in agronyms, toponyms, and terminology related to canals, fields, and agricultural tools.

Thus, agronyms serve as a linguistic-cultural archive, preserving collective knowledge about the interaction between humans, nature, and agricultural labor. Through them, the linguistic heritage of the Uzbek people continues to transmit traces of ancient ecology, local identity, and agrarian world perception.

From a linguistic perspective, agronyms make a substantial contribution to: the lexical-semantic enrichment and historical development of the Uzbek language; the analysis of onomastic motivation underlying the naming of agricultural sites and settlements; the exploration of linguocultural identity, axiological systems, and the symbolic reflection of agrarian worldviews in language.

From a practical standpoint, agronyms are of great importance for: the compilation of onomastic dictionaries and linguistic atlases of Uzbekistan; the design of educational materials that integrate linguistic and cultural heritage; and interdisciplinary research connecting linguistics with ethnography, ecology, and cultural studies.

By bridging linguistic theory and practical application, agronyms serve as vital instruments for preserving and interpreting the cultural and ecological heritage of the Uzbek nation. They embody the unity of language, environment, and labor, reflecting centuries of agricultural experience and the people's deep-rooted connection to their land.

Agronyms in Uzbek linguistics embody the unity of language, culture, and labor. They are living testimonies of the people's agrarian worldview, representing the values of hard work, patience, and harmony with nature.

Studying agronyms enables linguists to trace the historical evolution of agricultural terminology, understand the national character of linguistic thinking, and appreciate the deep interconnection between word, world, and work in Uzbek culture.

Thus, agronyms are not only linguistic units – they are cultural codes, symbols of identity, and records of

collective memory preserved in the Uzbek language.

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