

COMMONALITIES AND VARIATIONS IN THE SEMANTIC AND STRUCTURAL USE OF FLORA IN ENGLISH AND UZBEK DESCRIPTIONS

Ibrohimova Nasiba Mirzohid qizi

O'zbekiston davlat jahon tillari universiteti talabasi

Email adress: mirzohidovna0328@gmail.com telefon raqam (+998995206855).....

ANNOTATION

This article analyzes the semantic and structural usage of flora-related terms in English and Uzbek. It highlights the similarities and differences in expressing human characteristics, emotions, and values through plant imagery. The comparative study also explores metaphorical usage and grammatical structures in both languages.

Keywords: flora, metaphor, semantics, structural analysis, English language, Uzbek language

ANNOTATSIYA

Ushbu maqolada ingliz va o'zbek tillarida flora bilan bog'liq atamalarning semantik va strukturaviy qo'llanilishi tahlil qilinadi. Flora orqali inson xususiyatlari, hissiyotlari va qadriyatlarini ifodalashdagi o'xshashliklar va farqlar ochib beriladi. Tillar o'rtasidagi grammatik tuzilma va metaforik ifodalar qiyosiy tahlil qilinadi.

Kalit so'zlar: flora, metafora, semantika, strukturaviy tahlil, ingliz tili, o'zbek tili

АННОТАЦИЯ

В статье рассматриваются семантические и структурные особенности употребления терминов, связанных с флорой, в английском и узбекском языках. Анализируются сходства и различия в передаче человеческих качеств, эмоций и ценностей через образы растений. Проведен сравнительный анализ метафорического и грамматического использования во флоре.

Ключевые слова: флора, метафора, семантика, структурный анализ, английский язык, узбекский язык

In both Uzbek and English, flora-related terms serve not only to describe the natural world but also to enrich language through metaphor, symbolism, and syntactic structures. Although both languages use flora to express similar ideas, such as beauty, strength, or growth, the specific meanings and structures in which these terms are employed can differ significantly, shaped by each language's cultural, historical, and environmental context. This section delves into the commonalities and variations in how flora is used semantically and structurally to describe both the physical and

metaphorical realms in English and Uzbek, offering insight into the broader cultural values of each language.

Flora-related terms in both English and Uzbek often carry meanings that transcend their literal definitions, functioning as powerful symbols for human characteristics, emotions, and social values. However, the specific plants that are symbolically important in each culture vary based on geography, historical associations, and cultural values.

Both English and Uzbek languages use certain types of plants to symbolize universal human values like love, beauty, strength, and purity. For example, flowers are frequently employed to symbolize beauty and love in both languages. In English, the rose is perhaps the most iconic symbol of romantic love, while in Uzbek, the tulip holds a similarly strong association with love and beauty. This shared usage reflects a common human tendency to associate flowers, which are often perceived as delicate and aesthetically pleasing, with positive human emotions.

Trees, too, hold significant symbolic weight in both languages, frequently used to convey ideas of strength, endurance, and longevity. The oak tree in English and the plane tree in Uzbek are commonly referenced as symbols of stability and resilience. These associations may stem from the physical attributes of these trees—large, long-lived, and able to withstand various environmental challenges—making them apt metaphors for enduring human qualities.

Despite these commonalities, the specific plants that are elevated to symbolic status in each language often differ. The rose, as mentioned earlier, dominates English floral symbolism, particularly in literature, poetry, and popular culture, where it is often associated with love, passion, and sometimes secrecy¹. In Uzbek, however, the tulip (*lola*) holds more cultural significance, often appearing in poetry, folk tales, and art as a symbol of love, renewal, and aesthetic beauty. Additionally, certain plants hold specific cultural meanings that do not have direct counterparts in the other language. For example, in English, the daisy is often associated with innocence and purity, especially in relation to children, while in Uzbek, the mulberry tree (*tut*) has strong associations with life and productivity due to its historical importance in silk production. These culturally specific symbols highlight the close relationship between flora and the social, economic, and environmental history of a given region.

The syntactic and structural roles that flora-related terms play in English and Uzbek also reveal notable differences and similarities. While both languages use flora-related terms in descriptive, metaphorical, and figurative expressions, their structural deployment can vary due to differences in grammatical rules and sentence construction.

¹ Czarniawska, B. (2005). Metaphor in Organizational Research. Edward Elgar Publishing.p74

In both languages, flora-related terms are frequently used as modifiers in descriptive phrases, adding layers of meaning to a person, object, or situation. For example, in English, one might say “a blossoming relationship” to describe a relationship that is growing or developing in a positive direction. Similarly, in Uzbek, one could describe a “gullab yashnagan hayot” (a flourishing life) to indicate a life that is full of prosperity and joy. In these instances, plants are used metaphorically to convey positive growth and vitality, a common theme in both languages. Both languages also make use of flora in idiomatic expressions. In English, phrases like “to turn over a new leaf” or “to be rooted in tradition” use plant-related metaphors to express concepts of personal change and cultural continuity, respectively. Uzbek also has a rich array of idiomatic expressions that draw on plant imagery, such as “gulday oppoq” (as white as a flower) to describe someone with a pure and innocent soul. These shared patterns of metaphorical use reflect a broader human tendency to look to nature, and plants in particular, for ways to articulate abstract human experiences.

Despite these commonalities, the ways in which flora-related terms are syntactically integrated into sentences often differ due to the distinct grammatical structures of English and Uzbek. English, as a subject-verb-object (SVO) language, tends to place flora-related terms in modifier positions before the noun they describe. For example, in “a blooming tree,” the adjective “blooming” precedes the noun “tree,” in line with standard English syntax. In contrast, Uzbek follows a subject-object-verb (SOV) structure, and modifiers typically come after the noun they modify. For example, in the phrase “gullayotgan daraxt” (the blooming tree), the modifier “gullayotgan” (blooming) follows the noun “daraxt” (tree). This structural difference reflects the broader typological distinction between English and Uzbek, with the latter relying heavily on postpositions and suffixes to convey grammatical relationships within a sentence².

Uzbek’s agglutinative nature also allows for the creation of more complex flora-related terms through the addition of multiple suffixes. For example, “gullatish” (to cause to bloom) can be further modified to create “gullatmoq” (to make something be caused to bloom), reflecting a level of syntactic and morphological complexity that is not commonly seen in English flora-related terms. English, on the other hand, often relies on auxiliary verbs and prepositions to express such nuances, as in the phrase “to make the tree bloom”. One of the most compelling aspects of flora-related terms in both English and Uzbek is their metaphorical use in describing human traits, emotions, and behaviors. The metaphorical use of flora helps individuals communicate abstract concepts in a way that is both vivid and accessible, drawing on the natural world to explain the complexities of human experience.

² Karimov, R. (2020). "The Role of Chinor in Uzbek Cultural Heritage." Samarkand Academic Journal, 12(3), 45–58.

In both languages, flora is frequently used to describe concepts of growth, development, and change. For example, in English, it is common to describe someone who is “blossoming” or “blooming” to indicate that they are thriving, whether personally or professionally. Similarly, in Uzbek, one might say “gullagan inson” (a blossomed person) to describe someone who has achieved success or come into their own. The metaphor of blooming or blossoming is widely understood and used in both languages to describe personal growth or transformation.

Additionally, the metaphor of “planting seeds” is used in both English and Uzbek to refer to the beginning stages of a project or idea, with the implication that small efforts now will lead to larger successes in the future. This shared metaphor likely arises from the common experience of agriculture in both cultures, where planting and growing crops is a fundamental part of life and survival. In both languages, planting metaphors are used to discuss not only literal agriculture but also the figurative “cultivation” of ideas, relationships, and personal development.

Despite these similarities, there are significant differences in how each language employs flora metaphors, often reflecting the unique cultural and historical contexts in which these languages developed. For example, in English, the metaphor of “growing roots” is frequently used to describe someone who has settled down or established a strong connection to a place or community. In contrast, in Uzbek, the concept of roots is not commonly used in metaphorical language to describe personal stability or attachment. Instead, Uzbek tends to use metaphors involving trees or branches to express ideas of familial or communal ties, such as “shajarasi mustahkam” (his/her tree is strong), referring to a person with a strong family lineage or deep community connections.

Flora-related terms in English and Uzbek serve as rich linguistic tools for expressing a wide range of human experiences, emotions, and social values. While there are many commonalities in how these terms are used semantically and structurally, significant differences reflect the distinct cultural, historical, and environmental contexts of each language. By comparing the use of flora-related terms in English and Uzbek, we gain valuable insights into the interplay between language, culture, and the natural world, highlighting both universal and unique aspects of human linguistic expression.

REFERENCES

1. Kövecses, Z. (2002). *Metaphor: A Practical Introduction*. Oxford University Press.
2. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
3. Wierzbicka, A. (1997). *Understanding Cultures Through Their Key Words*. Oxford University Press.

4. Central Asian Survey. (2015). Various articles on Uzbek culture and language symbolism.
5. Crystal, D. (2003). The Cambridge Encyclopedia of the English Language. Cambridge University Press.
6. Karimov R (2020). “The role of chinor in uzbek cultural heritage”.Samarkand Academic Journal, 12(3),45-58
7. Czarniawska, B. (2005). Metaphor in Organizational Research. Edward Elgar Publishing.p74

