

The Usage of Flora Components in Describing People's Characteristics in the Speech in the English and Uzbek Languages

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Annotation: This article is devoted to the study of English idioms with flora component, their meaning and use in speech. The aim of the work is to define the concept of "idioms", the history of idioms with the component of flora, centuries-old human observations of the world of flora and the attitude of people to this area of reality. The article also reveals the peculiarities of English idioms with flora component important for translation and considers the problem of adequacy and equivalence in translation, as well as the ways of translation of English idioms into Uzbek. The present article is devoted to investigation of idioms with the component of the flora, their importance and use in speech. The aim of the work is to define the concept of "idiom". The history of occurrence of idioms with flora component is considered. Identify the features of idioms that are important for translation and methods of translation of English idiom with the component flora

Key words: problem of adequacy and equivalence, pays great attention, new directions

At present, in the language practice pays great attention to Uzbekistan to the study of foreign languages. This is stimulating the development of new directions in learning languages both in theoretical, practical both logical and linguacultural aspects.

Linguistics can be considered as the science of the interaction of different language pictures of the world, which reflect the perception of the surrounding world, national-cultural differences and mentality of different peoples.

In recent years, great importance has been attached to the use of English in all spheres of communication, and a comparative study multi-structural languages becomes the whole hot topic of scientific research.

The object of this study is bionomic units that are part of folk nomenclature of English, Russian and Uzbek languages. Phytonyms as one of the types of semantic Russian vocabulary, embodying certain characteristics of plants, reflect the spirits- world of people. The study of phytonyms in linguoculturological aspect allows get some idea about diverse linguistic phenomena of this or that other people, as well as trace how non-lingual the reality is refracted in language.

Researchers pay special attention at the same time, motivational-nominative fields, expressively reflecting national-cultural round or universal features from- languages studied: religious-mythological origin of plant names, similarities with household items or parts of the body (human century, animal, etc.).

In English, there are phytonyms are with the element devil or devil's, interpret- lingering negative concepts that are often found in the names of plants with negative properties (poisonous, weedy, hot, bitter, etc.): phytonym devil's apple (lit. "devil's apple") or devil's candle (lit. "devil's candle") - "mandrake", "fool-man ordinary. The peculiarity of such names in mythopoetic representations due to the presence of this plant certain hypnotics and stimulants properties, as well as the similarity of its root with the lower part of the human body. No wonder Pythagoras called the mandrake "a humanoid race shade." In the English tradition in the mandrake according to the type of root, plants are distinguished male and female and even give them (in the spirit of the people etymology) corresponding names: mandrake and woman drake. It is believed that man- dragoman is associated with evil spirits - with the devil (in Arabia it is widely believed that at night the mandrake glows, in connection with which it is called vault "devil's candle"), with witches (in the middle century mandrake in a number of European traditions was called the "witch's flower")

Such phytonyms are also found in Uzbek language: Isiriq, Khazor-Ispand (lit. "medicine from a thousand diseases") - "ordinary", "burial ground", which is in contact with many traditions and religious rituals associated with the expulsion of evil spirits. More in the "Avesta" (7th-5th centuries BC), the oldest sacred book of Zoroastrianism, harmala described works as a soothing and cleansing tool.

Dervishes are adherents of Muslims Mansky mystical brotherhood of Sufis ritual used the seeds of the to measure consciousness and achieving a state of relihyosic ecstasy. And today as a tribute to tradition is smoked at the Navruz holiday, and its seeds are scattered on blazing coals on weddings to drive away evil forces and evil eye. It is believed that its smoke is capable of scattering succumb to many diseases. Abu Ali ibn Sina (Avicenna) (980-1037) in his Alcanon wrote that harmala is good for pain in the joint and with various inflammations. For a long time harmala is used as a talisman: from evil eyes a bunch of grass is hung at the entrance to house. When a newborn comes to the house, before bringing it into the room, everyone fumigation is fumigated with harmala smoke and a bunch of tar you hang on the right side of the door joint inside the room, put under the bedding into the cradle Traders at the bazaar are fumigating their counters with a harmala, believing that this is brings good luck in trade, protects from the evil eye.

The smoke of burned grass fumigates the premises where infectious patients lie, as well as treat headaches. But it is worth noting that Khazor-Spand is a loanword from Persian phrase. Motivation phytonim isirik (is, uzb. "smell, smoke"; riq - suffix, forming a phytonym), is rather associated with using this plant to produce healing smoke, and not with mythological personage.

The most famous term of stylistics and poetry is epithet. Epithet is derived from Greek language and it means "the adjective added to a phrase used instead of it, usually in poetry and stylistics." In other words, it assists to describe or to depict smith in a beautiful and movable way. Epithet gives more color, style and beauty to the thing, which is being described. That's why epithet is one of the most important and gist term of stylistic conceptions. Epithet was being learned from ancient centuries and there were collected a lot of researches and information about it. This word firstly was used by Aristotle's and Quintilian's works. Aristotle mentioned that epithet is something like metaphor. If someone uses a metaphor, they use a word in a way that is slightly different from its basic meaning. Metaphors are common in written than spoken English and often have the effect of sounding quite poetic.

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