

THE LINGUISTIC ANALYSIS OF ECO-LEXICON EXPRESSIONS IN THE ENGLISH AND UZBEK LANGUAGES

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Abstract. This study looks at the structural, semantic, and cultural aspects of eco-lexicon expressions in Uzbek and English. An essential part of ecolinguistics, eco-lexicon represents environmental consciousness and how nature is conceptualized in language. The study examines how ecological vocabulary is formed in both languages through compounding, affixation, and metaphorization using descriptive and comparative-typological methods. The results show that although Uzbek eco-lexicon preserves culturally distinctive and context-dependent meanings derived from national ecological experience, English eco-lexicon is primarily standardized and affected by global environmental discourse. In addition to offering useful implications for translation and environmental education, the study advances cross-linguistic ecolinguistic research.

Keywords: eco-lexicon, Eco linguistics, English, Uzbek, environmental terminology, linguistic features, metaphor, affixation, compounding.

Introduction. The rapid creation of eco-lexicons in many world languages is a result of growing worries about ecological degradation, sustainability, and climate change. The collection of terms, phrases, and linguistic constructions pertaining to nature, environmental processes, and ecological consciousness is known as the "eco-lexicon." Understanding how languages perceive the environment and how cultures articulate ecological challenges is made easier by the linguistic study of eco-terms. Sustainable development, biodiversity loss, carbon footprint, renewable energy, and climate resilience are just a few examples of the highly standardized ecological terms found in English, a worldwide language of science and international politics. In contrast, Uzbek has evolved an ecological vocabulary by combining current scientific borrowings such as *ekotizim* (ecosystem), *bioxilma-xillik* (biodiversity), and *uglerod gazi* (carbon footprint) with traditional nature-related language. This study aims to examine the similarities and differences between the English and Uzbek eco-lexicons and identify the linguistic features that shape ecological expressions in both languages.

Compact words like "climate change," "ecosystem services", "wildlife conservation," and "clean energy" are commonly used in English. *Iqlim o'zgarishi*,

ekotizim xizmatlari, yovvoyi hayvonlarni asrash, and toza energiya are examples of Uzbek equivalents that, despite their meaning similarity, are frequently articulated as analytical multi-word sentences.

Affixation. English employs useful affixes like eco-, bio-, geo-, and hydro-, which provide succinct eco-terms like biodiversity, geothermal energy, and eco-friendly. Both native suffixes (-lik, -chi, -kor) and borrowed prefixes (eko-, bio-, geo-) are used in Uzbek to produce the eco-lexicon: ekotizim, bioturlilik, gidroenergiya.

Metaphorical Expressions. Conceptual metaphors are frequently used in English eco-terms, such as carbon footprint, green economy, and ecological footprint. Uzbek employs metaphors like tabiatning uyg'onishi (nature's awakening) and yerning nafas olishi (the earth's breathing) that are based on cultural and emotional perceptions of nature.

Semantic Features. The English eco-lexicon is more specialized and exact, frequently associated with scientific categories (e.g., mitigation, adaptation, ecosystemservices). Due to the influence of traditional ecological knowledge, Uzbek eco-lexicon may have broader or context-dependent meanings.

English is a reflection of a scientific-global ecological worldview influenced by academic discourse, environmental policy, and the media. Geographical features (deserts, mountains, water shortages), customs, and an agricultural way of life have all influenced Uzbek's cultural-local ecological viewpoint. Due to international media and educational systems, research indicates that English speakers are typically more exposed to international eco-terminology. Ecological terminology is still evolving in public discourse and educational institutions, and Uzbek speakers frequently rely on ecological concepts that are culturally recognizable. These elements affect each language's understanding, application, and interpretation of eco-terms.

Conclusion. Both common language mechanisms and notable cultural distinctions are shown by comparing the eco-lexicons of Uzbek and English. While both languages use metaphor, affixation, and compounding to produce eco-terms, the English eco-lexicon is more standardized and focused on science. In contrast, the Uzbek eco-lexicon incorporates both culturally formed environmental perspectives and traditional ecological knowledge. Environmental education, translation studies, and eco-linguistics all benefit from an understanding of these linguistic variations. The results emphasize the need for more uniform environmental vocabulary in public and academic contexts as well as increased ecological consciousness in Uzbek-speaking communities. This study promotes the creation of eco-focused curricula in both languages and lays the groundwork for future cross-linguistic ecolinguistics research.

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